The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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INTERESTING PHENOMENA.

Spirit Runs Engine by Agency of Man.

No danger lurks in the path of number 15.

Two drivers perch on the same bench in the locomotive's cab and guide its destiny. One is Horace L L. Seaver, veteran engineer and hero of numerous hairbreadth escapes; the other is the spirit of a man that was.

Unseen, unheard, the specter has been at the throttle for years, guiding and guarding the lives of those sleeping in the darkened coaches behind.

Number 15 is the Big Four fast express which runs into Chicago over the Illinois Central tracks from Kankakee. The train is pulled by an Illinois Central locomotive, of which Mr Seaver is the engineer. For forty-three years the veteran has been handling the throttle of Illinois Central engines. He began work as a fireman when he was young. He is now past 60 years of age and is known as the "daddy of the road."

For forty-three years Mr. Seaver has been a Spiritualist, not one of the table-raising, bell-ringing kind, but an intelligent believer that spirit bodies exist. He says he has had innumerable evidences that a spirit hand guided his engine through fearful dangers and happy escapes. Whenever he climbs up in his cab he knows that the spectral engineer is sitting beside him, ready to extend the hand of warning in time of need.

Spirit Voice Saves 1,000 Lives.

Mr. Seaver was in the cab, gazing far out along the track one dark night, wondering how many more trips he would make before the good spirit deserted him. In the train were more than 1,000 old soldiers going to a reunion at Champaign, Ill. The throttle was out to the last notch and the speed more than sixty miles an hour. Suddenly the engineer heard a soft voice whispering in his ear.

"The bridge is burned; the bridge is burned."

As quickly as possible Mr. Seaver set the air brakes and stopped the train. In the coaches 1,000 old soldiers were sleeping. The conductor hurried forward to the engine.

"What do you mean by stopping this train out here?" he demanded, angrily.

"You would better go along the track and find out," said the engineer, quietly.

Only a few feet ahead of the engine was the river, and over this river hung the charred remnants of the big bridge, which had burned only a short time before. The 1,000 veterans were saved.

This happened in 1890 and Mr. Seaver was hailed as a hero all over the country.

"But it wasn't me that did it," said the engineer, modestly. "It was something unseen, something that we do not know anything about. I did not deserve any credit at all. I just heeded the warning that was given me. There are numerous other instances where the same voice has given me warning just in time to save the lives of my passengers."

Prevents Wreck in Chicago.

One of these instances occurred at Grand Crossing when Mr. Seaver was pulling his train out of Chicago. Another passenger train, running at a high rate of speed, was approaching the outgoing train on the same track. The night was dark and again Mr. Seaver knew nothing of the danger uintil the small voice again whispered:

"Reverse your engine; reverse your engine."

Again Mr. Seaver obeyed as swiftly as possible, and startled the entire trainload of passengers by running his train backward. He had made only little headway when the oncoming train crashed into his engine. Mr. Seaver was not injured, and only the mail coach of the train was derailed. This was said to have been the most marvelous escape from a disastrous wreck in the history of the road.

"Daddy" Seavers' train is the most popular on the road and traveling men wait over in town to travel with him. They do not know of the unseen hand of the spectral engineer that sits at the throttle and watches over the safety of the train. All they know is that "Daddy" Seaver has never had a serious accident.—Chicago Daily Journal.

Tobacco and Intoxicants.

To the Editor: I want to express my hearty thanks to you for your words in an editorial in The Progressive Thinker of April 18. After referring to your commendation of women's work in regard to the use of intoxicants, you say: "With greater commendation we would encourage their warfare on tobacco, for its use seems to increase the appetite for intoxicants to overcome the lowered vitality produced by the narcotic."

It seems to me you have proposed the most difficult and hopeless undertaking that could be presented for human endeavor. It's one of the puzzling mysteries why the chemistry of the universe should produce such a filthy substance.

It's a greater mystery why human beings should like to defile their mouths with it. It not only lowers vitality, but it lowers the refined sensibility that belongs to real politeness and consideration of the comfort or annoyance of others. And it does this far more effectively than does the intoxicant.

Of this I had a most conspicuous demonstration. Three times on the street in the city of Philadelphia I was met by intoxicated men who could not walk straight, and one was supported on either side by other men. Each of these drunken men touched their hat and said, "I beg your pardon, ma'am." Their intoxicated condition did not make them oblivious to the effect upon another, of witnessing their shameful state, it did not destroy their sensibility to the effect upon others.

Soon after this experience while stopping in Atlantic City, a man who was boarding in the same house was smoking on the porch. When I stepped out and finding him smoking, retreated, he called out: "Come here, Mrs. Chandler, and let me smoke in your face; there's no sense in your being so fussy."

"Though drinking moderately has not put the drinker under social ban, drunkenness has never been respectable. But the smoker is everywhere at par, even in the restaurant, and on the street one cannot escape breathing the stench polluted air.

That it may be offensive and sickening to others to be compelled to breathe in the puff of stinking smoke he emits with much satisfaction, never disturbs the enjoyments of the tobacco smoker. It seems to escape his recognition altogether that people are compelled to breathe, whether or not the air is polluted.

What a pity that the sex claiming SUPERIOR STRENGTH, find it necessary to resort to stimulants or narcotics to relieve them from the strain upon their strength of the trials and vexations of mortal existence.

Besides, Mr. Editor, the tobacco industry, the commercial problem, what of that mightly question? A big task you commend women to tackle.

LUCINDA B. CHANDLER.

If you are not a subscriber, and receive a Sample Copy of THE PROGRESSIVE THINKER, you will see the largest Spiritualist paper now published on this earth, and we are sure you will be interested in its contents. Subscribe for it, and thus keep posted in all matters relating to SPIRIT RETURN Read over our Premium List of standard works. Now is the time to begin. This large Spiritualist paper is only ONE DOLLAR per year. Address J. R. Francis, 40 Loomis street, Chicago, Ill.

INTERESTING EXPERIENCES.

Of One Who Is in Close Touch With the Spirit World.

To the Editor: After almost two years perusal of The Progressive Thinker I have come to the conclusion that it is a magnificent paper. I intend reading it so long as it is published or I am on earth, I am a Spiritualist and have had many and convincing proofs of the evidence of spirits, and know they take a lively interest in our work and welfare. I was never at a public seance, never been "buncoed" by a professional psychic wonder, and never paid a dollar to have my fortune told. In the peace and calm of my own home, when I have cut loose from this world, and my mind is serene, and tranquility reigns supreme, at any time, day or night, then do the messengers come from the celestial spheres, sometimes singly, sometimes in groups. I have seen them, and have heard their voices. I have seen the familiar faces of father, mother, brother, sister, and comrades of my youth who went to spirit life thirty or forty years ago. I have also seen strangers, multitudes of them, men, women and children, each one as different in form and expression as we are on earth, and some of them have made such a lasting impression on me that I will know them when I join them on the other side.

The other night, after a hard day's toil, I left my body resting peacefully in bed, and found myself presently in a wonderful meadow, wide as the eye could reach, beaufully green and luxuriant. After wandering there some time, as it seemed, without aim or purpose, I became aware of the presence of another person, a young man about thirty years old. He asked, "Do you know me?"

"No."

"Well," said he, I knew you when you were a child in Dowlais, Wales, over forty years ago."

I gazed at him fixedly but could not recollect that I had ever met him before, and returned to earth without finding out who he was. The next day while at my daily labor, something, some one, some intelligence, uttered the name, David Conway, and I remembered that he had passed over when a young man and I was a mere child, but in the meantime I had entirely forgotten his existence. He awakened my memory and wanted me to keep him in mind.

I had a brother who was accidentally killed in a mine. At the very moment of the occurrence I was miles away in a forest, gathering hazel nuts, and did not have him in my mind, but as plainly and clearly as any knowledge ever came to me, I became aware he was dead. How, or by what agency the knowledge came to me, I do not know. I simply became aware that he had been killed. I started for him and saw a boy running towards me, and I knew what he would tell me, that John had been killed.

One of the strangest experiences I ever had, happened last fall. My wife and I had been discussing the nature of God. It was after supper-time, and she went to a gathering down town, and I was left alone. I composed myself for a solitary seance, by turning the light low, and lying down on a lounge. The lamp stood on the middle of the table, and at each end of it was a chair. After a few moments I was astonished at seeing myself sitting at one end of the table and my wife at the other, although I was conscious at the time that she was down town, and I was lying on the lounge. Both of us sat rigid and motionless. Then there appeared in the corner of the room a cloud like smoke, which rolled and grew in volume and thickness till it obscured everything else.

ALFRED O. CLARK.

Florence, Colo.

Highly Interesting

Genuine Spirit Phenomena--With a Postscript.

The Distinguished Pacific Coast Philosopher Presents Thoughts That Will Attract Attention all Along the Line. He Predicts the Total Extinction of the Fiends of Darkness on the Spirit Side of Life, and in That View He is Sustained by Wise Spirits.

Certain spirits, by declining to advance, actually go backward. And we now say further that just as every seer notes the brightness of the advanced spirit, so he can tell the grade of every returning intelligence, unless himself fooled by a spurious manifestation. Our best mediums thus make distinction between light and dark spirits. The dark spirit has lost, or at least not evolved the brightness of the one we call our angel visitor. HE IS ON THE ROAD TO EXTINCTION, AND TO ACTUAL DISINTEGRATION OF HIS PERSONALITY. That probably means that the real man within his form may have to begin mortal experiences all over again in another form of personality. He decidedly objects to this. His vibrations are now very near to earth life, and he eagerly seeks the means of stimulating his own fading vitality. Just as our invalids seek through magnetism to restore their vital force, so he must find a magnetism that is not supplied by his present surroundings. He can only find this through sensitive mortals.

Spiritualism, as its name implies, is founded upon spirit return, in other words, without phenomena there would be no Spiritualism. This is recognized by friend and foe, and fierce battles are being fought to determine whether phenomena are false or genuine. Amidst the din of battle, shrieks of "fraud" startle the investigator, and "caught in the act" has been the fate of many a so-called medium, with well trained confederates.

Such captures have left many convined that there is no real spirit return. But, on the other hand these exposures have taught many an old believer how to sift the wheat from the chaff, and discover a "spirit return" which becomes impossible to mortal fraud. We all know that scientists in Europe are now claiming to have had experience with mediums in which the possibility of fraud need not even be considered. But the same skilled investigators hasten to add that though the phenomena are "fraud proof," scientists are by no means convinced that spirits of human beings, once mortal, have anything to do with them. Some unknown force or intelligence, they say, may yet be discovered that will explain the mystery without interfering with the belief of those who deny immortality.

The writer is not concerned with such assertions and doubts. The recorded phenomena tell their own tale to an unbiased mind. Nor need we stop to discuss frauds and exposures, as we all know that everything genuine can be counterfeited. But in the Southern world, where a Northern race is building its own empire in Australia, a noble-hearted investigator has not merely built a protecting wall around his medium, but has provided conditions under which phenomena are produced that are startling to the unbeliever. The talented editor of Harbinger of Light of Melbourne is always present, and testifies to the accuracy of the published reports.

The trance lectures given through Bailey—the medium—are interesting and instructive, but, so far, are equaled as phenomena by many other mediums. The one great specialty is the production at these weekly seances of what are called "apports." They are material objects brought from a distance, chiefly from India, and deposited in the seance room under the most rigid conditions that human ingenuity can devise against fraud, by either medium or sitters. Eighteen photographs of these remarkable apports have already been published as supplements of Harbinger of Light. These objects include a large rug with inwoven religious emblems; birds' nests with eggs; and in one "apport" one out of three eggs was just hatched and with the mother bird guarding her young. Live birds, natives of India, have repeatedly been brought. Inscribed clay tablets, and manuscripts from Thibet are among these remarkable "apports," as recorded and attested by the members of this highly favored circle of harmonious investigators.

It will be seen that the powers of the medium permit repeated passage of matter through matter, which is a phase of so much interest to scientists that it will compel most careful investigation by every advanced thinker. But while such manifestations are wonderful and most interesting there are certain limitations that the student must note if he would learn his lesson.

Such phenomena have in single instances been surpassed in our Northern hemisphere. For instance, Mrs. Cuppy was transported from Highbury to High Holborn in three minutes, and deposited in a closed room, surrounded by sitters. This took place June 3, 1871. But such "apports" are rare in the history of Modern Spiritualism. The writer witnessed the sudden production of hundreds of choice flowers, each with a scorched stem, as if severed by a red hot wire. This was in a private family circle, with no professional medium present. The advantage of the Melbourne circle consists in its wise guardianship of a remarkable medium, whose specialty is such manifestations. The mortal side being thus protected agaist any collusion between medium and sitters the student who believes in spirit return will naturally ask why still more decisive proofs of spirit power do not appear?

It has been suggested that if a newspaper were transported from Calcutta to the Melbourne circle on its day of publication, or at least long before it could arrive by mail, it would leave no loophole for scientific doubt. No satisfactory explanation of the failure of several such attempts has yet been offered, either in Europe, America or Australia. It almost seems from the experience of our Southern friends as if time were a necessary condition of such transportation, at least over broad oceans. If spirits cannot bring a newspaper in a day, or a week, we may suppose the prayer rug was transported by easy stages, a moderate distance apart. So far as reported, the time of starting from Egypt or India with "apports" has not yet been attested. So all we can say as to the failure of the suggested newspaper test is that it seems as if it would take longer, or at least as long as the regular mail for spirit delivery of such "apport" to the Melbourne seance.

Now we ask: What can we know, or even surmise of these invisible messengers waiting upon the circle in Melbourne? But this would necessitate a study of mediumship as a whole, for if spirit return be a truth, there are, and must be tremendous differences between the highest and lowest spirits able to enter earth life through sensitives. It won't do to point to advanced spirits who work through both private and well known public mediums, for, at their very best they represent but one class of these invisible intelligences, and constitute but a very small proportion of spirit visitors to earth. We may also acknowledge that it is the most gross and fleshly phenomena that attract the crowds who besmear the reputation of Modern Spiritualism. In fact, even the self-proud scientist demands material proofs of spirit power that can only be offered and wielded by a very low class of spirits. The student of spirit return through mediumship must thus cover every class of spirit return if he would learn his lesson.

It goes without saying that the phenomena induced by advanced spirits are intended to help the mortal in his soul growth. They may aid one of our loved ones to prove that personality is alive after death. But as a whole they are impatient of tests, though earnest teachers of truths that concern the larger manhood of humanity. Their thoughts are always colored by the mortal sensitive, and no spirit teachings are free from that imperfection. We only reach the most advanced spirit mind so far as mortal conditions will permit. We glorify the seer or sensitive whose teachings seem most ideal, but, alas! there must be something abnormal about him, some lack of education or an imperfect manhood which permits us to give "dear spirits" the credit for his teachings.

Such are the very highest of spirit manifestations to our earth life of to-day, in the opinion of the worshiper. The spirit may be allowed to come to the front, but the mortal is always close behind him. And even in circles formed by seekers after the highest truth, we find direct contradictions on question of fact, such as reincarnation and the immortality of animals. Yet, on the whole, the writer realizes that spirit return is, and always has been a blessing to humanity. It would not be possible to grade spirit return into good, bad and worst, for nature has no dividing line in any of her manifestations. Most assuredly the present writer will not attempt any such division. But that there are conditions under which spirit return proves itself more of curse than blessing is known to every student of mortal sensitiveness.

The great truth to be emphasized is that there can be no spirit return save through mortal sensitiveness, but that includes many mortals not sufficiently developed to be called mediums. Just as there are mortals who are musicians or mathematicians and others with no such talent, so there are mortals who sense the influence of the spirit men and women to a degree which the great majority ridicule and deny. There is every degree of such sensitiveness, and when it is once encouraged and ignorantly exposed to spirit will power, that sensitive faces one of the deadliest dangers to which mortal man can be exposed. Spirit teachers of the highest grade unanimously assert that the dead mortal can climb to the highest by his own effort and aspiration. But there is no law of nature will compel him to climb if he does not want to. As there is nothing stationary in nature, man can be no exception. He will either advance or retrograde. We have been speaking of spirit visitors who have advanced, and we gladly acknowledge the blessing they bring. But spirit return includes those who have retrograded to a point at which they exhibit the characteristics of a fiend. And such spirits have a great advantage in their return. The further advanced the spirit, the more difficult it becomes for him to manifest amid the vibrations of mortal life, but, on the contrary, the more degraded the spirit the nearer he is to any mortal, himself unprogressed, who is what we call sensitive. That is a point every reader should carefully note.

We have just said that certain spirits by declining to advance, actually go backward. And we now say further that just as every seer notes the brightness of the advanced spirit, so he can tell the grade of every returning intelligence, unless himself fooled by a spurious manifestation. Our best mediums thus make distinction between light and dark spirits. The dark spirit has lost, or at least not evolved the brightness of the one we call our angel visitor. He is on the road to extinction, and to actual disintegration of his personality. That probably means that the real man within his form may have to begin mortal experiences all over again in another form of personality. He decidedly objects to this. His vibrations are now very near to earth life, and he eagerly seeks the means of stimulating his own fading vitality. Just as our invalids seek through magnetism to restore their vital force, so he must find a magnetism that is not supplied by his present surroundings. He can only find this through sensitive mortals.

The usual developed medium has his or her own controls protecting her with their utmost power for their special use. But there are numbers of mortals sufficiently sensitive to become victims to this class of vampire spirits, always in search of victims.

This is a side to spirit return the student cannot afford to neglect. He will find that class of "return" emphasized excessively by the author of A Psychological Crime, which work is devoted to this lowest phase of Modern Spiritualism. But, all the same, spirit return is a jewel with many facets, each a reflection of truth from a different angle or point of xglmaH$A fpr-Agfoffenhth'ssbb of observation. Each facet reflects only such facts as are within its point of observation. If you could assemble the facts of truth into one great mirror, they would still be but views of mortal life and experience as reflected to spirit eye. The inquirers into the verities of spirit return should recognize that all pictures or descriptions of spirit life are but distorted impressions produced on a sensitive mortal brain, and always colored by mortal experience. The advanced spirit may flash gems of wisdom into mortal life, and thus destroy the fear of death by a proof of immortality. But if a spirit is sometimes able to heal diseases and comfort the mourner, that spirit has not necessarily as yet evolved out of earth conditions. As he advances his return becomes more difficult or distasteful, and at last impossible. We may consider it proved by the law of vibrations, that the brightest spirit who can flash a thought or a vision into mortal mind is still, more or less, under the limitations of Mother Earth.

The thought the writer wishes to impress upon the reader as a postscript is that the untainted phenomena that are coming through medium Bailey under the guardianship of Mr. Stanford, in Melbourne, may be absolutely genuine from the standpoint of both mortal and spirit, but it will not do to assume that the expressed thoughts of the spirit visitors must be accepted as divine truth.

Most mortals seem ready to become illogical on a very slight foundation. Many a shrewd man and woman has watched the cures outwrought by disciples of Mrs. Eddy. They will overwhelm you with cases they have investigated, and probably pile on a little of their own personal experience. All this is legitimate, and may well induce you to seek cure for yourself, if you need it. But these men and women proceed to go farther and place Mrs. Eddy on a pedestal for worship as divinely inspired, and to be implicitly obeyed. This belittling of human selfhood is both illogical and absurd, for the fact that many are healed is no proof that the healer is a deity-sent messenger whose word is to be obeyed. This danger has not yet appeared in that little circle in distant Melbourne, but, all the same, there is always serious danger that when phenomena are proved genuine, a little too much faith may be engendered that might accept the teachings from that circle, as equally true with the phenomena. We have no reason to anticipate any such attempt of those spirit workers to dominate the mortal mind, but the fact of the contradiction between the controls of the mediums of world-wide fame should make us very cautious in accepting any spirit teachings as infallible, or even more than probably true.

CHARLES DAWBARN.

San Leandro, Col.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll

AN UNCLEAN CHURCH.

Pastor Calls Trinity Corporation, Worth Millions, the Worst to Its Tenants.—Big Sum Spent in Secret. —Says Poor Regard Men Who Run Chapel as Heartless and Contemptible Hypocrites and Ought to be Consigned to the Hell They Hang Out as a Part of the Providence of God.

In a sermon Rev. Dr. Madison C. Peters, of New York, bitterly attacked Trinity Church Corporation, describing it as "New York's worst citizen" and "the wealthiest and most mysterious monopoly in the world."

"The value of its real estate alone in New York, is estimated," he said, "at nowhere from $40,000,00 to $100,000,000 and its revenue in rents is second only to that of the Astors."

After telling how through legislative jugglery the title of lands, deeded originally to "the rector and inhabitants of New York City in communion with the Protestant Episcopal Church of England," were transferred to "the rector, church wardens and vestrymen of Trinity corporation in the City of New York," Dr. Peters said:

Calls It Mysterious.

To-day there is no more mysterious order in the world, for no one but the rector, the vestry, the wardens and the controller know where the money goes, for nearly 100 years no officer has ever made to the communicants of Trinity, to whom the property ostensibly belongs, any account of his stewardship.

"The corporation has been absolutely impervious to all attacks of the newspapers and magazines and efforts of the legislature to find the reason of the whole mystery. The 7,000 communicants of Trinity Parish have no more voice in the management of its affairs that they have in St. Patrick's Cathedral. It is the closest corporation in the world.

"Trinity paid in taxes alone in 1906, $91,412.03, indicating an assessed value of $18,000,000; but Trinity's favorite lease provides that the tenants shall pay all taxes and assessments and make all repairs. Behind this useful clause much wealth is in hiding.

Where Does Cash Go?

The Trinity Year Book for 1907 states that the annual income of the corporation for the past year was about $775,000, not including collections and contributions in the churches, amounting to $80,296.98. What becomes of this $885,000? The total expense of the parish, including the charities, has been variously estimated; but is not supposed to exceed $400,000.

"What becomes of the net balance? Nobody knows. We know that the rector gets $25,000 per annum, a free house and perquisites, which make his income about $50,000 a year to preach only occasionally the gospel of Him who when on earth had no place to lay His head.

"A large part of the vast estate of Trinity are the worst tenements in New York, located in the Eighth ward. While the tenement houses in all sections of the city have improved, Trinity's have grown worse. The rookeries are overcrowded and only such repairs are made as are needed to keep them from falling down.

"Ask the board of health and the tenement house commission and they will tell you that Trinity is the worst landlord in New York. A few years ago the corporation actually fought the constitutionality of an act requiring water on each floor so that the miserable tenants might wash.

"Do you wonder that the chapels of Trinity in the downtown streets are seldom attended by the poor living around their sanctuaries. They have come to look upon the men who run those churches as a lot of contemptible hypocrites who wrap their comfortable robes about them and care nothing about the sufferings of the people."

WHY AM I HERE?

Dedicated to Andrew McClelland.

I, often wondering, sit and think,
Oh! why life's bitterness must I drink?
Why joy and pain in the fleeting years?
Why seldom mirth and so often tears?
When I would go, a drear calm in life,
When I would rest, troubles whirling strife.

But, ah! the LAW, with a tender voice
Now bids my spirit look up, rejoice!
"Ye are a part of the world's great soul,
A needed part of the lasting whole;
Thy boundless might and thy matchless grace,
Demands for thee thine own rightful place."

So on myself surely must depend
The means that lead to the certain end,
The Power that formed, hath made all things well;
With me remains the effect to tell;
The plan is right, the purpose I see
To lead me on, and by Truth make free.

Infinite Spirit of boundless grace,
Teach me to find and to fill my place;
To trust the winds that forever blow
And know the Master ordereth so;
For blowing east or if blowing west,
They only blow for the very best.

I am the man and must hold the helm,
Am here to learn of my own vast realm;
So blow the winds of Infinite Good,
Ye bear me on the ways I should,
I set my sail, calm or strife is best,
And sailing reach the haven of rest.

JOHN W. RING.

ARE ANIMALS IMMORTAL?

"Spiritual Immortality Must, I Believe Depend on the Acquirement of Imperishable Soul Qualities."

I am the first to recognize that my lecture before the London Spiritualist Alliance on Dec. 19 was fragmentary and unsatisfactory in its attempt to deal with a vast and perplexing subject. Though I deplore my inadequacy of expression, I cannot retract from my conviction that the 'air-balloon idea" is one essentially unscientific and unsympathetic. "Once a cat, always a cat," says Major Thatcher in Light of Jan. 11, with complete indifference to the facts, not only of biology, but also of the breeder of animals.

Though what we call "historic" times may not encompass much difference between the structure of the cat which was venerated in ancient Egypt, and its descendant which now purrs at our fireside—this stability of type being due to the duration of comparatively similar environment which has called for no appreciable deviation of species—all the evidence that natural history has provided goes to show that the families, races, varieties, and species of living beings upon this planet are in a state of constant evolutionary change. The evident common ancestry of the tiger, leopard, jaguar, lion, and domestic cat shows that the "once a cat always a cat" theory is untenable and based on too limited a view of the time necessary for the changes, and on a study of our feline friend which seems to be only skin deep. There are at present over one hundred and fifty varieties of the domestic pigeon, produced during thousands of years through human selection from one type—some of these having arrived at great skeletal differences. There are, I believe, nearly two hundred varieties of the domestic dog, the more intelligent, refined, and "civilized" of which differ more in external shape and internal qualities from the ancestral wolf or primitive Lapland dog than does the Londoner from the African gorilla.

I can find nothing in the nature of man or animals which would justify me in believing that there is an impassable physical or psychical gulf between them. Some animals are endowed with fine powers of reason and emotion, entirely lacking in some men. My St. Bernard dog is a master of thought, discrimination, and mental versatility in comparison with the deaf and dumb idiot born in the same village. My monkey is, morally at least, on a par with those savages of to-day whose murderous and thievish instincts leave nothing to be desired in the way of pure animality. I know of no reasonable argument in favor of the immortality of the idiot which cannot equally well be applied to the St. Bernard dog; of no morality of eternal value in the mother-eating savage which may not equally exist in the fruit-eating ape.

Spiritualists, and those who devote themselves to psychical research, attach great importance to the demonstrations of human immortality which have been obtained. Animals, as well as human beings, are reported to have materialized during seances; their forms and manifestations of feeling have been seen and recognized by clairvoyants. Why should such phenomena be regarded as signs of the presence of human spirits, and the same phenomena, when relating to animals, be treated as only the thought forms of the sitters, or as a passing shade which, in their case, in no way can prove the reality of the immortality of the spirit?

"Are all animals immortal—if not, why not?" asks Major Thatcher. I can no more answer that question than dogmatically assert that all "humans" are endowed with unconditional immortality. Man is an animal, and some men have as yet evolved none of the higher human attributes. **Spiritual immortality must, I believe, depend on the acquirement of imperishable soul qualities.** All conscious individuality must bring potential immortality. The soul is on its upward path, sinning, learning, suffering. No one would think it desirable that the lowest in the souls of man or beast should be eternal. Death and finality are essential in this sense. I do not know how much of the soul life of the rat, the dog, and myself will be fit to be transmitted to the higher life, but the divine spark is in us all. From the point of view of wiser and holier beings—which I devoutly trust are in existence on better planes and planets—the difference between the rat and myself cannot be so great as it seems to us. The light to come is a mystery yet, but what I called "modern sympathy," i. e., the realization of the wider and universal brotherhood of all living things—no matter that Naples and Paris are still guilty of gross cruelties to animals—gives a message of hope, a confidence in a great and holy purpose far beyond, yet in some wonderful way including, what Robert Burns called "the best laid schemes of mice and men.—L. Lind-af-Hageby, in Light, London, Eng.

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Interesting Scintillations.

Items, Occult and Spiritual, From the World's Missionary-at-Large, Dr. J. M. Peebles.

The last Hindu Spiritual Magazine brought me the sad tidings that one of India's good and great men had passed on to the higher life. I refer to the illustrious Maharaja Sir Jotindra Mohun Tagore Bahadur, K. C. S. I. Never can I forget the kindly reception that he tendered me upon my advent into Calcutta. He assigned me several of the best rooms in his castle, and upon the second day after my arrival, he came personally from his palace and welcomed me to the city and to his castle home. The carriage that he placed at my command, with the five servants, really embarrassed me. I did not know what to do with them.

Our many conversations were upon the American government, the progress of the people, their railroads, and their many modern improvements, always running later into the subject of Spiritualism. Though a Hindu, he was an occultist and a Spiritualist, and known all through Bengal and other portions of India for his kindly nature and the beneficence of his great and noble heart. Sending for me one day to come to his palace, I went and found him quite nervous from overwork and insomnia. He requested me to magnetize him, which I did every other day for two weeks, and he received very great benefit therefrom.

Conscious of his royal nature, I admired and loved him. He never tired of hearing me relate the spiritual phenomena that I had witnessed, and he in turn told me of marvelous manifestations through the yogas of his country. He was a liberal contributor to all the reforms in Calcutta and to the interests of the kingdom over which he reigned. He spoke good English, was a persistent reader, having at his command a library of 7,000 volumes. The last Hindu Spiritual Magazine says on page 392:

"The Maharaja's latest idea was to bring out, at his sole cost, a reliable physical medium from either America or England, for carrying on investigations here.

"When Dr. Peebles came to India, not long ago, the Maharaja gave him a warm welcome and set apart his splendid castle for his use. His son, Maharaja Sir Prodyat Kumar, who has imbibed many of the noble characteristics of his illustrious father, and especially his genial nature, introduced Dr. Peebles to the audience when the Doctor's first public lecture was delivered in Calcutta. Though he had then retired from public life, Maharaja Jotindra Mohun readily consented to be a patron of the Calcutta Psychical Society, which was started at the instance of Dr. Peebles, and not only offered monetary help to it, but made a free grant of several valuable books on Spiritualism, etc., for the library of the society.

"The Maharaja died at the ripe age of 77 years, having been born in 1831. His reverence and affection for his mother were known to have been very great, and it appears that his mother came to receive him at the time of his physical death. For the last words uttered by him, with uplifted hands, were: **'MOTHER TAKE ME IN YOUR ARMS.'** No sooner was this said than his hands dropped down and his body ceased to breathe. May the soul of the Maharaja rest in peace in heaven!"

The Hindus have a sacred book, "the book of the Pitris" (spirits). It is almost impossible to obtain possession of this book, which contains formulas for incantations and the conditions for talking with their ascended ancestors. This book is in the hands of the priests and at one time the penalty for divulging the secrets of this book was death.

There are "no temples in India dedicated to Brahm." He is the Ganges that rolls, he is the ocean that heaves, the cloud that thunders, the lightning that flashes, the force that moves the mountains. From all eternity the world was in the mind of Brahma, and everything that exists now is in his image. Brahm is the absolute, the immanent and unchangeable—the I AM.

The invisible spirits of India are called devas, butths, rakchasas, pisatchas, pitris, nagas, souparnas. The devas are good, the butths are evil. Magic in some form abounds all through India. The higher class Hindus called Madame Blavatsky, because of her psychic phenomena, "a black magician." The Psychical Society of Calcutta has some excellent rooms for reading, for phenomena, and are gathering books for their library. Mr. and Mrs. Armitage have a full set of Dr. A. J. Davis' books. How many Spiritualists in our country can say this and tell the truth?

Buddhism bears about the same relation to Brahminism that Protestantism bears to Roman Catholicism. Buddhism is more ethical than doctrinal, and to a good degree they all unselfishly practice the "doing all for others."

Bramjii Hormusjii's Testimony.

This gentleman of Bombay, India, writes me under date of Feb. 20, as follows: "The most intelligent of both Parsees and Hindus are anxious to know more of Spiritualism as taught in Europe and America. Very little literature of this kind reaches India. Be sure, Mr. S. K. Ghose prints the Hindu Spiritual Magazine in Calcutta, but what is that to a country ig 300,000,000? It is a monthly and has but a small circulation. * * *"

"India has a Spiritualist literature of its own, of which the poorer classes know little or nothing, and it is these poorer classes who frequent the free libraries, and these Indian phenomena are mingled with superstition called magic. * * *"

"When I was in Andambar in the Deccan last December I saw much in the way of spirit possession. The obsessed spoke in several tongues, made many revelations, and cured cases of leprosy. The cures mentioned really occurred, and thousands will testify to these facts. There are four resorts in India dedicated to the Hindu Deity, Sat-tat-ma, in whose name these cures are effected. * * *"

"It is a marvel of strangeness to Hindus who read the psychic magazines and papers, that while India contains two or three hundred millions, and America only about eighty millions that very seldom a Hindu spirit manifests in your country. Are spirits provincial? Are they interested only in the nation which they left through death for spirit life? * * *"

It is reported from Calcutta and Lahore that you think of visiting our country again. I pray the report may prove a reality. You will be received with open arms and warm hearts, and if you could bring with you a good, responsible physical medium it would enhance the interest, for while you describe the phenomena, there is a class among us who want to see it—see it as it occurs in England and in your country."

The Hindus are naturally sensitive, meditative and religious. They do not take to the doctrines of popular Christianity. They have no use for churchianic missionaries. Only the pariahs, or poorer classes become their converts. There is great political unrest in India at the present time. They complain bitterly of English taxation, and sigh and pray to become self-governing as in Australia.

The Quadian Review of Religions, Gurdaspur, Punjab, India.

The Indian Mohammedans in the Gurdaspur district print the above monthly review in English. There are over 40,000,000 of Mohammedans in India, abounding mostly in the northern portion of this great country. To these religionists Mohammed was not a savior but a prophet. It is very, very seldom that a Mohammedan is converted to Christianity. The fundamental difference between the two religions is this: Mohammedanism is Christianity, minus the several pagan elements that have been thrust into it, such as the church doctrine of the trinity, the divinity of Christ incarnate, the vicarious atonement, and eternal hell torments with no apartments in hell. The Mohammedan has seven heavens and seven hells adapted to the degree of the sinner's wickedness. There are several sects of Mohammedans, differing quite as much among themselves as do Christians. Their dancing dervishes are spiritistic mediums, with healing gifts. They are shy in manifesting their gifts to foreigners.

Spiritualism and Secret Societies.

This monthly magazine before me, The Quadian Review of Religions in India, has an article of eighteen pages under the heading of "Islam, Spiritualism and Secret Societies." In this well written article D. S. Margoliouth, professor of Arabic in the Oxford University, England, is savagely criticised for stating that Islam is a secret society, that Mohammed wore a veil; that he was a somnambulist, or a spirit medium; that he loved solitude; that he had spells which might be considered trances, etc.

This Indian Mohammedan vigorously repels some and denies others of these statements and also attacks Spiritualism with all the vengeance of a churchianic religionist. These are some of his words: "Just consider the circumstances under which spirit seances are held. There is an artificiality and affectation in the whole atmosphere about these spirits' phenomena. The mediums and their admirers make the arrangements to receive the spirit communications as much as the conjurers perform their acts. As a rule, dark rooms are preferred to light ones, and the presence of certain skeptics is said to destroy the influences. Men and women of clear heads and solid minds seldom see the apparitions, and those who do are partially under the influence of some hallucination. I do not allude to these facts to throw discredit upon all the phenomena occurring under the name of 'Spiritualism,' though there is doubtless far more fraud, legerdemain and imposture than genuine communications from the unseen worlds.

"Arabia, at the advent of Islam, and the voice of the prophet, was not free of spiritism, and there were men called Kahmins who thought that they could invoke spirits and answer various questions put to them. The circumstances under which the spirits in that past century of Mohammed, answered their questions very much as do spirits at the seances of Spiritualists. But Islam swept off these trivial pretensions with the more dangerous evils connected with that early spiritism which appeared in Arabia; and for a long time it prevailed, but was finally and legally crushed out, to the great relief of pure and true Mohammedans.

"Spiritualists, no doubt, try to create certain conditions which might lead a superificial mind to trace a resemblance between them and the true prophets of God. Prophets that are such receive revelations and see visions in broad daylight, but mediums have their trances, which may be genuine or may be assumed, and usually in the dark. Many of our dervishes and our retired sufis and saints have their visions, and they know of God and immortality; but as Mohammedans we have no use for what in Europe and America is called Spiritualism."

It is not generally known, I imagine, that Alexander Russell Webb, one of our consuls to the Orient, became a devoted Mohammedan, and has published several pamphlets, some large ones, such as "Islam in America." In this pamphlet, page 52, Mr. Webb says:

"It is a generally admitted fact that no orthodox Mussulman will drink any intoxicating beverage, and that drunkenness is an unknown vice among the followers of Islam. The only Mussulmans in the East who drink intoxicants are those who wear the European costume, and have acquired other European vices; no Mohammedan wearing the native dress ever touches liquor. It is positively prohibited by the Koran, and it is generally looked upon with horror and disgust."

The Plague and the Poverty of India.

Mohammedan pilgrims, while returning from Mecca to their homes this present season, suffered very much from dangerous epidemics. Cholera at one time claimed no less than four hundred victims per day. Smallpox also was very rife, and Dr. Jarina states that vaccination did not seem to prevent attacks and deaths from those who had been vaccinated.

The plague returns from the whole of India for the week ending January, shows 7,190 deaths, of which 876 occurred in Bombay.

The latest famine returns show 576,400 on relief, or an increase during the week of 170,000. Of these 477,000 were in the United provinces, and 74,000 in the Central India Agency.

There is uneasiness—a growing governmental uneasiness among both the Hindus and Mohammedans of India. This is especially the case with the more intelligent and intellectual. They consider themselves competent to govern themselves, and educational advantages are rapidly developing in India. The number of pupils in educational institutions in the Madras presidency alone is 1,000,000.

Hiding the Truth.

Shakespeare says in substance that "he who has a truth and keeps it, keeps what does not belong to him." One of our late American magazines contains a most brilliant and gorgeous description of the Hon. Alfred Deakin, the present premier of the Australian confederacy; but the writer of this article very cautiously avoids saying how Mr. Deakins started and reached his exalted political standpoint.

Permit me to say that I knew Mr. Deakin over thirty years ago. He was then a devout Spiritualist. He was for one or more terms the conductor in the Melbourne Progressive Lyceum. In the Lyceum Guide several articles, signed "A. D.," were from his pen. He wrote that book, the "New Pilgrim's Progress," under inspirations from the spirit world, and in my work entitled "Immortality, or Our Future Employments and Dwelling Places" (of which a new edition, the sixteenth, has just been published by Dr. B. F. Austin of Rochester, N. Y.), there appears about four pages from Alfred Deakin describing the spirit home and surroundings of Edgar Athelling, a guardian spirit.

Often did I sit in spiritual seances with the now distinguished and Honorable Alfred Deakin and W. H. Terry in Dr. Motherwell's seance room, and I distinctly remember magnetizing Mr. Deakin one evening (Mr. W. H. Terry, editor of The Harbinger of Light, being present). When in this magnetic state he was psychically taken hold of by the illustrious Burke, and spoke for about half an hour in a style clear, classic and remarkably brilliant, and afterwards by Garrick, the actor, the contemporary of Goldsmith, Sir Joshua Reynolds, Dr. Johnson, etc. The personality of this last character was entirely different from Burke, and both were utterly unlike the characteristics of Mr. Deakin himself.

As aforesaid, Mr. Deakin is now the prime minister of the Australian Commonwealth, and is earnestly and graciously inviting the American navy, now on the ocean, to come into Australian waters.

The Breadth and Depth of Spiritualism.

Spiritualism in its philosophy is all-embracing, all-inclusive. Is there a truth in phenomenal spiritism, Spiritualism includes it. Is there a truth in Christian Science, Spiritualism includes it. Is there a truth in metaphysical science, Spiritualism includes it. Is there a truth in mental healing, divine healing and divine science, Spiritualism includes it. Is there a truth in the New Thought, Spiritualism includes it. Is there a truth in Theosophy? Every demonstrated fact in Theosophy and Theosophical writings, is included in the all-embracing realm of Spiritualism. The ignorant may not know this. And, further, there are those sufficiently wary and unprincipled to write about "divine healing," the "new thought," and speak of these mental sciences, and never mention the word Spiritualism." Why? Is it cringing cowardice, or hypocrisy? What should we think of a naturalist like the eminent Alfred R. Wallace, who should write about acorns, acorn shells, acorn cups, acorn meats and their very nourishing properties, but never mention the word oak—the tall, stalwart oak that bore them? Down upon this tainted and tricky policy! If is contemptible enough in party politics, but when fastening its slimy, serpentine fangs into matters spiritual, it is absolutely beneath contempt. My soul honors independence and moral bravery—such bravery as characterized the martyrs of old, and dignifies the regal-souled of to-day. These live in history immortal, while the very names of catering, cringing cowards rot away into eternal oblivion. He who is ashamed of his Spiritualism is virtually ashamed of Almighty God, for God is SPIRIT, and Spirit is the foundation and crowning top-stone of Spiritualism. Methodism, Lutheranism, Presbyterianism and kindred churchianic isms are but passing drift-wood on the billowy sea of time. Reduced to the last analysis, there are but two ISMS worthy of profound consideration. These are atheistic materialism and Spiritualism. Thinker, where do you stand? And what are you doing for the grand and mighty truth, you profess? Have the communicating angels of heaven written in shining lines of light—upon your forehead—"**Well done, good and faithful servants?**" Have they? —**Have they?** Guardian spirits, listen to their answers. Immortality is more than money, more than tariffs, more than navies. These perish—all perish. Only the spiritual endures forever.

WATERED STOCK.

Ninety-five Per Cent is Water.—The Watering Process, Spiritually and Otherwise.—Its Terribly Demoralizing Effects.

We learn from the Chicago Record-Herald that when Thomas F. Ryan was before the special grand jury investigating the affairs of the Metropolitan Street Railway Company, New York, he said that ninety-five per cent of the stock of all railroad corporations in this country never cost a dollar.

There was great surprise and many of the jurors questioned Mr. Ryan, believing they had misunderstood, but the only one in the room who manifested no surprise was Mr. Jerome, who before Mr. Ryan appeared before the jury had carefully gone over all the testimony with him.

Ryan's remark was made after Mr. Jerome had read to the grand jury the statement prepared by the witness, which Ryan gave out for publication last Monday evening.

Why Ryan's statement was read by Jerome has not been explained. Some said Ryan was not a good reader; others that his voice was not as penetrating as Jerome's.

Ryan had figured out that the $52,000,000 of Metropolitan Street Railway stock represented cash payments of 83⅓ per cent of its par value. As Mr. Jerome read this statement Ryan interrupted, saying:

"Gentlemen, that is the answer to the statement that has been made for the last five years that the Metropolitan Street Railway Company stock is all water."

Mr. Jerome promptly came to the witnesses' rescue, saying: "Mr. Ryan, you have been connected with a large number of corporate ventures, both in street railways and in steam railways, have you not?"

"Yes, sir," answered Ryan.

"And as a banker you have been familiar with the capitalization of many of the railroads of this country, have you not?"

"Yes, sir."

"How will that compare—that percentage of water, if you call it such?"

"Ninety-five per cent of the stock of railroad corporations of this country never cost a dollar," was Mr. Ryan's declaration.

"You mean," said Mr. Jerome, "that ninety-five per cent of the stock of the railroads of this country is all water?"

"Yes."

"Please explain,' said Mr. Jerome.

"Well," said Mr. Ryan, "the railroads in the last of the great speculative years that we have had have put up stock so that it was easy to raise money on stocks and bonds; but up to 1885 ninety-five per cent of all steam railroads and industrial corporations of this country never put in one dollar on their stock except a little organization expenses that were required for a few shares of stock in the beginning."

"So then," said Mr. Jerome, "your experience in these matters is that $83.50 cash paid in for every $100 in stock is exceptional."

Little Money Paid.

"Yes, sir. Up to 1878 there was not a dollar paid in on St. Paul, Northwestern, Omaha or any of these railroads."

Mr. Jerome asked Mr. Ryan for a further explanation, but the witness waited until the district attorney put another question.

"If you took these roads as they stand to-day, including the roads that have been organized and supposed to be put on a sound basis, taking them as a whole, both in steam railroading and surface railroading, would $83.50 in cash for every share of $100 par be a large percentage of cash?"

"A large percentage," replied Mr. Ryan. "Ninety-five per cent of them haven't anything. No only that, in the reorganization that took place from 1900 up to 1907, they assessed these stocks and bonds."

"Mr. Ryan," said one of the grand jurors, "we understand then that the roads only cost about five per cent of the capital issue? They were built with bonds?"

"Built with bonds," said Mr. Ryan. "The Union Pacific Railroad was built with bonds and got a land grant worth $250,000,000."

"And Atchison the same?" said another grand juror.

"Atchison the same."

Here you have an astounding revelation, a crime against humanity and the civilization of the present age, a rottenness that can only be equaled by the ancient city of Babylon, and which to-day is SECRETING A SUBTLE OCCULT POISON tending towards the destruction of this country, as the same conditions did in ancient Rome and other corrupt nations. Watered stock! Alas, it is found in Spiritualism, whenever a bogus test is given or deception practiced.

DIVINE WRIGHT.

Anniversary at St. Louis, Mo.

To the Editor: Some of the pessimistic friends who believe Spiritualism organically to be on the decline, should have been present Sunday, April 26, at Schuette's hall, 19th and Wright streets, where the first anniversary of the Truthseekers' Society was held. When your writer arrived at the hall at 2:30 p. m. the rain was descending in torrents. We were met at the door by the pastor, Mrs. F. Gallo, whom we began to condole with, because of her bad luck. With a laugh she replied by inviting us to look in, which we did and to our astonishment every seat was occupied, and they still continued to come until fully 175 people were in the hall. Had the weather been favorable I believe they would have been obliged to turn many away. The audience, too, was an intelligent-appearing one as we ever faced. Among the many familiar faces we noted Mr. D. Boyle, a prominent lawyer of East St. Louis, and wife; Prof. Chrisman, president of the Columbia Business College of this city; Mr. Pauls, state secretary of the Socialist organization; Mr. and Mrs. Stacklin, and many others whom space forbids mention of.

The exercises opened promptly at 3 o'clock with congregational singing, followed by an invocation by the pastor. Your writer delivered the opening address, our topic being, "Spiritual Development, Scientifically Considered." Our State Secretary, Dr. Vierling, followed with a ringing address on, "The Progress of Our Movement," which was heartily applauded. His good wife followed with messages which cheered and consoled many. Next came Mrs. Nelson Armstead, whose tests were as fine as any I ever listened to, and all recognized. The pastor, Mrs. F. Gallo, succeeded Mrs. Armstead and the accurate manner with which she delivered her messages spoke volumes as to the cause of her success in the brief year she has been pastor for the Truthseekers' Society. At the close of the afternoon exercises our material wants were amply provided for by the ladies of the society, and the long tables were filled with a happy, joyous crowd, who looked and acted as if their religion agreed with them. There was a certain pineapple layer-cake that Mr. Boyle and myself endeavored to corner, but the ladies promptly and successfully broke up our unlawful combination. I hereby recommend them to Teddy as successful "Trust busters."

The evening exercises opened at 8 o'clock with a much larger audience, although the weather was still inclement. Your writer again delivered the opening address and was invited by the pastor to continue the subject on the following Sunday. Mrs. Mattie McCaslin, the tried and true veteran in Spiritualistic work, came next and matched my darky story with another still more laughable. Our good sister, E. P. Price, followed with messages and was at her best. She had just returned the evening before from an engagement in Kansas City, but was as full of vim as ever. Mrs. Gallo came next, delivering her messages of love and good cheer in her usual excellent way. Last but not least Dr. H. Faber delivered the closing address, his thoughtful logic causing many to see new points of interest in the study and investigation of Spiritualism. All went away feeling well repaid for their trouble in venturing out upon such a night.

PAUL McARTHUR.

St. Louis, Mo.

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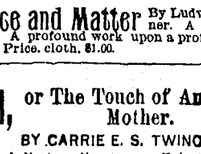
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962

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A LEADING MAGAZINE.

Presents Some of the Grand Truths of Spiritualism, to Reach Its Numerous Readers.

No subject of thought appeals more powerfully to the human mind than the life after this. Elizabeth Stuart Phelps, who wrote The Gates Ajar almost half a century ago, is now writing papers on "The World Invisible" for Harper's Bazaar. It is an interesting literary offering this, and American readers will wish to know what Elizabeth Stuart Phelps thinks NOW of the hereafter as compared with what she thought then. She says, among other things:

"If the next life is to give to the fit survivor the realization of denied things, there must be involved, to a certain extent, the restitution of lost things. No preacher, no teacher, no writer who ventures to approach the mysteries of the unknown life ever escapes the bombardments of one question, more often repeated, more poignant than all others, 'Shall I find the soul I loved?'

"If it is worth loving and if you are worthy to love it—yes. Since God, who is love, gave you love capacity, and since fate, which may or may not be God, starved you with love famine—yes. By every broken heart, by every widowed sob, by every grief too great for tears, by every flower of pure and perfect love broken at its roots in the garden of your trampled being—yes.

"I am ready to say without hesitation that for the love-worthy the next world must fulfil the obligations of this one, and that the restoration of our borrowed dead is one of the most legal of such obligations."

"I am often asked if I still believe in the doctrines of the little book whose heresies marked the incident of my youth. In the main—yes. In substance, assuredly I do. With whatever discontent I may now rate the book as a specimen of literary art, I cannot cease to feel respect for it as an episode of religious development. The times were rich for a blossoming truth. If The Gates Ajar appeared as a new publication now it would scarcely excite remark. The heresy of the sixties has become the credo of 1900. To-day who expects to stand in a row with other musical ghosts around a throne? Who anticipates a white robe and a palm branch, a hymn book, and an eternal prayer meeting as the accessories of his future lot?

"I am not afraid to say that the deepest longing of the individual nature, if turned in the high direction, must be gratified in a reasonable heaven. These personal preferences of the soul can no more be exchanged than a complexion or a voice."

"If I could be out of physical pain," said a lifelong invalid, "I would ask no other heaven." "If I could be in a place where I might know my husband never COULD be killed on the train!" cried one of the gentle "worriers" whose capacity for suffering is neither understood nor respected by the sanguine. * * * "If I could take my children to a world where every time I hear a croupy cough my heart did not stand still with terror," urged another, "that would be heaven for me." The mulatto girl who burst into joyful tears at first sight of a marble bust of herself, "because it was white," had a glimpse of her heaven before its time.

"Heaven must be like any other form of happiness, only 'more so.'" said a thoughtful man. "And the conditions of happiness are three: A clean conscience, something to do, and some one to love."

BOSTON EMMANUEL CLINIC.

An Excellent Work of the Church.

Harper's Bazar is determined that its readers shall have the benefit of the Emmanuel Church work in Boston, if they need it. So the editor of the Bazar has persuaded the Rev. Samuel McComb to write about how nervous women in his church are helped to help themselves. He says, among other things, in the May Bazar:

"The Emmanuel Clinic in Boston aims not only at directly helping sufferers by well-known therapeutic measures, such as suggestion administered in a waking or hypnotic state, psycho-analysis, moral and religious re-education, and so forth, but also at helping them to help themselves. I will briefly describe a few typical cases which may, perhaps, encourage other sufferers to set about the task of self-cure. A sufferer from functional insomnia was enabled to rid himself of this misery. How? First of all, the despair which sleepless nights breed was dissipated and the curability of the trouble made clear. Then the necessity for varied and congenial work in moderation was insisted on—work alternating with rest and recreation. Especially was he taught HOW TO PREPARE HIMSELF FOR SLEEP. Each must decide for himself what occupation will most soothe and quiet the mind, whether a game of whist or the reading of a comic paper, or a genial conversation with a friend. The sufferer will do well to spend the time preparatory to retiring in some such way. Finally, the patient was induced to practise the art of auto-suggestion. For fifteen minutes or so nightly he talked sleep to himself. The result of all this effort has been that he now enjoys six and sometimes seven hours' refreshing sleep.

The Nazarene and the Mount.

I see my elder brother, the Nazarene, as he stood upon the Mount, opening his soul to the Eternal, and from the Eternal came those vibrationss which fell from his lips in the sentiments contained in the Sermon on the Mount. The seeds thus sown took root, spread and grew, until today they command the admiration, respect and reverence of the entire civilized world.

In the presence of the Eternal, time disappears. So you, too, may stand upon your Mount, and open your soul to the Eternal and receive these same vibrations.

Thus do, and your soul will be filled with joy, peace, good will and harmony forever.

JNO. P. BURT.

San Diego, Cal.

Self Contradictions of the Bible. 144 Propositions — Theological, Moral, Historical and Speculative, without comment. Price, 15 cents.

Remarkable Evidence of Spirit Power and Influence

A Woman's Vision Enables Her to Secure a Divorce.

When Judge Williard M. McEwen entered the final decree in the divorce suit of Matilda Peterson against Edward Peterson recently in the Superior court one of the most peculiar cases of psychic power ever revealed in Cook County came to light.

Although the divorce was obtained upon purely statutory grounds, it developed in the trial of the cause that Mrs. Peterson had been led to believe in her husband's wrongdoing entirely through her dreams, that on three occasions her subsequent investigations had proven conclusively that her dreams were well founded, and that her husband was so thoroughly aware of the powers possessed by his wife that he made no effort to deny the facts that had been so clearly revealed to her.

It is said to be the first time such a case has ever been recorded in Cook County. The appearance of Mrs. Peterson on the witness stand and the impression made by her upon judge, attorneys, and spectations was such that all are absolutely convinced that the woman possesses psychic powers to such an extent that they are almost unexplainable.

Mrs. Peterson lives at 682 Mildred avenue, far out on the Northwest Side, with her four children. She is not an imaginative woman, has lived the life of a typical housewife, and has never attempted to make any use of her powers other than to heed their warning as they came along usually in the trivial affairs of everyday life. The only time that she has allowed them to influence her in the material affairs of her existence was when they showed her conclusively that her husband had fallen under the influence of other women, which led to the divorce referred to.

The powers of Mrs. Peterson have long been known to her circle of friends and acquaintances. They are accepted as a matter of fact, and when she announces that a certain thing will occur, or a certain thing which she possessed no knowledge of did occur, her associates do not think of questioning the accuracy of her statement, any more than her husband did when she described to him the specific nature of his wrongdoing. Mrs. Peterson is a woman of 35 years or thereabouts, has lived all her life in Chicago, and her existence has been the same as that of thousands of other women in moderate circumstances. Had it not been for the peculiar power she possesses it is probable that there would have been no interruption to her married life, for she says she never had any suspicion of the actions of her husband. But when his conduct was revealed to her in her dreams she was so thoroughly aware of their accuracy impressed upon her by years of long experience that she never hesitated in her course.

"How did you first learn of your husband's wrongdoing?" was asked her in court.

"I dreamed it," was her reply.

This is the keynote of the character of this remarkable woman. Her mother before her had possessed the same power, consequently when, years ago, little things began to be revealed to her in this same manner she never had any idea of rejecting them. It became second nature to her to heed what came to her from this source, and gradually, little by little, her friends began to regard her with awe and respect. But never did it occur to her to make any use of this peculiar gift or faculty.

It was with some difficulty that she could be induced to talk of her gift. Not being imaginative, it had never occurred to Mrs. Peterson that it could be of any interest outside the little circle of friends and associates who call at her modest home on Mildred avenue.

"When did I first become aware that I could see things ahead, or events that had happened?" said Mrs. Peterson. It was early in the morning and she had barely finished her preliminary housework.

"I always knew I had that power," she continued, "and it is hard to say when I first realized it. My mother had it before me, although perhaps not in such a marked degree. It probably first manifested itself a good many years ago, when I found myself able to foresee little things pertaining to household affairs. They didn't amount to much, but the habit grew upon me never to doubt what I was convinced would happen, whether my conviction arose from a dream or what will sometimes come to a person when in a subconscious state.

"I soon found myself thinking a great deal, putting in a good deal of time with my thoughts upon matters which interested me, my friends, my relatives, and the affairs which come up in everyday life. I would get into one of these spells when I could see things as clearly as day, and those who were with me would say that I conversed about them, but of the conversations I could never remember anything. But as to the events themselves which I was talking about, I would always retain a most vivid impression. When I had dreamed of anything which had occurred it never occurred to me to doubt it. I would immediately inquire concerning it, and I would find that it had transpired exactly as I had seen it. My friends who knew me were all aware of my power, and nothing that I did in this line would surprise them. Probably the first time that I made use of this power to any extent was eight or nine years ago, when I first had trouble with my husband. I had never the slightest suspicion that anything was wrong, but the moment that I awoke that morning I knew as well what had occurred as though I had seen it myself. Before the day was over both my husband and the other person involved had admitted that what I had seen was true.

"In a hundred instances I have had the same thing occur to me; that is, about trivial matters. Shortly after that I had another experience of the same kind. We were keeping a little store on the North Side and I had a bedroom in the rear. The store was in front. It seems that my husband was discussing this trouble with his brother, but knowing that I would know everything that was said between them in the store, when his brother came that night neither of them said a word. I was lying in the bedroom asleep, or in a trance, as they have called it. The object of his brother's call was to make some sort of an appointment with my husband, but so cautious were they that he merely wrote down the place of the appointment on a piece of paper, held it for his brother to read, and then thrust it into the stove.

"At the identical moment that this was done I stirred uneasily and got up. The room was dark, but I knew exactly what had happened. I went at once into the store. The two men were there, exactly as I had seen them. 'I want that note,' I said. 'I haven't got it,' replied my husband. I went to the stove and took it out. This instance and many others being known to my husband, he was thoroughly aware that I would be likely to know anything that he wanted in. But I am not referring particularly to the matter of the divorce proceedings. I do not know whether one is fortunate or not to possess such a faculty. Certainly I have never thought of turning it to any account. Indeed I do not know whether I could figure out anything that is likely to transpire if I were to try to throw myself into one of these trances or not. I have never tried it."

"The most striking thing that I remember concerning Mrs. Petterson," said a young man who has lived with the family for some time, "took place a number of months ago. Mrs. Peterson remembers the circumstance, but not so vividly as I do. At that time she had been ill, and I remember on the night in question her husband and I were sitting in the back bedroom, some thirty feet from the front room, where Mrs. Peterson lay in an unconscious state. She had had perfect possession of her faculties before that, and had simply gotten into one of her trances. But we did not know it. We talked the matter over and Mr. Peterson came to the conclusion that she ought to be sent to the hospital the next day. Just at that moment we heard a noise from the front room. Both of us hastened in there and found Mrs. Peterson talking in her sleep.

"'I don't want that man in the white apron to come near, nor that woman either,' she was saying, and then she went on and talked about the hospital surroundings, the table she was lying on, the attendants, the nurses, and the rest of paraphernalia. She did without having the slightest inkling that we had been talking of sending her there. She also repeated some of the things we had said. When she came to she looked up at us and said, 'I've got back home again, haven't I?'

"The night before the suit against her husband came to trial she was in the front room, also in a semi-conscious state. Her husband was naturally uneasy as to what was to come up and asked me a few questions regarding it. We were in the back room of the house and talking in an undertone. I was saying a few things as to what was to come out, when just then she came out in one of her subconscious states. 'You have been giving away my case,' she said, 'and it must stop.' Of course, I had said nothing which could in any way affect the case, but we talked no more that evening."

"When you go through an experience of this kind does it leave any after effect upon you?" Mrs. Peterson was asked.

"I am exceedingly weak and lethargic," she said, "as though I had lost a night's sleep. It is very seldom that I remember anything I say in a trance, and I am generally surprised when I learn what I have said. But, as I remarked before, I have very vivid recollections of the events that transpired or what I foresaw. I am not always in a trance, either, when I see things that are occurring. Some time ago my mother was in a hospital, and I knew, of course, that she has been subject to trances of this kind. One afternoon I was in my kitchen, when I could see before me as vividly as though I had been there myself, my mother in one of those moods, and the attendants at the hospital unable to do anything with her. I immediately put on my things an went to the hospital and was denied admittance, as I was told that it was not the proper time. 'But my mother is ill and you are not able to do anything with her,' I said. The hospital attendants were absolutely amazed, but admitted that it was so, and finally I was allowed to go in. I found my mother exactly as I had seen her, but a few words from me quieted her down. There is no time when I am in the house here at night, asleep or otherwise, and anyone comes in, no matter how quietly, but that I know it. It is not that I hear them myself; I just know that some one has come in. Uncanny? Yes, I presume it would be for those who are not used to it and it has never done me any harm."

Mrs. Peterson stopped and sat quietly a few moments.

"No, I do not think I ever care to attempt to make any practical use of this faculty," she said, quietly. "I have my four children, have enough to keep me busy at home, why should I?"
—Chicago Inter Ocean.

THE ESSENIC ASSEMBLY.

A Fraternal, Co-Operative, Educational Association for Thinking Men and Women.

The West sends a message to the independent and progressive thinkers of the world: "Come together in the fraternal association that will enable each to express the highest truth that is in him or her."

For more than half a century those who have dared to think outside the trammels of ancient thought have become more and more split up into factions until to-day there is in the United States and the other civilized countries of the world an almost innumerable host of little groups and knots of people professing varying shades of thought, recognized as unorthodox in religion and philosophy.

In San Francisco here has been formed an association known as the Essenic Assembly, which has for its purpose the bringing together of advocates of various shades of progressive thought, and already a hearty endorsement of the movement is coming from all parts of the country.

The Essenic Assembly is a secret order, having three degrees, believed to be built on an enduring foundation of justice and equity, and holding as a fundamental truth, that woman equals man.

It seeks to encourage the study of science, philosophy, history, economics and essential religious truths; it encourages co-operation on lines best applicable to economic production, and equitable distribution of the products and earning of labor and capital; and aims to promote all endeavors to better the social, ethical and industrial condition of the human race.

Like other fraternal orders, it grants sick, funeral benefits, and life insurance, but does not engage in industrial business as an association. In this regard it encourages, assists and promotes by teaching fundamental principles of co-operation, by building character, without which no co-operation can succeed, and by furnishing plans for, and supervision of, co-operative industries organized under its direction.

It encourages the study of essential religious truths, but leaves to its members all latitude of opinion as to what are such truths. Upon its platform, the Theosophist, Spiritualist, Christian Scientist and Monist may stand side by side in fraternal organization without either losing any TRUTH that is peculiar to his philosophy, but more secure in a broader fraternity.

While the Essenic Assembly is an accomplished fact, and as such appeals to the thinkers of the world for support, it is not a completed fact. It is handed over to the thinkers as a trust to be used by all students of the higher truth, in faith that they will shape it to the highest ends.

While it holds to the brotherhood of man,—the oneness of all life, and the perfectability and responsibility of the soul as fundamental truths, it leaves to each to make his own deduction therefrom, and to build thereon such a philosophy as best satisfies his conception of ultimate truth. Within its portals ALL are equal. In a word, while it encourages the study of religion, it is not dogmatic in the expression thereof.

On the other hand it encourages the study of history and economics, but is not in its action political. It seeks to educate the individual for useful citizenship.

Thinking people have felt the need of such a society for many years, and now that it is theirs by association therewith, will they avail themselves of it? Those who desire to know more about the ESSENIC ASSEMBLY CAN PROCURE FURTHER INFORMATION BY ADDRESSING THE SECRETARY,

W. C. SHEPARD.
2207 Market Street,
San Francisco, Cal.

A LESSON FROM NATURE.

(This poem is an account of the last days of Robert L. Stevenson, given through my hand.—Mrs. Nora Armstrong.)

There's an island far out in the ocean
I dreamed of one night in my sleep,
Where the blue waves forever are rolling
Along on the beautiful beach.

And one day I sailed from the main land
Far out to that beautiful isle,
Where the sun kissed the waves in the morning
And faded at night with a smile.

Like the bidding adieu of a lover
Whose absence would last but an hour,
Then return with a bright smile of greeting
With all of love's magical power.

And out on that island of beauty
I made me a home on its breast;
And I thought that of all God's kingdom
This isle was the fairest and best.

And there I lived hours in the sunshine,
Watching the waves on the beach,
Knowing that every bright ripple
Some precious lesson could teach

And I prayed that some power from heaven
Would teach me to read as I run,
And write down some lesson from Nature
I learned from the waves and the sun.

And there on that beautiful island,
Far out from the dark haunts of men,
I learned to commune with the angels
And write down their words with my pen.

And the world knows well the story
Of Robert Louis Stevenson,
Who lived far out in the ocean
And an author's laurels won.

Who longed ofttimes in the twilight,
In his own native birth-place to be,
Yet could not remain in the body,
Except on that isle in the sea.

So health that one ever is seeking,
If he has not that jewel of his own,
Led me out to that beautiful island
Away from my own native home.

And there in the sound of the billows
When earth life was ebbing away,
I saw a bright vision of heaven,
And heard all the songs that they play.

And their notes were the same as the robin,
Caught up from the musical spheres.
And rolled out upon life's broad billows
Throughout all eternity's years.

And I asked of the angels in heaven,
If they had any lesson for me,
That I could not glean out of the sunbeams
And out of the waves of the sea.

And they answered; Just Nature's our teacher,
No matter how high you may go,
It's the same that teaches the robin,
And no other the Archangels know.

MRS. NORA ARMSTRONG.
Portland, Ore.

LETTER FROM PARIS.

A Striking Sign of the Times in Relation to Spiritualism.

It is a sign of the times to see leading Paris papers giving two-column articles to the subject of Spiritualism. This has been particularly noticeable since the publication of the "Echo of the Marvelous," which appears fortnightly, and gives a great many interesting accounts of phenomena. The editor, who is orthodox, gave a lecture here recently where he admitted that these phenomena were all true, then concluded by attributing it all to the devil—as usual.

The Matin, which is an independent paper, opens its columns to such writers as Lombroso, Morelli, Flammarion, etc., as well as their opponents. Bishop Bolo replies to L'Abbe Loisy. Ideas and thoughts are put before the public, and one of the latest is the offer of five hundred francs (one hundred dollars) to any medium who will cause an object to remove from one point to another, a few inches distant. This is to be done under test conditions, permitting to photograph the object in space, and without contact with anything material." This proposition comes from M. Gustave Le Bon, a well-known writer here, who, if not convinced himself, deserves the good will of Spiritualists, in his effort to call attention to the subject in his long articles. M. Le Bon is convinced that he will not have to pay his prize, for "the thing can't be done," and he seems to think that all those who attest having witnessed similar phenomena were simply hallucinated, and he appeals to the phenomena of the kind in India as proof of his hallucination explanation.

I am inclined to imagine that the Le Bon challenge is largely to the address of Dr. Sarak, or the "fakir," as they call him here. Dr. Sarak is the man who pretends to be able to make a grain of wheat grow in a few minutes, and to bring little fishes into existence from nothing—by an effort of the will. He went before the Matin and performed—but although the fishes came all right, it was not made clear by what route they arrived, and there was talk about a certain rubber tube, which one lady pretended to have seen under the theosophist's robe of the "Master." Be that as it may, people will now say, "Why don't he go and take the prize, having consented to do his wonders before the Matin?" But the Adept of the Mahaatmas is very busy just now with "esotherical review," and the "savant" will probably have to wait for another medium in order to establish the 'scientific basis" of this order of phenomena.

M. Le Bon concludes that if the prize is not won soon, it will prove that it cannot be done, and therefore, has never occurred.

In this same daily paper we read an account by an anonymous writer who says he used to be a very smart athletic sportsman. One evening he assisted at a seance with Mr. Home, who, it appears, told him he did not expect to get much with him. A little later, feeling something rub against his leg, under the table, he "grabbed" as quick as lightning and found he held a bare foot belonging to Mr. Home, who looked at him sadly and said in a melancholy voice, "I told you so." Our story teller does not say when, where and with whom the sad event happened, but he does let us infer that such was Home—and there the end of phenomena.

Citing again the Matin, we find an eloquent article by Leon Denis, a writer of real talent, on the death of Me. Noeggerath, who was well known among the Spiritualists of Europe as an author of works on Spiritualism. She was beloved by all who met her, and for forty years has been untiring in spreading about her truths of Spiritualism, and these truths, treated as ridiculous by some, will triumph in the end, says Leon Denis, "because they are based on experimental science, the highest philosophy and the purest morality."

As I close this, I read in this morning's Matin that the prize for the moving of an object without visible and physical contact has been raised to four hundred dollars (2,000 francs).

J. D. LARPENTEUR.

Paris, France.

The Biggest Saloon Keeper and Liquor Seller.

The biggest saloonkeeper and liquor seller in the world is the czar of Russia. He is proprietor of all the saloons in his vast domain, and thus owns the biggest trust on earth, with competition totally barred, and with profits increasing enormously every year. The great white czar's government encouraged drink to such a degree last year that the income derived from the sale of vodka exceeded $390,000,000. Every year the Russian peasants and workmen are said to get drunker, dirtier, more miserable, and more brutal. The imperial grog shops are small and unclean, with a counter at one end and rows of bottles of various sizes all around the walls from floor to ceiling. The people are not allowed to drink on the premises, so they go to the doorstep, break off the neck of their bottle and after swallowing their contents, fling it into the street. The bottle holds about a wineglassful of the imperial drug and costs 5 cents. The daily wage of a workman in the fields is from 10 to 15 cents. Tchelyseff is a member of the third douma who declared drink kills Russia and that neither a constitution nor a revolution are so much needed as temperance. He says that the government budget is made up of poison.

JOHN A. HOWLAND.

HOW ITOOK MY WRINKLES OUT

After Facial Massage, Creams and Beauty Doctors Had Failed.

BY HARRIETT META.

Trouble, worry and ill health brought me deep lines and wrinkles. I realized that they not only greatly marred my appearance and made me look much older, but that they would greatly interfere with my success, either socially or financially, depends very largely on her appearance. The homely woman with deep lines and furrows in her face, must fight an unequal battle with her younger and better looking sister.

I therefore bought various brands of cold cream and skin foods and massaged my face with most constant regularity, hoping to regain my former appearance. But the wrinkles simply would not go. On the contrary they seemed to get deeper. Next I went to a beauty specialist, who told me she could easily rid me of my wrinkles. I paid my money and took the treatment. Sometimes I thought they got less, but after spending all the money I could afford for such treatment I found I still had my wrinkles. So I gave up in despair and concluded I must carry them to my grave. One day a friend of mine who was versed in chemistry, made a suggestion, and this gave me a new idea. I immediately went to work making experiments and studying everything I could get hold of on the subject. After several long months of the most numberless trials and discouragements, I finally discovered a process which produced most astounding results on my wrinkles in a single night. I was delighted beyond expression. I tried my treatment again, and, lo, and behold, my wrinkles were practically gone. A third treatment—three nights in all—and I had no wrinkles and my face was as smooth as ever. I next offered my treatment to some of my immediate friends, who used it with surprising results, and I have now decided to offer it to the public.

Miss Gladys Desmond of Pittsburg, Pa., writes, that it made her wrinkles disappear in one night. Mrs. M. W. Graves of Bridgeport, Conn. states: "There is not a wrinkle left, my friends say I look 20 years younger. I consider your treatment a Godsend to womankind." Mrs. James Barse of Central City, S. D., writes: "The change is so great that it seems more a work of magic."

I will send further particulars to anyone who is interested, absolutely free of charge. I use no cream, facial massage, face steamings or so-called skin food; there is nothing to inject and nothing to injure the skin. It is an entirely new discovery of my own, and so simple that you can use it without the knowledge of your most intimate friends. You apply the treatment at night and go to bed. In the morning, lo! the wonderful transformation. People often write me it sounds too good to be true. Well, the test will tell. If interested in my discovery please address Harriett Meta, Suit 2906, Syracuse, N. Y., and I will send full particulars.



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THE NEW LIFE,

By Leroy Berrier. An eminently suggestive work, of excellent tendencies, treating of the mind's relations to the physical organism, and the power of thought in the upbuilding of health and character. Cloth, $1.

Materialization What I Know of Materialization, by Mme. E. d'Esperance and Materialization a Fact in Nature, by B. F. Austin. These two lectures in one book of 48 page will be of interest to all believers in this phase of mediumship and may serve to start many to thinking seriously thereon. Price 10 cents.

The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, $1.00.

Song Books

New and Enlarged Edition of C. P. LONGLEY'S Choice Collection of Beautiful Songs,

Containing ninety charming songs for home, camps, circles and meetings—words and music, including "Only a Thin Vail Between Us," and its companion piece; also beautiful words set to choice music, from the poetical works of Lillian Whiting. Of the latter, Miss Whiting writes Prof. Longley her pleasure at his setting to her poems and declares herself honored at the dainty music he has given her words. President Barrett of the N. S. A. writes that wherever he goes he finds the songs of Mr. Longley sung at meetings and by the friends and he affirms it as his opinion that Longley's musical compositions have ennobled the world. Price per copy, 50 cents bound in boards; 75 cents in cloth, wholesale rates made to societies, and dealers.

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SATURDAY, MAY 9, 1908.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

Practically Dead.

Now the statement of a Catholic ecclesiastic in the public press:

"The church in France is dead, and beyond the hope of resurrection."

He adds:

"True believers form only a very trifling minority in the nation to-day. The church is practically dead and will never come to life again."

But this is not all. We quote farther:

"It can be said without fear of contradiction, that the radical and socialist press have induced two-thirds, yes, and perhaps three-fourths of the French Catholics to dissolve their connection with the church. * * * The women form the majority of Christian believers; yet even these female believers make up a minority of the total number of French women."

Our quotations are from the Literary Digest of New York, and are perfectly trustworthy.

Italy, as all reports agree in stating, the home of Catholicism, and where most of its literature was forged, and where the Inquisition put in its most deadly work, and contributed most of the Popes, Cardinals and Prelates, is declared honeycombed with Liberalism.

And Spain, good old Spain—that gave the world its Torquemada, and its Ximenes, and contributed so largely to the destruction of the world's choicest literature, and the wreckage of aboriginal civilization in America, is halting in its missionary work, and seems destined to join its neighbors on the north and east in crushing the great power which by usurpation, destroyed the earlier civilization and literature of the world, culminating in producing a thousand years, known as the Dark Ages, which were only illuminated by fagots and flames, while burning heretics and thinkers.

The hope of Catholicism is in America. It is bending all her great powers to colonize this country. She is unwilling her children shall be taught in our common schools; so under the false and specious claim of teaching morals she is educating her youth to hate our free institutions; while demagogue politicians, to gain Catholic votes, are catering to her prejudices.

It is well. It is here, on American soil, and under our glorious skies, where real freedom first dawned, and it is here ecclesiastical tyranny shall meet its Waterloo, and go out forever. The sons of those who gave us a constitutional government, and who crushed chattel slavery can be trusted to crush priestly usurpation and ecclesiastical slavery when the time comes for action.

A Fact and a Challenge.

The following is from the pen of that distinguished and voluminous English author, Thomas Inman, M.D., best known to American readers as author of "Ancient Faiths Embodied in Ancient Names," from which the extract. We quote:

"When we observe the accordance and harmony between ancient and modern myths and mysteries, we readily perceive how little originality our modern faith contains; for THERE IS NOT A RITE, CEREMONY OR BELIEF WE NOW PROFESS THAT CANNOT BE TRACED TO ITS ORIGIN IN CHALDEAN IDOLATRY—IN ASSYRIAN, EGYPTIAN OR ROMAN MYTHOLOGY."

And, aside from persecution for opinion's sake and methods to compel belief in Jesus as a God, The Progressive Thinker challenges the entire orthodox world to prove to the contrary.

She Hears a Spirit Voice.

Grand Rapids, Mich.—"You can walk. You can walk."

This was the strange whisper little Elizabeth Klyn, for four years a cripple, heard a few nights ago as she lay in her bed. And when she heard this voice of the night she jumped out of bed and did walk. She ran into her mother's room completely cured.

Four years ago Elizabeth Klyn suffered a nervous shock that confined her to a hospital. She was discharged by the doctors as incurable, a cripple for life. Her mother, Mrs. F. J. Klyn, 10 Antisdel street, never believed her daughter's affliction incurable, and she impressed continually on the child's mind the idea that some day somehow she would recover.

Now she romps and plays with just as much freedom as any of her friends.

Fiction Eliminated What Remains.

If fiction were wholly eliminated from the domain of literature how little of real history would remain! Ascend the stream of time as high as we may, and search its records with greatest care, and very little will be recognized as scientific truth.

They who receive the Bible as an unerring guide, meet in its first chapter an account of creation, a story all science repudiates. Scarcely a statement—probably not one, would be the result of investigation. The very first verse, states "In the beginning God created the heaven and the earth." If there was no beginning, as science now teaches, then that postulate is false as is every other in the narration.

The story of Abel and Cain, like the process of making the first pair, was a priestly fiction with no foundation in truth. Then the tailor God, making clothes to cover the nakedness of the first pair, is a silly invention of ignorance.

The flood story with the Lord opening the windows of heaven, flooding the whole earth, covering all the mountains, and destroying all life, may have been based on a flood in the valley of the Euphrates, where the story was first written. Certain it is no such deluge ever occurred, or can occur on this globe for want of water.

No traces of the Jews as a people ever residing as slaves in Egypt are found. Bricks made with straw, quoted as evidence, is simply moonshine merely. All bricks, only sun-burned, were thus made, in Egypt, and the representation that the Jews were required to cut stubble to supply the straw furnishes no proof that a Jew was ever in Egypt.

The mode of the escape of these slaves from Egyptian bondage and their passage through the walled up waters of the Red Sea, would do to tell to a barbarian people, destitute of the simplest principles of natural philosophy, and the recital should have been suppressed before this age of science dawned on the world.

And the same may be said about Joshua's successful prayer, not to the Lord, but to the Sun: "And he said in the sight of Israel: 'SUN, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon.' * * * So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."—Josh. 10:12.

During that day's slaughter the cities of Makkedah, and Libnah, and Lachish, and Gezer, and Eglon, and Debir, as also Hebron, were destroyed, and the inhabitants were "smote with the edge of the sword, and utterly destroyed all the souls therein, and left none remaining; but he utterly destroyed all that breathed, as the Lord God of Israel had commanded."

Churchmen are welcome to accept this Bible history as inerrant facts, and believe the "Lord God" thus commanded, if they will; but they must permit us to believe it a gross misrepresentation, and a blasphemous falsehood dishonoring Infinite Wisdom.

There is as much truth in the above story as there is in the wonderful strength of Samson, which came from his Nazarine habit of wearing long hair; of Jonah spending three days in a whale's belly, all that time deprived of air, and coming out alive; of Daniel's adventure in a lion's den; of the three unhurt in a fiery furnace;; of a Jewish virgin giving birth to a God, and miracles wherein the writers were striving to excel the marvels told of other demi-gods. All these wonders, whether related of Jesus, of Buddha, Crishna, Hercules or others, should be relegated to the domain of myth.

Still on the Decline.

Now the announcement that the Italian government is distinctly unfriendly to Catholicism, with probability that in the near future there will be a repetition in Italy of conditions now prevailing in France. It is evidently because of this the most worthless, and the criminal class at that, from Popedom, is now colonizing America. Repressive legislation is needed by Congress to stay this torrent of "undesirable citizens" that are being dumped on this country.

Custom Not Christian Alone.

The giving of eggs at Easter is derived from the old nature worship, and is not confined to the Christian nations. The Parsees of Persia and India distribute eggs at the opening of spring, and in many other nations the giving of eggs at the commencement of spring is as common as New Year's gifts with us. In Hungary the boys sprinkle the girls with rose water and receive eggs in return.

A Model Prayer.

Here is an accurate translation of a prayer, by Cleanthus, the Stoic philosopher, to Jupiter, the father of the gods. Cleanthus died in his ninetieth year, B. C. 240. The Roman senate erected a statue to his memory. Hear him:

"Hail, Great King and Father of Gods and men! Thou who hast many names but who art one, sole, omnipotent virtue, Jupiter, author of nature, who governs all things by thy wisdom! allow mortals to call upon thee, for all things that exist are thy offspring, images of thy being, echoes of thy eternal voice. I will sing to thee, and exalt thy power without end. The whole universe moves by thy influence. The infinite variety of souls that inhabits the earth, sea, and the ethereal spheres are subject to thy wise control. The lightnings are thy ministers. They flash from thy powerful hand, and all nature trembles. Thus, thunder-armed thou guidest creation by unerring law, and through the present admixture of evil thou guidest all to good. Thou curbest all excesses, and wilt cause all confusion to result in universal and eternal order. Unhappy are mortals ignorant of thy law, which, if they obeyed it would lead them into a virtuous and happy life. In blind frenzy they stray from the chief good, tempted by thirst of glory, or shameless avarice, or voluptuous pleasures. But, O Great Jupiter, giver of all good, who dwellest with lightnings in the clouds of heaven, save mankind from these dreadful errors! Remove all shadows from our minds, and enable us to understand thy pure and righteous laws. Thus honored with a knowledge of thee, we shall be fitted to return the gift in praises of thy mighty works; and neither mortal nor immortal beings can be more blest than in singing praises to thy immutable, universal law with everlasting hymns."

How much have the Christians in over two thousand years of added time improved on that old Pagan prayer?

Pulpit Thievery.

Rev. Dr. Barton, in a recent issue of The Advance, of this city, exposing the plagiarizing of the clergy, quotes a letter he says he received from a domine on the Pacific coast, that has real merit, and betrays how brilliant pulpit orators are sometimes made, oftener than is generally supposed. We quote from the declaration of pious quid nuncs, from The Advance:

"Two years ago, when earthquakes and fire made San Francisco a ruin, the Brooklyn Eagle published two pages of sermons which had been preached about the great calamity. Several of these sermons showed their leading ideas and even phrasing to have been taken from sermons preacher by Beecher and Talmage on the Chicago fire of 1871. But, strangest of all, this paper had a special from Oakland, Cal., reporting a sermon by a leading Methodist of that place, which was an eloquent description of the earthquake and fire and the lessons to be drawn from them. Now, this sermon, telegraphed across the continent, was pieced together almost bodily from sermons of Beecher and Talmage, especially from Beecher's sermon, down even to the last final appeal for help for the sufferers! These sermons and the plagiarized ones are open before me as I write, and I have just compared them. I prepared a sermon on this same calamity, and was drawing on Beecher and Talmage when The Eagle arrived containing the sermons of the metropolitan divines. What was my surprise to find they had been stealing from the same sources I was using! I then added their productions to those of Beecher and Talmage, and stole some from both of them, but hardly so much as one of them had stolen from Beecher alone! If such things are done by the city preachers what may be done by the beginners in the remote rural districts?"

Sensible Advice.

Bishop Kidder, many years ago, in instructing missionaries to Mohammedans how to act and teach, said, among other good things:

"Avoid teaching doctrines against common sense. The Mohammedans are not fools to be gained in that way. The doctrine of transubstantiation is a great stumbling block to them, and the church which teacheth it is very unfit to win those people over. Avoid weak arguments; for Mohammedans are not to be converted by hard words. Use them with humanity. It is certain many Christians have used arguments that have no force, and advanced propositions that are void of truth. We lose ground when we do this, and injure our cause."

If Christian missionaries are prohibited from teaching doctrines against common sense, "they must cease to teach the virgin birth of their junior God, as well the conversion by prayer of bread and wine into the body and blood of that virgin born God. It is inculcating a lie to represent such a transformation is made. And if it were possible to make it a fact, the consumption of that body and blood would be cannibalism. Every orthodox creed teaching that three persons in the Godhead make but one God, is a mathematical lie, as gross when taught an American as when taught a Turk

TOLSTOI DESCRIBES DEATH.

Says It Is the True Awakening from a Dream.—Depicts Different Ages.—In Dying He Expects Happiness and World More Real.

"I know with certainty that in dying I shall be happy and that I shall enter a world more real."

Count Tolstoi thus sums up his anticipations of death in a reply to a friend who congratulated him upon his approaching eightieth birthday. All earthly life, he says, is a dream and death is the true awakening. He awaits that awakening with happiness. Elaborating on this idea he says:

"In our earthly life one dreams of another and more real life, and in that other life dream of yet another, and so on ad infinitum even to the last life, the life of God."

Of death at different ages and under different circumstances he says:

"Death in youth is as when man is awakened before he has slept his full measure.

"Death in old age is as when a man awakes of his own accord after a good sleep.

"Suicide is as a nightmare which man banishes by remembering that he is asleep. He makes an effort and wakes.

A REPLY TO THE OLD POPE.

There is Some Vigorous Kicking Against Him in His Own Ranks.—Father Tyrrell Gives His Opinion on Modernism.—Says That the Encyclical is Likely to Have the Effect of Driving Modernism Underground, Where It Will Grow, Strengthen, and Organize Itself.

The Waterford Leader says:

Whether the Pope's encyclical will in the least affect the vitality of Modernism or only cause it temporarily to veil its face is the query put by one of the foremost of the Modernists. The Rev. Father George Tyrrell has written a long letter to the London Times in which the latter alternative is prophesied as the only possible negative effect the papal action can have. The boldness of his utterance is reported to have caused consternation in Vatican circles, one high personage (says a dispatch to the New York Times) declaring that the church can hardly do less than expel him His letter, filling over four columns of the London Times, gives a detailed examination of both the controversial part of the encyclical and the practical part, with the consequences its enforcement would entail. It practically comes the nearest to what may be regarded as the official utterance of Modernism, and as such is interesting to people of all shades of belief. Father Tyrrell proceeds in words like these, to estimate the effect which the encyclical may be expected to produce:

"Should the repressive measures of the encyclical be successfully carried out, which is rather difficult to imagine, it is to be feared that Modernism, to whose astounding energy, versatility, and diffusion the encyclical bears reluctant testimony, will be simply driven underground to the catacombs, there to grow and strengthen and organize itself against the not distant day when it shall be able to break forth again with gathered impetus. In spite of sand-barriers the tide will come in—not peacebly, but with a dangerous rush. It took two centuries to kill Jansenism, whose roots were far fewer and feebler than those of Modernism, and whose direction was against, rather than with, that of advancing civilization. If the Pope makes, or seems to make, martyrs and confessors, he may only drive the right wing of Modernism into closer sympathy with the left, and win for the whole compact body the admiration and moral support, not only of the outside world, but also of multitudes of Catholics who, however indifferent or antipathetic to Modernism, are modern enough to dislike any appearance of moral violence and intolerance, and, still more, any attempt to ascribe intellectual errors to bad faith and to evil motives of which God alone is judge.

The encyclical plainly desires to enlist the sympathies of other religious bodies in its condemnation of Modernists, insisting over and over again that their principles are subversive of all religion indiscriminately. But for this end it identifies Catholicism far too closely with scholasticism and makes it too plain that it recognizes no logical alternative between extreme ultramontanism and rank atheism. Protestants will see clearly enough what they might expect from a 'restitution of all things' according to the mind of the encyclical; nor will they care to embark all their religious treasures in so frail a skiff as is furnished them by an obsolete science system.

"The harsh intellectualism, the almost fierce antagonism to all inward religious experience and union with God which pervades the document, will probably alienate the sympathies of multitudes who, in spite of a hundred repugnances, are continually drawn toward the Catholic church as the mother of saints and mystics and who see in mysticism that firm basis of religion which no logic, no 'argument from motion,' can ever supply. And, as devout souls will be shocked, so cultivated minds will be revolted by a blow struck, not merely against the Modernists of to-day, but, in principle, against their spiritual ancestry—against those names in the past, to which Catholics most readily appeal in proof of their church's contribution to enlightenment and progress."

A Fond Request.

Mrs. Harper, known as a good medium, is ill in the hospital, and some of our good mediums are holding circles for her benefit. It is a special request of the writer hereof, that others do likewise. All mediums are familiar with Mrs. Harper, and it is enough to say she was actively engaged in the work when she fell ill. It is a good time to do a humanitarian act. Send your special collections to Miss Eugenia Roubie, 567 E. 62nd street, and as Secretary of the State Association she will see that it is properly turned over to Mrs. Harper. DR. T. WILKINS,
President I. S. S. A.

"To make war with those who trade with us, is like setting a bull-dog on a customer at the shop door."—**Thomas Paine, in Crisis.**

THE DIVINE PLAN.

As Comprehensively Set Forth by Dr. A. Pearson, of Ponca, Okla., in a Communication Wherein He Expresses His High Appreciation of the Great Benefit He Has Derived From Reading The Progressive Thinker.

To the Editor: Yours of recent date, informing me of your kindness in rewarding me for my little efforts in securing subscribers for The Progressive Thinker, is surely appreciated, but for reasons, perhaps not clearly known to you I most respectfully decline to accept your kindness.

In the first place, I do not allow any one, not even the editor of The Progressive Thinker, the best educational paper on earth, to outdo me in generosity; and again if I should accept your kind offer of reward, it would appear to me that your DIVINE PLAN, by my abuse, would become a "divine fake," if such a thing could be possible, for have I not during these many years received from your generous hand tenfold more than what I have paid for, in the way of a splendid library of books, that I can only look upon as a pure gift, according to the DIVINE PLAN instituted upon the unselfish desire to uplift and advance ignorant humanity.

Again, I am fully convinced of the fact that all the knowledge I possess to-day and the good I have been able to extend to less favored human beings, by newly discovered healing processes, are all traceable to The Progressive Thinker. If The Progressive Thinker had never existed, or had never reached my thinking apparatus, I would of course existed like others in ignorance and self-conceit, hence The Progressive Thinker, true to its name, is responsible for my advancement towards knowledge and wisdom.

A year ago we had a regular old style Methodist experience meeting at the camp in Winfield, Kansas, when each one gave testimony as to the original cause of their convension to Spiritualism. This conference meeting was conducted by Brother Erwood, the intellectual spiritual warhorse, whom I at one time accused of having formerly been a Methodist preacher, by reason of his general make-up and insatiate proclivities for the feathered barnyard product, and his spontaneous mode of expression, but gladly received his personal denial of the charge! And when it came to my turn to testify to the glorious power of salvation, I truly remarked that The Progressive Thinker had originally pointed out to me the way of salvation leading to knowledge, the true Savior of the world, hence how can I do otherwise than recommend The Progressive Thinker to those that earnestly seek for salvation from ignorance, superstition and false beliefs.

And at last I come to the most important result traceable to the DIVINE PLAN of The Progressive Thinker whose illuminating teachings along evolutionary lines of expansion ultimately resulted in the production of three volumes entitled: PSYCHO-HARMONIAL PHILOSOPHY; PSYCHO-HARMONIAL THERAPY, and THE LOST CHORD AND LOST WORD REVEALED, which are now ready, and will go to the press in a few weeks, and the good that may come from this work becomes the glorious crown befitting the DIVINE PLAN of The Progressive Thinker.

With all this clearly before my mental vision, could you expect me to accept a pecuniary reward for my feeble efforts in partly repaying a debt that cannot be liquidated in dollars and cents, hence in justice to the Divine Plan you will at once please re-charge me what you had no authority to credit me; yet in view of all this, favors of a different nature will be duly appreciated and accepted when focused to be in perfect harmony with the DIVINE PLAN as exemplified in the reciprocal compensation obtaining in all the various realms in nature.

P. PEARSON.

Ponca City, Okla.

I WILL.

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear,
I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread,
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine.

—S. E. Kiser in Chicago Record Herald.

DEAD PAINTER'S VOICE INSPIRES "DREAM PICTURES."

Spirit Instructions Direct Artist in Work That Has Stirred Art Circles and Excited Investigation by Medium.

New York, April 27.—Painting "dream pictures" after working for thirteen years in various factories as a jeweler is the result of neither tuition not technique, according to Frederic Thompson. He declares it is inspired by the spirit voice of his artist friend, R. Swain Gifford, commanding him to leave the jewelry business, and follow art.

The phenomenon has set the art world looking to its laurels and has stirred the American Institute of Psychical Research.

When seen yesterday Mr. Thompson willingly showed the efforts of his "dream-inspired" brain. He explained the visitation of the spirit in the National Art Galleries while he was viewing paintings by his friend.

"I painted because I could not help it, not because I originally wanted to," he said. "The pictures kept coming before me. They interrupted me. While I was working for a large firm in New York I was obliged to handle precious stones of many colors. They shaped themselves into pictures before my eyes.

"The pictures drove me from my work, and my desire to paint became so great that I got materials and started in without instruction.

"Until two years ago I never had held a brush, and I knew no more about colors than what is necessary in designing jewelry. I had known Mr. Gifford slightly, and on one occasion visited his studio to ask him to interest the Tiffany Company in some of my new ideas in designs.

"I remember having admired several of his paintings then. Soon after that Mr. Gifford left town and I did not hear of him again until I went to the National Art Galleries to view some of his work.

"I had no knowledge of his death until then. As I walked from scene to scene in the quiet galleries I was suddenly aroused by a clear, loud voice, saying: "See, this is my work—go on with my work!"

Mr. Thompson paused to slip a gay little marine which was painted off "Tarpaulin Cove" into the frame that lately held a study of a tempest, called "Stormbeaten Trees."

"Following the strange directions, I began painting scenes I thought grew out of my imagination," he continued, "but later they proved to be sketches of well known spots in Martha's Vineyard, and the Elizabeth Islands, where I never had been before and which I found, to my amazement, was Mr. Gifford's sketching ground.

"I immediately went there and found evidences of Mr. Gifford's visits.

"VOICES SANG TO ME AS I PAINTED, AND I HEARD MUSIC AND OTHER SOUNDS. NOW AND THEN I COULD HEAR THE VOICE OF MY SPIRIT INSTRUCTOR, URGING ME TO GO ON IN THE SAME TONES HE HAD USED BEFORE.

"A year ago I gave up my work on the advice of artists, having decided that painting is my vocation. Mr. Hyslop, at the suggestion of Dr. Funk, advised that I visit a medium.

"Although I cannot reconcile myself to this explanation, I lent myself to Dr. Hyslop's directions and sought a medium, who described an artist standing behind my chair. The figure's hand always is pointing to me, as if I were the medium through which his dissatisfied spirit seeks to complete his works.

"Although I cannot account for my sudden impulse to paint, I feel that it is a latent gift that has only developed since I have been old enough to answer its demands."

Professor Hyslop, who has undertaken to investigate the curious phenomena, said yesterday: "I am not prepared to make a statement as yet. I had not thought of Mr. Thompson's ability as an artist. To me just now we must only consider the phenomena under which the works were produced. It remains to be seen whether he will ever 'arrive' or not."—Daily Examiner, Chicago.

Ferdinand Fox Jencken Passed On.

Passed to spirit realms Ferdinand Fox Jencken, son of Catherine Fox Jencken and Henry Diedrich Jencken, a barrister-at-law, London, England. The son, Ferdinand, was born Sept. 19, 1873. He was christened in the Church of England and named Ferdinand Diedrick Lowenstein Jencken. His spirit vacated the physical form April 19, 1908, aged 34 years and 7 months, caused by tuberculosis. The funeral was held at Stephen Merritt's burial parlors, 8th Avenue and 19th Street, New York, April 21, at 8 p. m. Mrs. Mary A. Newton, president of the First Association of Spiritualists, presided. Mrs. Helen T. Brigham and Wm. A. Hale, editor of the Herald of Truth, Boston, delivered the addresses. The Ladies' Aid Society, auxiliary to the First Association, Mrs. George R. Storm, president, and Margaret Gaule Riedinger, treasurer, directly after hearing of his death, bought a plat in the Kensico Cemetery for Indigent Spiritualists, and on Wednesday Mr. Riedinger and myself accompanied the remains to the place of burial, 27 miles on the Harlem division of the New York Central Railroad.

Katie Fox Jencken, mother of Ferdinand, died July 2, 1892, and from that time to the present I have been looking after him as a foster father. The late Abbie Judson gave much valuable assistance for a time; finding he did not make the proper use of her charity at times, she withdrew her support. The late Frederick Mayer, treasurer of the National Spiritualists' Association, gave $20 semi-annually to me per Mary T. Longley, secretary of the N. S. A., as a contribution to his support. Mr. Mayer passed to spirit realms in the spring of 1907 (March, I believe); from that time to October, when the First Association commenced their meetings, I supplied the necessary funds for his maintenance. On my making this state of affairs known to Mrs. M. Gaule Riedinger, she made an earnest appeal to the Aid Society and they at once supplied me with the necessary funds to provide him every reasonable and necessary comfort until his demise and burial. His last letter, April 18, written as an expression of his heartfelt thanks to those who had so generously came to his assistance in the hour of his greatest need, was pathetic. I quote it literally:

"My Dear Mrs. Riedinger and Ladies' Aid, the Angels of Mercy: Mother is by my side and calls me. She tells: Ferdinand, get ready, in a short time I will call for you. God bless you, my dear Mrs. Riedinger. I feel that this will be my last letter, as a hemorrhage is coming on and I may not be able to finish my letter. Mother joins me in thanks to all who have ever extended aid to me, and particularly my good old friend, Mr. Merritt, who has been a father to me, often shielded me. I ask the president, Mr. Geo. R. Storm, and Mrs. Hand and others to pardon me! Hark! I hear the angels calling—good-bye.

"Your friend, Ferdinand."

Drops of blood on the letter which Mrs. R. received Monday, 21st.

This is the last member of the famous family of John D. Fox. What valuable lessons the ministering spirits of Dr. Benj. Franklin, Emanuel Swedenborg, George Fox, Elias Hicks, Thomas Paine, John Murray, Wm. Ellery Channing and a host of intelligent spirits gave humanity. I am in hopes that 1908 will realize on advance in true religion and true, exalted Republicanism.

TITUS MERRITT.
New York, N. Y.

A GOLDEN SHEAF.

It is Highly Appreciated by Mr. and Mrs. E. W. Sprague.

We have just finished reading Hudson and Emma Rood Tuttle's last book "A Golden Sheaf." We read it together, and we never read a book that we more enjoyed. Mrs. Tuttle's beautiful poems and other sweet inspirational writings, so full of tenderness and love, together with her strong advocacy of the rights of man, woman, child, animal and bird, makes the book so interesting and fascinating that it was hard for us to lay it aside when it was time to retire for the night. And Mr. Tuttle's kind, clear, logical and unanswerable philosophy equally fascinating, though striking another string of the human harp, held our attention sometimes to the neglect of other duties. We would not part with this resume of the fifty golden years of service of this dear couple in the great field of reform, for a great deal. No Spiritualist library can be complete without this "Golden Sheaf."

May heaven continue to bless these noble and true workers in the great field of Modern Spiritualism.

MR. AND MRS. E. W. SPRAGUE.

The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophet teachers. The noblest literature of the world will be its Bible. Love and labor its holy sacraments—instead of worshiping one savior, we will gladly build an altar for everyone who has suffered for humanity.—Emerson.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay.

The Mission of Spiritualism.

A Lecture Delivered by Mrs. H. L. P. Russegue at Springfield, Mass.

Reported Stenographically by F. H. Beadle, for The Progressive Thinker.

I shall read to you this afternoon

The Song of the Mystic.

I walk down the valley of Silence,
Down the dim, voiceless valley alone,
And I hear not the fall of a footstep
Around me—save God's and my own!
And the hush of my heart is as holy
As hovers where angels have flown.

Long ago was I weary of voices
Whose music my heart could not win;
Long ago was I weary of noises
That fretted my soul with their din;
Long ago was I weary of places
Where I met only human and sin.

I walked through the world with the worldly;
And I craved what the world never gave;
And I said: "In the world, each Ideal
That shines like a star on life's wave,
Is toned on the shores of the real,
And sleeps, like a dream, in the grave."

And I toiled on, heart tired of the Human,
I moaned mid the mazes of men,
Till I knelt, long ago, at an altar,
And heard a Voice call me;—since then
I walked down the Valley of Silence,
That lies far beyond mortal ken.

Do you ask what I found in the Valley?
'Twas my trysting-place with the Divine,
And I fell at the feet of the Holy,
And about me a Voice said, "Be mine;"
And then rose from the depths of my spirit
An echo, "My heart shall be thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray;
But my tears are as sweet as the dewdrops
That fall on the roses of May;
And my prayer, like a perfume from censer,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing,
And the music floats down the dim Valley,
Till each finds a word for a wing;
That to men, like the dove of the deluge,
The message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach,
And I have heard songs in the Silence
That never shall float into speech,
And I have heard dreams in the Valley
Too lofty for language to reach.

I have seen thoughts in the Valley.
Ah, me! how my spirit was stirred,
And they wear holy veils on their faces,
Their footsteps can never be heard;
They pass through the Valley like virgins,
Too pure for the touch of a word.

Do you ask me the place of the Valley,
Ye hearts that are furrowed with care?
It lieth afar between mountains,
And God and His angels are there;
And one is the dark Mount of Sorrow,
And one the bright mountain of Prayer.

I have chosen for my subject this afternoon the 79th verse of the first chapter of St. Luke:

"To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace."

What is the mission of our truth; what does it stand for in the world; and why has it come to human souls; what is its mission?

There is no truth that has ever sifted down the ages that has not borne upon it the impress of a divinity always exceeding the age to which it comes. Every manifestation of truth that has been vouchsafed to humanity has been an uplift in some direction, and has awakened a new thought in the minds of the human family. That which is more spiritual than all else in life is that which uplifts the human thought to higher levels, which carries the mind into a higher phase of manifestation, and which leads the wisdom of the age to a larger fulfilling of its duties. Human nature is a curious combination when observed only from the surface, but when observed from its source its combination, the elements that form the component parts of human nature, we are able to trace the links in the great chain of human progress from one age to another until we are able to discern more clearly the causes of events and to what they may lead. It is not only religion that awakens man to a great realm of thought, it is the universal spirituality that abides in the souls of humanity that leads us to an aspiration that is the key to the door of the kingdom of God, and brings us to a closer communion with His spirit. This aspiration is Divine in its attributes, it is widespread in its influence, it ratifies every condition of human life, it delves to the deeps of human wisdom, it soars to the lofty heights of ambition, of spiritual unfolding. It develops within the human mind thoughts that before have been obscure; ideas that have been vaguely clothed; principles that have been only dimly caught sight of; ideals that point the way to that which may be. It has been said by scientific men that one branch of science has never advanced, and that was chemistry, that there was no such thing as the combination of chemical elements, that they were individualized and each dwells apart. This is not true, for has not one of your recent scientists, Professor McCall, determined this, and found in the ready activity of nature the combination of all elements which makes them contribute to the better way for the unfolding of spirituality. This is true in the human organism. Man takes into his body forces of nature, the life, the power, the potencies that inhere the atmosphere, the light, the conditions about him. He breathes out the debris, after the good has been derived from that source. Thus he is breathing in the oxygen, or life, or force, or energy, or power. He is breathing in the very potency of the spirit. He is giving out from his material organism carbonic acid gas, and he is giving out the forces that show to the world that he has utilized the combined elements that have been taken into the system. Thus his blood has all the laws inhering it that belong to the great dynamics of nature, the organs through which it passes are all contributive to the manifestation of its power. The nerve centers are the great batteries, the receiving centers of the power which indicates itself to the outer world, and yet in all this we are but getting the better manifestation of a law, of a potency, that leads us to a higher plane not only of thinking, but living. This, friends, is religion, because it is the bettering of the human conditions. It is the broadening of usefulness. It is the widening of duties. It is the multiplication of obligations. It is the discovery of all that may contribute to the unfolding of human life and thought.

We cannot confine it in one channel, in one continual branch of life or science. We may call physiology the science of the material body, psychology is the advance of the mental or spiritual life, and both are as blended as the light of day is blending with the conditions of humanity, as the darkness of the night is blending with the conditions of the earth, while during the day the vibration is going on, called forth by the great magnet, the sun, so as to warm the great necessity in the spiritual world, calling up and out of human nature its forces for the benefit of that nature. Thus the world is enlarging, it is growing better and higher, it is nobler to-day than ever before, and is making itself more manifest than it has ever accomplished in all the life that has been. It is bringing out from the deeps of nature, and human nature, its wealth; and is bringing out the many virtues that belong to human life, and multiplying them according to the multiplying needs.

What, then, does our religion, our truth, our principles, stand for? For the development of every condition of human life, from the lower to the higher, from the lesser to the greater, from the inferior to the superior, from the material to the spiritual, from earth to heaven, from the outside to the inside, and from the inside to the outermost world. It stands for the application of its laws to everyday life and to everyday condition. It stands not only for the healing of the bodies but the healing of minds, healing of morals, healing of all spiritual diseases, that it may be eliminated from human nature, and man stand upon a higher plane of activity. It stands for a better, a larger truth, for the abolishment of everything that can enslave or fetter human thought. It is opening channels through which the mind of man is flowing out into the world. The inventions of the age are one of the manifestations, and they are spiritual simply because they are the sources from which the great needs of the world are supplied. They are spiritual because they are flowing from a fount of knowledge, of wisdom, of power, and they are passing through human organisms, and are bearing their fruit in human benefits.

The world is modernized according to the present standard, it is modernized into its attributes, it has discovered unto itself broader means and higher avenues in which it will need a supply for every necessity, simply because the world is becoming more observant, more critical, more anxious, more spiritual. They are peering into the mists, and are seeking the causes for all acts, for all conditions; and religion that stands for such progress, is a religion that belongs to every condition of human life. No creed can fetter it; opinions must die, but thought and revelation must grow, and pour out its riches upon the world. It must bring to mankind something better.

What then is there that is better in our religion than all others? First, it teaches that righteousness is good and true, because it is righteousness. Not for the sake of yesterday, not for the sakeof a century or a thousand centuries ago, not for the sake of one man, not for the sake of one deity, but for the sake of all, the unity of all, the great magnified Divinity that reaches into every avenue, and out to every condition. It stands for a truth that penetrates these needs, and finds the root of all things. It is that which stands for justice; it stands for that justice that lives between man and man. It stands for the right, because right must rule ultimately. Therefore, you are taking a less tortuous route to the ultimates of life than when you are fettered by the chains of dogmatic opinion. It is doing away with the prejudices that have held the world in bondage. It is saying to the world, come up higher, and higher, for God's hands are outstretched and bidding you welcome unto Himself. It is speaking of a larger love, it is teaching man the importance of this larger life, it is teaching him how to clear the mists of superstition away. It is not because God has lived in the past; because the Nazarene has lived in the past; because Mohammed has lived in the past; because the Zend-avesta has given a new revelation to the world. Not for any of these, but for the sake of the great eternal to-morrow that is leading the hosts up the heights. This is what our religion stands for. It knows no such thing as creed. It lives in the warmth of God's sunshine. It breathes itself out in noble deeds. It is the power that inspires man to loftier thinking and holier living. It teaches us to worship God here as everywhere, to seek Him wherever He may abide, and as He is in all things make the way better and clearer for Godliness to live and make itself manifest unto us. It has no sect, it knows no classfication, it knows no such thing as pointing to punishments or rewards, but it teaches man that Justice is our King, Justice is our God, and Justice will always bring its own fruit, its own reward. Thus it teaches man the righteousness of right conduct, of an earnest endeavor to make himself and the world better. Meanwhile he is extending an influence to humanity that is helpful in all its attributes, and God comes nearer to the world.

You tell me: Oh! but you have abandoned the faith of the Elders, you have given up the hope of the Christian, you have forgotten the life of the Nazarene. Not by any means. Jesus lived his life in Nazareth, in Jerusalem; he did his work and did it well; he lived the life of the Essenes. He gave their philosophy to the world. He taught brotherhood, the dignity of labor, the sincerity of pure worship. He taught a brotherly love. I have not abandoned it, nor will I, nor does the religion of Spiritualism abandon it, nor does it ignore the teachings of the human Scriptures, which are the history of human nature; it by no means ignores them, but takes from them the good, and points the way to a better to-morrow.

Our religion does not say, thus far shalt thou go, and no farther. It reaches up the heights until you have reached the Infinite spirit that knows no limitation, that knows no boundary, that knows no power that is not to be greater, no light that is not to be brighter, no law that is not to be larger, no power that is not to be mightier, no infinity that can by any means be circumscribed by human thought. For this, friends, our religion stands. It stands for growth, it stands for progress, it stands for the establishment of the kingdom of God in man, and in that kingdom do we find wisdom. It stands for a larger and better humanity; it stands for a universal love; it stands for a divine outpouring, like a shower of light from on high to all the world, because it tells of eternal life, or an endless immortality, and there is no such thing as light without growth, there is no such thing as life without an unfolding potency from within, and it stands for unfolding that force of human spirit that leads us to the higher, the better, the truer, the nobler wisdom of God.

Friends, it stands for a larger science. It stands for a science of life. It stands for a scientific investigation of every principle; for a science that shall open the avenues of the spiritual world here as elsewhere. It stands for a larger and sweeter spirituality, and what does this mean? It means a closer kinship. The moment the world enters into cognition of a spiritual kinship, by which you are all bound together, then there is the product of a sweeter brotherhood.

We have drawn a picture of a heaven from the ultimate of our imagination, we have put it beyond the stars, we have paved its streets with gold, we have studded its gates with gems, we have builded its altars of precious stones, and its music we have made according to the higher harmonies of our imagination. We have taught the world to believe it is just beyond our reach. Ah me! its melody can sing itself into human nature; you can hear the voices of the angels, you can listen to their tuneful songs that they are singing through the courts of the higher life, you can accept their mandates, and they will tell you of an endless growth, they will speak to you of a greater usefulness than you have dreamed of. They will make the earth more spiritual and that will bring the world to a closer relationship with God, that will bring mankind into one great circle, man with God, and God with man.

Benediction.

May the peace that passeth understanding, and the joy that cometh from truth, abide within your life; may you be crowned by the glory of a higher truth, a nobler, richer hope, a diviner trust in God and man. Amen.

A CHARMING NARRATIVE.

Written by the Spirit of a Little Girl, Who Passed to Spirit Life in a Cellar.

Many years ago, fair Aunt Alice says I lived in a cellar in a great big city with my mother, who washed, washed, all of the time, only when she was hanging things up on the lines that were strung all over our cellar, to dry, or when she was putting coal into the stove to make the fire hot to dry them. One day in every week she didn't wash at home, but took me wrapped up in an old blanket, to a place where the sun shone and made bright places everywhere. Here, too, mother washed all day, but she hung the clothes to dry on lines stretched out of-doors with the blue sky over them and green grass under them. Sometimes Patrick, the gardener, would let me lie on the grass while mother went in to wash, and once such a lovely white kitten came running by; I cried out and put out my hands to catch her.

One day when the snow was on the ground I was so hot and cross, and had such sore throat that my mother did not take me when she went to the garden house to wash, but left me all alone in the cellar. I wanted some water so bad, but could not get it, and I cried a little, but not loud, my throat hurt me so bad, and then something choked me dreadful, and then I went to sleep. I don't know what happened then, for fair Aunt Alice hasn't told me, but when I awoke I was all alone in the dark, and I was so cold, oh, so cold, and my teeth kept shutting and shutting, and I shook all over. Then I got frightened, it was so cold and dark, and I cried "mamma, mamma," just as loud as I could.

But mamma didn't hear me, but a beautiful lady did, and she came running to me, and she brought a light with her, and I could see her. Then I cried harder than before, for I had never seen fair Aunt Alice then, and I was afraid. "I want my mamma," I said. "Dear little one," and Aunt Alice took me into her arms and cuddled me up to her soft white dress, and I got warm in just a minute, for Aunt Alice kept smoothing me from head to foot all of the time, and it made me so warm and contented for a little while; then I thought of mamma. No other woman had ever taken me in their arms before but mamma, and I was afraid again. "See here, little one," said dear Aunt Alice, and oh, I cried, for I was in Patrick's beautiful garden, with the lovely white kitten just cuddled up to my throat, and I held my hands tight over it and it said, "Pur-r-r-r, pur-r-r-r," so sweet, oh, so sweet, and I patted it and kissed it, and I put my cheek on its soft fur. Oh! it was so lovely, I can't tell you how lovely it was. The sun was shining warm and bright. I wasn't sick, nor hot, nor cold, nor hungry, but just happy with my mother there hanging up the fine white clothes to dry on the line, and Patrick hoeing near by. I could hear him strike the weeds with his hoe, and mother talking with him, or with the other woman who helped her when she washed in Patrick's garden, and I just lay on the soft, cool grass, hugging the little, white kitty in my arms, and went fast asleep. When I awoke again, I was lying on a soft, white bed, and kitty was sitting beside me lapping her little pink toes with her tongue, then rubbing her face all over with her paw. It was so dear, and I was so happy that I laughed. I don't think I ever laughed before. You know little girls who live in cellars and are hot or cold all the time and can't walk, and always in the way. They cry, but they don't laugh; only happy warm people laugh. But I didn't think of that, for in a moment fair Aunt Alice was kneeling by my bed and smoothing me all down, and I loved her dearly, and was never afraid any more. I kept going to sleep, then waking up and looking for my kitty; then going to sleep again. One day I was lying on the floor by Aunt Alice, and my dear little kitten was jumping and playing around me, and I sighed. In a moment Aunt Alice held up before me a piece of bright, pink ribbon. "Oh," I said, "I just wanted the pretty ribbon to put around kitty's neck, but I didn't think I could have it. Then I thought of something: "Ain't we poor any more, Aunt Alice?"

"No, dear," said dear Aunt Alice. "You will never be poor again, for your heart is full of love for all things, and love will make you rich, oh, so rich, dear, that you can give and give, and the more you give the richer you will be."

I understood her, although I did not know what she meant; but it made me strong all in a minute, and I got up from the floor, and stood on my feet and my dress was as blue as the sky in Patrick's garden, and as soft as the light clouds that used to float over it when I lay on the grass while mother hung out the clothes to dry.

Just then a gentleman I had seen talking with fair Aunt Alice came toward me smiling so happily, and clapping his hands softly together and crying, "Bravo, little one," and the happy tears were just running over Aunt Alice's dear cheeks, and my kitty seemed to understand it, for she jumped onto Aunt Alice's lap, then up on my shoulder, and tapped my cheek with her dear velvet paw. I don't know how 'I knew it, but I did know that everybody and everything was rejoicing with me for I had gained MYSELF. I had never been all myself on the earth, only a sick little cripple for seven years. Now I was strong, and well, and eager to do for others what these dear hearts had done for me. So I tell you this little bit of my story, and if you like it I would love dearly to tell you more, for I know a great many little earth children who are taught to be afraid of beautiful death. They can't see any further than the grave, Aunt Alice says. I don't know what she means by grave, for I have never seen one. Poor folks don't have graves of their own you know; that is, very poor folks like my mother and me who live in dark cellars in big cities, for they can't get money enough to buy a piece of land all for themselves.

And now I want to tell you why I was so cold, and why it was so dark when I awoke after the sleep of death. It was because everybody was glad to have me die, and glad to get me out of the way, so no one sent loving thoughts after me. "For love is the light of the world, and if you love people and people love you, no place can be cold and dark," Aunt Alice tells me to say.

One thing more. You wonder how Aunt Alice found me in the dark cellar. Well, she is one who hears, and sees, and feels in the dark, for she loves and pities all things that suffer. So my frightened cry reached her, for it was full of sorrow. Do you think Aunt Alice unhappy? NO, oh, no! No one is as happy as she is, and I am going to try to be just like her, and that is why I chose the name Little Alice.

(Written through the hand of E. H. Bigelow.

Los Angeles, Cal.

PARKLAND HEIGHTS LYCEUM.

Celebration of the Sixtieth Anniversary.

To the Editor: The Parkland Heights Lyceum held the sixtieth anniversary of Spiritualism on April 12.

The conductor, S. Roberts Dunlop, M.D., offered some remarks upon the rise and progress of Spiritualism, its application to the everyday transactions, of its philosophy and the missionary purposes of each of us, and our duty to decry and condemn all fraud or its appearance. He was followed by an instrumental selection, singing and recitations.

Augusta C. Volk, of Philadelphia, addressed the children on the topic of the day, advising them not to be afraid if they heard raps, or saw a light or lights, to ever bear in mind that spirit guardian angels were ever with them, and used these means to communicate and give knowledge of their presence. To the adults she was very emphatic not to tolerate under any condition FRAUD, in no matter whatsoever guise it may appear, but denounce it fearlessly and boldly.

William Hibbert, of Trenton, N. J., said: "This audience is composed of human beings, ranging from the small bud, to the full-grown flower. The young may be taught by the adult members of Lyceums how to meet and overcome many of the difficulties of life. Do not fail to perform this duty with all the power of a developed spirit.

"You see here a large variety of potted plants, full of bloom. These plants have had experienced care; but here is a tiny bud, unopened. By attempting to force its leaves apart, its beauty is destroyed or injured; so with the children under your care. Both parents and instructors, it is for you to furnish the true spiritual conditions, and leave the rest, like the bud, to its own time to develop to a life of usefulness and beauty."

Frank E. Luce, president of the Parkland Heights Camp Meeting Association, was pleased to find that the Lyceum was so far advanced, and was proud of this, its offspring.

Mrs. Hannah Luce said it filled her with joy to be with them where everything was so harmonious and conducive to spirit return; that the fear of death was eliminated, and creeds and dogmas were passing.

The retiring conductor, Geo. W. Brelsford, and wife, Guardian, were presented by Henry Thompson, with a beautiful painting, executed by Mrs. Hortense Kenyon, an artist of great ability (also our organist), with appropriate remarks thereto.

After singing "God be With You Till We Meet Again," closed an event to be remembered, the sixtieth anniversary, where all was love, harmony and peace, thanks to the guardian angels and spirit friends that were present in great force.

We assembled shortly about the overflowing tables of good fare, consumed by keen appetite, with much merriment and wit, and then separated to our respective homes.

JAMES B. CANDY, Sec.

Langhorne, Pa.

"Immortality, Its Naturalness, Its Possibilities and Proofs.'" By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 15 cents.

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Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.

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J. J. Pope, P. O. Box, No. 43, Mineral Wells, Texas, writes—"I have spent thousands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years and "Actina" is the only thing that has ever done me any good. Before using "Actina" I gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now I can read all day with little or no inconvenience."

Rev. Charles Carter, East Springfield, N. Y., writes:—I have made a severe test of "Actina" by casting aside my glasses and have not had them on since except to see what change had been wrought since the treatment began. My eyes gradually gained strength and power, and now my glasses are no longer necessary, for I see as well, if not better, without them. I recommend "Actina" to all my friends.

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

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"The World Beautiful." Third Series. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Amethyst; Paradisa Gloria.

"After Her Death, a Story of a Summer." This book contains a portrait of Kate Field and a sketch of how she made herself known in Europe after her death in Honolulu.

"The Spiritual Significance." Contains the following interesting chapters: The Spiritual Significance; Vision and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life.

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The Religion of Spiritualism.

Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price, $1.00. A valuable book for the money.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail, $4.50, are the help you need in society work.

Correspondent writes: "The Chicago Spiritualist' League monthly Mass-meeting will be the event of the season, and with the exception of the many picnics soon to be given in conjunction with the State Association, will be just about the closing event, until the coming of the cooling autumn winds return and fan the heated air of summer into a mere recollection. The Programs for the Mass-meeting have been pretty thoroughly circulated, and the spiritualistic public is agog over the pleasures to be anticipated. The League is progressing as no other society in the State is, and all because it is doing something that recommends itself to the better class of thinking people. It is no longer an enigma what the League is doing. Spiritualists and mediums are aware of its telling and efficient work in separating the wheat from the chaff. Take your lunch to Handel Hall, Saturday afternoon, and buy your coffee fresh from the pot when you get there. Remember the Date, Saturday, May 9, 1908.

Mary B. Hill writes: April 23rd was the last meeting of the Band of Harmony to be held in the hall for the season. It being the celebration of Mrs. Richmond's birthday, the hall was filled with members and friends who were there with congratulations; some who had listened to her inspiration when she was but a child, and others since the organization of the society 35 years ago. The tables in charge of Mrs. Fredrickson, was daintily spread. One birthday cake was in evidence, the creation of Mrs. Pridmore. The room was beautifully decorated, the platform one bank of flowers. There was a canoe filled with blossoms arranged by Mrs. Hattie Peet. General Hotchkiss superintended the coffee urn. Miss Alice L'Hommedieu, our own sweet singer, added enjoyment with her Spring Song. Mrs. Lucinda Chandler and Mrs. Mary Hare (both veteran workers), also Mrs. Ashton, assistant pastor, spoke well, earnest words of praise, and no greater tribute could be given to one than Mrs. Richmond received that day. Hers has been a steady pioneering work for the advancement and upliftment of humanity, and nothing has daunted her fearless stand for truth and spiritual light. The next meeting of the Band of Harmony will be held at the home of the pastor, Mrs. and Mr. Richmond, 3802 Ridge avenue, Rogers Park. Take Evanston car or Howard avenue and Wentworth car to Lunt avenue, and walk west. Afternoon session to begin at 3:30 o'clock. Intermission for supper, to gather violets and feed the squirrels. Bring your supper. All are cordially invited to this beautiful home."

C. Baker writes: "At the residence of Mrs. M. Schumacher, Tuesday evening, April 21, the members of the Hephzibah Order, celebrated their anniversary. Many were enrolled as members. This order is an auxiliary of the Spiritual Church of the Students of Nature. Spiritual communications were given by the pastor. Articles are magnetized the first Tuesday of each month for the sick only, at 144 Loomis st. The mission of this order is to visit all classes that are in distress, the aged and unfortunate, and do charitable work. Many families in need have been cared for by supplying them with fuel and provisions from this order. After the ceremony of enrolling the members, refreshments were served. The evening passed with singing, recitations and many a good time. The Hephzibah's treasury netted a good fund for its coming work next winter.

Cicero Newell writes from Madison Park, Seattle, Wash.: "I am putting up a church at Madison Park, where I will give illustrated lectures on the scenes as portrayed in the Bible. I will commence with the life of Christ (moving pictures). My church will be ready for my work by the first of May. It will be known as 'THE LITTLE CHURCH AROUND THE CORNER.' It is 24 by 60 feet. Some of the leading ministers of this city are my friends, although they think I am a little off of my base. They will not oppose me. Let me hear from you often. Send the paper to me here."

Born to Mr. Alexander Bourg and wife (formerly Lina Grace North), niece of John W. Ring, a girl baby, April 13, at Watson, Colorado.

Eugene Hendricks of St. Louis, Mo., writes: "Mrs. E. B. Price of the Society of Spiritual Research, 3001 S. Broadway, was called away to Kansas City, Mo., where she has many friends, who are delighted to have her lecture for them, and to be with them on Easter Sunday, April 19. The Easter program was most excellent, consisting of instrumental music, singing, recitations, and lectures by Mrs. F. C. Krass, and Mrs. E. B. Price. It was a good meeting. The hall was filled to its utmost capacity; there was not even standing room left. A good many seeds were sown on good ground, and have taken root. We are doing a good work in the Cause, and will still continue to do so."

Correspondent writes: "A very enjoyable time was had at the social and dance on Saturday night, April 25th, at the Hyde Park society Hall, given in behalf of Sister Wilson. Remarks were made by Brother Burgess and Brother Kirchner, and Sisters Hill and Wilson. Beautiful solos were rendered by Sister Williams and Brother Parry of Roseland. Recitations were given by Miss Clark and Sister Lichtig, which, while they were very amusing, were also instructive, bringing rounds of applause. The music rendered by Prof. Richards' Orchestra, of Roseland, was very fine, particularly for the dancing which was enjoyed by all. Luncheon was served by the ladies, and of course it need not be said, but it was good. As the hours approached morning we all went our ways homeward to the tune of Home, Sweet Home, feeling glad we were there."

BEAR IN MIND that the Editor of The Progressive Thinker Is in no wise responsible for the views expressed by contributors: He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Correspondent writes: "The Progressive Spiritualists' Society, 183 North avenue, presided over by Mrs. B. Hilbert, listened attentively to a thirty minutes discourse by Dr. T. Wilkins, Sunday evening, May 3, and an enthusiastic short talk and clear and concise spiritual messages by the pastor, Mrs. Hilbert, and the house was well filled. A feeling of sweet peace and harmony prevailed."

Spiritualists are requested to bring their children to the League meeting Saturday afternoon, May 9, at 2 o'clock sharp, to talk over the Lyceum work, and provide ways and means and if possible to form a nucleus upon which to establish a permanent work in this line, and don't forget to take your lunch and spend the entire afternoon and evening at Handel hall. A grand good time is always assured at these meetings. Every certificate medium should be on hand to respond to calls.

J. L. Everett writes from Rockford, Ill.: "At our meeting last Sunday evening we had the pleasure of listening to Mrs. D. L. West, of Elgin, Ill. As a lecturer and medium we find this lady to rank with the best, and although the evening was a very stormy one, we had over 70 in attendance, which speaks very highly of her drawing power. We hope that we may be able to have her with us again in the near future. In my last communication to you in giving a list of those that had recently served this society, I inadvertantly omitted to include the name of Dr. G. A. Burgess, who had served this society on two or three different occasions with complete satisfaction to us and the cause. We are impatiently waiting the time to come for our mass-meeting, and hope to have a good time and a big turnout."

Mrs. Carrie L. Hatch writes from 9 Appleton street, Appleton hall, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual. The entertainment in the evening was given by the following people: Mrs. A. S. Waterhouse, Mrs. Annie Chapman, Mr. Harwood, Mrs. Lizzie M. Shackley and Mrs. Dick. Mrs. Mary Lovering presided at the piano. Next Friday, May 8, we will have a May Party, supper and Snip Sale. Be sure and come. Friday, May 29, we will hold memorial services."

Mrs. A. W. Bloom writes: "The Illinois Sunflower Club will give a party at the residence of our president, Mrs. J. R. Francis, 40 Loomis street, Saturday evening, May 23. We hope every member of the Club will come and bring their friends. The committee in charge are planning something very unique. Every lady, whether a member of the Club or not, is expected to bring lunch for two. The boxes containing lunch will be sold to the highest bidder, and the lady bringing the most beautifully decorated lunch box, will be given a prize. There will be a good program, and we hope to have a good time. We hope all the members will exert themselves to help us on this occasion. We hope to have our plans completed so we can give a part, if not all of the program next week."

The Starlight Spiritual Society, 586 32d street, will have a social and raffle May 6. Everybody welcome.

Talks on Spiritualism.

The Fraternal Order of Spiritualists, an incorporated society, held its first meeting last evening at American Mechanics' hall. J. E. Darling, president, made an interesting statement concerning the origin and progress of the religion of Spiritualism. He said the Bible was a Spiritualistic text-book from beginning to end, its Spiritualism was its beauty, its grace and its interest. He said the pulpit had for some reason thrown aside the spiritual teachings of the Bible and upon that truth alone Spiritualism had built an enormous structure under whose roof hundreds of thousands find satisfactory shelter from the storms of life. The ministry of unseen beings is one of the most important doctrines of the Christian church and it is also one of the most neglected.—Springfield (Mass.) Union.

The Cause at Columbus, Ohio.

This has been the most prosperous season in our history, spiritually, financially and otherwise. The first Sunday of each month we take in our new members, using the N. S. A. ritual. Will take in a class next Sunday, which makes over forty new members this season.

We are clear of debt, own our church and the lot adjoining, and have several hundred dollars subscribed towards our fund for a new temple.

A united and energetic membership is bringing success to our society.

Many good and eloquent speakers have been with us this winter.

Hon. Wm. Strong, of Hamilton, Canada, serves our society for May, with Mrs. Harris as our message bearer.

We are making great preparations for the Ohio Convention, which meets in our church, May 29 and 30. Business sessions at 10 a. m. and 2 p. m., with lectures and messages at 7:30 in the evening. On Sunday, 31st, there will be three sessions at Miss Harlow's church, 186 S. 3rd street. The committee has secured a $1.00 a day rate at the Boyden hotel, Town and 4th streets, for all who attend.

Ohio Spiritualists, arouse and join with us in making this the grandest convention ever held.

Many prominent workers have been engaged and each session will be a spiritual treat.

April has been a busy month for the writer, having officiated at the funeral of Sister Maggie Nelson, 402 S. 3rd street, Columbus; Mrs. Polly Bowshier, at Circleville, O.; and Sister Anna Arden, whose funeral services I conducted at our church last Monday.

I also officiated at two beautiful home weddings: Wm. H. Goodshaw and Miss Rose Stephan at the home of her aunt, this city, and Chas. E. Martin and Miss Myrtle DeHaven, of Altoona, Pa. On both occasions the homes were beautifully decorated with cut flowers and potted plants. After the ceremonies all present partook of the beautiful wedding supper.

I will answer calls for funerals within easy reach of Columbus. Permanent address 172 McDowell street.

H. E. BOERSTLER,
President West Side Church.
Columbus, Ohio.

Remember—

The Mass-Meeting at Rockford, Ill., Sanday, May 17, all day. Write for information regarding trains, to Dr. C. A. Burgess, 54 Pearce st., Chicago.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth $1.50.

"The Truthseeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

"A Discussion on Reincarnation or the Successive Embodiments of the Human Spirit." Reincarnation, or the doctrine of the Soul's successive embodiments. Examined and Discussed pro and con by Dr. J. M. Peebles versus Dr. Helen Densmore and W. J. Colville. Price 30 cents.

"How to Train Children and parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying the book. Anyone that has the care of children should read it. Price 25 cents

MOVING AHEAD!

The Institutional Church as a Factor in Progress.

The "Institutional Church "[as set forth in the Chicago Daily Journal] "is an awkward and inadequate name for a most important factor in modern progress, without the help of which great urban communities can not be advanced much further on the lines of ethical nobility, social purity, and civic enthusiasm. It is a new name for an old thing. Sabbatarian limitations, seventh-day activities, did not belong to the early Christian movement. In all religions specialized places and dates are sacerdotal additions marking a later but not a higher development which may help but never adequately represent religions at work.

There is place for a seventh day for rest and special culture, but the demand is for **A SEVEN-DAY CHURCH—RELIGION AT WORK ALL THE WEEK, PIETY IN THE HARNESS, SPIRITUALLY ON DUTY AND ETHICS ORGANIZING ITSELF IN INSTRUMENTALITIES OF HELPFULNESS, HUMAN SYMPATHY, AND SOCIAL CHEER.** The church that is to be a factor in progress must become more and more a point toward which all legitimate needs of human beings may rightfully turn and profitably gravitate and from which all possible helps to the enlargement of soul and the ennobling of the community will radiate.

The institutional church is to religion what manual training is to education. True culture comes not through precept, but through practice. Religion is not a matter of indoctrination, but of training, discipline. A Sunday church with only a mid-week prayer meeting attachment can never become an adequate training school for citizenship and the holy, i. e., wholesome life. **A church that does not keep its doors open as many days in the week as the saloon, the gambling room, and the brothel necessarily wages a losing war.**

Just as ninety-five per cent of our school children must eventually work out life's problems with their hands, so ninety-five per cent of the salvation of the community must be wrought out by helpful practice, **BY APPLIED MORALITY.** Sin as an abstraction is a subject for debate, for theological disputation, but sins as concrete misdemeanors, as a dissipation of life's forces, are matters of observation, not of theories, and it is the business of the church to use not one, but every possible means to amend the bad habit, strengthen the unused muscle, and cultivate holy and healthy aptitudes.

In the city of Chicago there are between 7,000 and 8,000 saloons doing business, all of them working from eighteen to twenty-four hours a day for seven days in the week. There are probably between 1,500 and 2,000 churches, missions, chapels, etc., in the city of Chicago, and the majority of these are closed for the most part with the exception of a few hours on Sunday and a few evening hours during the week day, and even then attract only a limited class.

THE "INSTITUTIONAL CHURCH" is simply religion gone into business; is the church of the good Samaritan, one that is always looking out for the bruised; the church of the prodigal son, and has always a father's welcome to the wayward. Not less but all the more is it the church of the anthem and the altar. **Christianity bargained for imbecility and artificiality when it tried to escape the world, when it courted sanctity in caves; those modern darkened places where only a dim religious light obtains are reminiscences of mediaeval thought and architecture.**

THE "INSTITUTIONAL CHURCH" is a church that moves the previous question; that is too busy with ethical problems, with human woes and human inspiration, to waste time over theological refinings, textual battles and creedal fences. With the growth of the **"INSTITUTIONAL CHURCH"** there must necessarily come a decline of dogma and an increase of that love which finds its highest expression in loyalty and service.

It may be well urged that all churches undertake to discharge this function, that there is nothing new in the attempt. This is just our contention. All churches do live and grow and are potent in proportion as they succeed in instituting their message, institutionalizing their conviction. Matthew Arnold's dictum is as wholesome and important a truth in the life of the church as it is in the life of an individual. "Three-fourths of life is conduct."

THE "INSTITUTIONAL CHURCH" is simply a potent church which hears and heeds seven days in the week the words of the Master, "My Father worketh even until now, and I work."

The above is from that eminent Divine, Jenkin Lloyd Jones, and exhibits great progress, presenting an ideal religion for the world to consider.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50.

Lyceums desiring graded lessons can secure the same at the following prices, from T. L. Mussina, 13 East Third street, Williamsport, Pa.: Single copy, 50 cents per annum, in advance; 13 cents per quarter. In lots of 20 or more copies, each 40 cents, in advance; published weekly.

"Human Personality and Its Survival of Bodily Death." By Frederic W. H. Myers, edited and abridged by his son, Leopold Hamilton Myers. This is an invaluable work on the subject of Spiritualism. Price $3.00.

PALMISTRY. By the Zanzigs. Well bound in cloth, gilt top with gilt side stamp; 212 pages; profusely illustrated. A most valuable, clear and complete work on the subject Reduced from $1.00 to 50 cents.

"Evolution of the God and Christ Ideas." By Hudson Tuttle. Price $1.25.

Portland, Ore., Anniversary.

We of the First Spiritual Society and the State Association united in a massmeeting the last Sunday in March and carried out a program prepared by the State President, Mrs. Sophia B. Seip, and the president of the First Society, and on a scale never equaled in the history of our spiritual work here. We had with us Harrison D. Barrett in all the strength of his inspiration and many other noble and faithful workers in our cause, such as Mrs. C. Cornelius, Mrs. Ladd-Finnican and Mrs. Congdon, to help make the day a grand success. The State Society held the morning service at their hall, from whence they were escorted by the Lyceum children with their flags and banners to the First Society hall, which was beautifully decorated. Tables were spread for the accommodation of three hundred at a time, for the grand banquet prepared for them by many ready and willing hands. While the orchestra played, those present marched to their places beneath an arch made of flags held in the hands of the children, making a scene never to be forgotten by the happy friends present.

Under the able leadership of Mrs. Dr. Coon our Lyceum has reached a stage of development that is the pride of everyone among us, as it is a means to educate our children in the truths of Spiritualism, that they may become full grown, well rounded out and happy men and women, as was pictured by Brother Barrett in the evening, when he spoke before a large audience on the "Advent of Modern Spiritualism and Its Application to the Lives We Now Lead." May heaven bless our beloved president, Mrs. Emily Driscoll, for engaging him for that day and for some time to come, for surely nothing is greater than our love for him and our grand workers, unless it be our lack of knowledge of how to apply that love.

MRS. NORA ARMSTRONG,
Cor. Sec. First Spiritual Society.
Portland, Ore.

DISAPPOINTMENTS.

All along life's lengthy journey,
Disappointments cross my path;
Where I used to moan in sorrow,
Now I greet them with a laugh.

For I find they're all so needed,
To give scope and broader view;
And I learned to live for many,
Where before I loved a few.

Ah! how bitter were my crosses,
Almost more than I could bear!
I was taught to feel for others
And with them their sorrows share.

So without our disappointments,
We'd not know the worth of sorrow;
Oft the thing we so much wanted,
Would bring ruin on the morrow.

Let us then be ever patient,
Sorrows come, and joy is given;
If we learn to be unselfish,
Then in vain we have not striven.

ALICE L. HOLBROOKE.
W. Somerville, Mass.

To Raise Palmists' Licenses.

At the meeting of the Police Commissioners Chief Kern recommended that the City Council be asked to raise the license for palmists, mediums, seers and fortune tellers from $30 to $75 a month. The chief gave as his reason for the request that too many of them are coming to the city. The Commission took the suggestion under advisement.—Los Angeles Paper.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Mr. Herbert S. Twing passed to the higher life from his home in Westfield, N. Y., April 27, aged 69 years. Mr. Twing has always been a resident of Westfield, although a number of winters have been spent in his home at Lake Helen, Florida, where for several years he has held the office of secretary and treasurer, to which offices he was unanimously re-elected at their last annual meetings. Mr. Twing leaves only his wife, Mrs. Carrie E. S. Twing, one sister, and three grand-children. Mr. and Mrs. Twing had been home from Lake Helen but ten days, and felt unusually well until Monday morning, when he was suddenly attacked by heart spasms, and only lived about three hours. The funeral was held at his new home in Westfield; services by the writer. The Masons conducted the services at the grave. The floral pieces from the Masons, Grange Club, and numerous friends, were many and beautiful.

TILLIE U. REYNOLDS.

Passed to spirit life April 21, 1908, Vine H. Hickox, at the home of his daughter, Mrs. Lillian Burns, Niagara Falls, N. Y. Mr. Hickox was a pioneer, being 72 years old. He had been interested in Spiritual philosophy over 50 years. Our brother had no fear of the change called death. He leaves two sons and two daughters, together with many friends, not to mourn at his going, but to rejoice in the victory he has won. The funeral services were conducted by Mrs. A. G. Atcheson, pastor of the First Spiritual church, Niagara Falls, and Rev. Mr. Bacon, pastor of the First Presbyterian church, Niagara Falls.

Mrs. Susan Henderson passed to spirit life at Coldwater, Mich., April 13, of old age. She was 91 years of age. She leaves a son and daughter to mourn her loss. She was interested in the Spiritual philosophy for a number of years. Funeral at the home. Interment at Burr Oak cemetery.

MRS. FIDELIA H. BRANDLE.

Passed to higher life at the home of her daughter in Port Huron, Mich., on April 25, 1908, Mrs. Lucinda E. Simons, aged 74 years. She leaves five children and nine great grandchildren to mourn her earthly loss. She was a faithful mother and a true friend. The floral offerings were many and very beautiful.

MRS. E. J. PUTNAM.

"The Orthodox Hell, Church Creeds and Infant Damnation," by Dr. J. M. Peebles. Dedicated to Preachers, Missionaries and Church Members. Price, 20 cents

LYCEUM LESSONS

Lyceum Lessons, issued quarterly by the National Spiritualists' Association, assisted by an able Editorial Committee. Each series contains sixteen pages of Important Helps in the Lyceum or Family. Price, One and one-half cents each, postage prepaid. Address, George W. Kates, 600 Pennsylvania avenue S.-E., Washington, D. C.

THE MANGASARIAN-CRAPSEY DEBATE.

Resolved, That the Jesus of the New Testament is an Historical Personage.

Affirmative, Rev. A. S. Crapsey, D.D., for 25 years rector in the Episcopal church.

Negative, M. M. Mangasarian, lecturer for the Independent Religious Society, Rationalist, Chicago. Price, 25 cents, or five copies for $1.00.

A Veritable Soul-Feast

Chicago Spiritualists' League

Grand Mass Meeting,

—IN—

HANDEL HALL,

40 East Randolph Street,

SATURDAY, MAY 9, 1908.

Afternoon in the Blue Room, at 2:30.

Evening, in Auditorium, at 7:30.

• • • •

Entertainment Features:

Music by the Richards Orchestra,
Vocal and Instrumental Solos,
Recitations, Addresses
and Messages.

Excellent Books.

Nothing equals a good book as a gift. It is better than gold or diamonds. When the book is once read, nothing can take the facts contained therein away from you; they live in the memory. The following books will make beautiful as well as instructive presents:

"Asphodel Blooms and Other Offerings." A choice collection of poems on everyday subjects, by Emma R. Tuttle. Price $1.00.

"From Soul to Soul." Poems of the heart, by Emma R. Tuttle. Price $1.00.

"Influence of the Zodiac Upon Human Life." By Eleanor Kirk. Price $1.00.

Poems by Ella Wheeler Wilcox. Price $1.00 each: **"Poems of Passion," "Poems of Pleasure," "Poems of Power," "Kingdom of Love and Other Poems."** She is one of the grandest poets of the present age.

"Around the Year." A birthday book, compiled from the poetical and prose writings of Ella Wheeler Wilcox, with half-tone illustrations prefacing each month of the year. Price $1.00.

"Mary Anne Carew." Written under inspiration, by Carlyle Petersilea. Price $1.00.

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"Universal Spiritualism." Giving a view of Spiritualism from the earliest time, and in all nations. By W. J. Colville. Price $1.00.

"The Pathway of the Human Spirit." Can it leave the Human Body and Return Again? By Dr. J. M. Peebles. Price 75 cents; postage 12c.

"This Mystical Life of Ours." Selections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price $1.10.

"What All the World's A-Seeking." By Ralph Waldo Trine. Price $1.25.

"In Tune with the Infinite." An earnest and sincere work, in the author's best style. By Ralph Waldo Trine. Price $1.25.

"Man Visible and Invisible." By C. W. Leadbeater. It contains 22 colored illustrations of the Aura of the Human Body as seen by a Clairvoyant. Price $2.50.

"The Other Side of Death." Treating of Life, Death and Immortality. By C. W. Leadbeater. Price $1.50.

"Some Glimpses of Occultism, Ancient and Modern." By C. W. Leadbeater. Price $1.50.

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"In the World Celestial." A Spiritual Romance. By Dr. T. A. Bland. Price $1.00.

LIBERAL AND SCIENTIFIC BOOKS.

"The Warfare of Science With Theology." By Andrew D. White, LL.D. The two large volumes of about 900 pages are indispensable to the student, and no library is complete without them. Price $5.00.

"The Bible." By John E. Remsburg. Its authenticity, credibility and morality. A large book for $1.25.

"Six Historic Americans." By John E. Remsburg. Just the book for boys and girls. Price $1.25.

"The Evolution of Man." By Ernst Haeckel. **Price $1.00; postage 20c.**

WOMAN: A Lecture Delivered to Ladies Only. By Mrs. Dr. Hulburt. On the present status of woman, physically, mentally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 10c.

What All the World's a-Seeking.

RALPH WALDO TRINE.

Each is building his world from within; thought is the builder; for thoughts are forces.—subtle, vital, irresistible, omnipotent.—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

T. A. Merwin:—Q.—A child, five years old, has paralysis of one limb, from the knee down. It can walk, but the foot turns over. Can you in your department suggest a cure?

A.—In such a case the paralyzed parts should be supported so that the foot cannot turn from its true position while walking. This can be readily done by a splint and proper appliance on the foot. While this is on, walking should be encouraged, after which it should be removed and the limb receive a thorough massage. should be given three times a day.

Drugs or medicines of any kind are useless, worse than useless in such cases.

The support must not be continuous, for the development of the muscles will only take place by their use.

The massage should be continued at least twenty minutes each time.

A good surgeon should be consulted in adjusting the support to the limb.

• • • •

Dr. R. Greer:—Q.—(1) When human lives are, by accident, torn to shreds or blown to atoms, or when decapitated by guillotine, as in France, what effect may such have upon the anatomical structure of the Ego or life of the indwelling spirit? (2) There are many theories as to the present law of human generation, the new Petersilea's theory among the rest—which of all the different theories do you favor most? (3) A feature of "the Angel's Message," given by the angel Louis Kossuth—formerly a statesman of Hungarian fame—being strongly radical, anti-clerical and anti-Christian, would it, in consequence, in face of certain existing postal laws be considered unmailable?

A.—(1) The spiritual being cannot be changed in form or substance by its physical garment, and whether death came by the slowest or swiftest process—death meaning separation—the spirit remains unaffected.

(2) The answer to this question I quote from the Arcana of Nature, Vol. II.: "If the spirit exists, it is supported by law; then it is originated by law, and its intimate relations to the body presuppose a common origin. • • • If the parents have immortal spirits as well as mortal bodies, and if their corporeal frames support the corporeal being of the foetus than their spiritual natures must in an equal measure support the spirit of the foetus."

The evolution of life from protozoon to man has for its last term, not man—but his immortal spirit. • • • So far as generation and growth are concerned, there is no difference between the phenomena in animals and man. The growth or evolution is carried farther in man. In the words of the spirit-author above quoted, the spirit-arch which the body as a scaffolding upholds is in man completed by the insertion of the keystone, and is self-supporting when this scaffolding is torn away by death.

(3) If attention were called to such passages, objections might be made by the postal authorities, but such ruling—excluding from the mail such matter—could not be sustained, and officials are too wise to commit themselves. The press is free, in its criticisms of religious beliefs, as the believers are in acceptance of such belief. The exception is made when the vital principles of the government are assailed, and treason to constitutional law proclaimed as justifiable, noble and heroic. Books advocating substitution of a king for our Uresident; promulgation of Mohammedanism, or extreme radicalism, pass unquestioned through the mail. The Mormon doctrine of polygamy is suppressed by the government, but the Mormon Bible is not refused by the postoffice.

Villification and slander most infamous of public officials, hideous cartoons approaching often the obscene, are circulated without an objecting word.

Obscene publications, and such as directly advocate defiance of law, and thus stimulate crime, are justly excluded.

As a nation, we are advocates of law and order and a government of the people has the right to protect its laws until the people change them. It may be said that the authority given the head of the postal department is too unlimited, yet, that authority has been used with remarkable leniency, and publications have been received that in any other country would have been considered of most treasonable character.

• • • •

J. S. Lhk.—Q.—When and where did Prof. William Denton die?

A.—Prof. Denton, when visiting Australia for the purpose of scientific investigation, joined an expedition fitted out by the government, to explore the almost unknown archipelago to the south of that continental island, especially Borneo. His two sons accompanied him, and returned to tell the sad news of his death. He died of fever Aug. 26, 1883, at a little native village called Berigabadi, among the mountains of New Guinea, seventy-five miles due east of Port Moresby.

• • • •

R. A. Dague.—Q.—An extraordinary acuteness of vision in the sleep-walking state has attracted the notice of Dr. James W. Russell in a girl of twenty-one, observed last August, at the Birmingham (Eng.) hospital. The patient, a teacher, typewriter and music student, was reversed and more or less hysterical, and in three years she had had four seasons of sleep walking, with almost nightly rising in sleep, for several weeks at each period. She usually left her bed beone and two in the morning. She was not easily aroused, appearing wide awake but recognizing nobody, and in this condition she attempted various tasks, playing the piano, tuning her violin, reading, studying harmony, crocheting and writing letters. It was found that this work was always done in almost absolute darkness. A letter was written to a relative, but on being asked to copy the address in the same light, when awake, she was unable to see and wrote a confused jumble of lines, one over another. She crocheted well and wrote a very accurate musical essay. The eyes seemed normal. Another curious feature of her case was that, contrary to usual experience, she could recall events of her sleep, seeming to have a very clear recollection of them.—Denver Republican.

Will you please explain the phenomena mentioned above. Have we a conscious and a sub-conscious mind as taught by Hudson or a Divine mind and a Mental mind as promulgated by Mary Baker Eddy? If neither of these authors is correct, what is the true explanation?

A.—To thoroughly treat this question of the conscious and sub-conscious, and the "mortal mind," would require more time and space than can be afforded. These theories have received treatment at some length in this department. I will content myself by simply stating an explanation which explains, and leaves not a single fact unnamed. All these complex, confusing, and mysterious phenomena arise from the dual constitution of man. He is a spirit and a physical body, and the spirit is dominated by the body. But it becomes at times more or less free from its environments, and in proportion takes on the characteristics of a spirit. It gains spiritual faculties and senses. It may become influenced by a control by other spiritual beings.

ITEMS OF INTEREST.

From Mrs. Elizabeth Schauss, of Toledo, Ohio.

To the Editor: Word has just reached me of the accidental death of Mr. Thomas F. Keogh (a subscriber to The Progressive Thinker), formerly of Toledo, but for three years of Shreveport, Louisiana. Mr. Keogh was a switchman and was crushed between the bumpers of two freight cars while attempting to couple them. The remains were brought to Toledo for interment beside those of his wife who preceded him about seven years ago.

Mr. Keogh was raised a Catholic, but after the death of his wife became a Spiritualist and had unfolded splendid mediumship which he placed at the disposal of those who needed it, and always free gratis. We rejoice with him in his freedom.

Easter Sunday I was engaged in Findlay, Ohio. The subjects were suggested by people in the audience, and were, "Woman as a Factor in the Progress of the World's Work," and "The Resurrection." Large audiences were present both afternoon and evening. The Lyceum there under the leadership of Mrs. Greenlee is truly an inspiration, and is progressing nicely.

April 26 found me in Massillon, Ohio, where a few of the faithful rented a splendid hall and opened the doors free to the public to listen to two lectures delivered by the writer on the subjects of "What is Spiritualism?" and "If You Knew That You Would Die To-morrow, What Would You Do To-night?" Both were selected by the audience.

The attendance was all that could be wished for, and after the evening meeting a long half hour was spent in further explanations to people who do not, but would like to, understand more about Spiritualism.

The first and second Sundays in May will find me in Jackson, Mich.

Please accept my sincere thanks for your valued assistance in the work of the Lyceum by printing the Lessons in The Progressive Thinker. I receive many letters from individuals who read them there.

Lyceum work is progressing, as I see from the letters which reach me from various places.

"Love Light and Truth Lyceum" in Toledo, is in good working order, and increasing in numbers steadily.

Missouri State Association now has a state superintendent of Lyceums, Mrs. Etta Bledsoe, of Kansas City. This is a move in the right direction. Every State Association should follow suit.

Battle Creek Lyceum and Society are flourishing; it could not be otherwise under Will J. Erwood, whose lectures are practical lessons in right-living, and a source of help to all who hear them.

MRS. ELIZABETH SCHAUSS.

An Impressive Vision.

To the Editor: I wish to relate something wonderful that happened at our place on the morning of the San Francisco earthquake. I awoke about 3:20 a. m. on April 18, and saw a spirit standing on the side of the pillow that separated my wife's head and mine. The apparition was about two feet high, and had the appearance of a child about three years old. It was clothed in dazzling white that had a transparent hue. The form remained about two minutes, and then slowly faded away, and as it disappeared, I heard clairvoyantly a dull, distant roar, such as a wind or hailstorm would make at a distance. As the night had been rainy, I felt alarmed at the noise, as this was the cyclone period here. I sprang out of bed, and rushed to the window, but the night was calm, not even a breath of air was stirring. My wife awoke as I came back to bed, and asked what was wrong.

Now if the shock struck San Francisco at 5:18, the difference in time, 3:20 a. m., would correspond here, as there are two hours' difference in time.

I felt troubled, and worried over the affair, for I thought it the harbinger of some awful calamity which would soon befall our household, but my mind was set at ease when I heard of the terrible calamity in California.

JAMES J. HUNTER.

Leading Intellectual Lights.

They Express Their Respective Views in Reference to Commercial Mediumship.

To the Editor: The question raised by our good Sister Longley in The Progressive Thinker, No. 960, is a very important one to the Cause, both from an ethical and a legal standpoint. Mrs. Longley calls attention to her advertisement on page 8 of the same issue, from which we quote:

"Mrs. Mary T. Longley gives spiritual readings by mail, etc. Her guides give advice on mundane and spiritual affairs. Fee, one dollar."

In her letter she states: "Neither my guides or myself are in ANY sense 'fortune tellers.'" Later, she asks innocently: "Are we, then, to be dubbed 'fortune teller?'" As Shakespeare said: "THAT IS the question." ARE our religious workers when they advertise in this manner entitled to have that particular part of their work termed religious? Is it not a solicitation for REMUNERTIVE patronage? Can the most liberal or vivid imagination make anything else out of it? What was the advertisement placed for? Can the answer be anything else but—to get more one dollar patrons for readings, etc.? Is therefore the position taken by our good sister a logical one, either from an ethical or a legal standpoint? I am not asking these vital questions with a view to antagonizing Mrs. Longley, whom I esteem highly, neither am I desirous to stir up and arouse that narrow fanatical class who believe that mediums, because of their mediumship, make no mistakes, can do no wrong.

To me both as an individual student of Spiritualism and as an executive officer, the points involved are of vital importance, and for the future standing and position of our cause as an organized body MUST sooner or later be threshed out and settled in an intelligent and thorough manner.

Understand the point is not, do patrons get value received for their money? Is not, is the practice a legitimate one from a business standpoint? Is not, shall not our religious workers be properly supported? BUT, are such methods of obtaining support right and proper from an ethical point of view.

Also, are we honest with ourselves and the authorities when we claim exemption for them from the tax placed on non-religious or commercial professions?

To make the point still plainer, let us suppose that an orthodox Methodist minister inserted an advertisement in the papers wherein the statement was made that for one dollar per consultation both spiritual and material advice would be given. Let us suppose also that he claims exemption from the payment of a professional tax because of the fact that he was a Methodist minister. Would not his fellow-ministers of all denominations, the anti-orthodox (including the Spiritualists), and, in fact, all other professions cry out against this exemption? From here to Frisco the shouts of—commercial, worldly greed, unethical, unreligious, would be heard. We claim a higher ethical standard than that of our orthodox friends, is the claim a false one?

Legally, the question has several times to my knowledge been settled unfavorably. Two years ago in the case of the city of Seattle versus Rev. Mrs. Burleigh-Rice, Judge Albertson declared, "that IF fortune telling was part of the religious ceremonies of Spiritualism, the law would not protect them in the practice of it." Mrs. Rice, it is alleged, both advertised and had a sign out stating that business readings might be had within. Recently a medium, Mrs. Mary May by name, who pursued that same business, was arrested for non-payment of license here in St. Louis. She claimed membership with the Temple and said she was not a fortune teller but a religious medium. Judge Pollard, however, decided, that the evidence did not support her claim, and she was fined one hundred dollars. Los Angeles, I believe, had the same trouble, and the price of a license which all were required to have in order to give reading was raised to three hundred dollars. Two years ago our local mediums were visited because of an advertisement sanction by the editor in the now defunct "Temple News," and quite a good deal of argument was necessary to convince them that such was really the case. As State President the legal points involved were and are so important to our movement, that at the last annual convention I made the following recommendations: First, that a notice be printed defining our official position on religious and commercial mediumship and submitted the following:

"'For the protection of the public from commercial and fraudulent mediumship, the Progressive Spiritualist Association of Missouri desire to make the following statements:

"Mediums affiliated with the State Association are members of a religious body, regularly incorporated under the laws of the State, a chartered auxiliary of the National Spiritualists' Association, and are exercising their mediumistic gifts as part of a religious function. They endeavor, with the co-operation of excarnate intelligences, to PROVE the continuity of life, to comfort the mourner and by spiritual advice and consolation to uplift humanity.

"They DO NOT undertake to locate gold mines, buried treasures or lost animals.

"Give no tips on horse races or stock markets.

"Sell no charms, love powders or incense to remove evil influences. In other words, they DO NOT tell fortunes.

"No medium affiliated with the State Association has a sign out or advertises in the papers.

"Report violations of the above to Dr. Otto Vierling, State Secretary, 4555 Adkins avenue, St. Louis, Mo."

Second, that the practice of commercial mediumship as outlined shall be deemed sufficient cause for revocation of charter and expulsion from the State Association; all of which was adopted.

The Missouri State Board take the position that ONLY in their religious work shall our mediums be protected by the State Association.

Very sincerely yours,
PAUL McARTHUR.
2733 N. Spring avenue,
St. Louis, Mo.

Mrs. Mary T. Longley's Response.

To the Editor: An article penned for your beloved paper by my esteemed brother, Paul McArthur, the able president of the Missouri State Association, calls in question the methods and quality of the mediumistic work of the undersigned, as they are outlined in her standing card and in her late "Explanation" of them in The Progressive Thinker. Brother McArthur criticises these methods from an "Ethical and Legal Standpoint." He asks if my article in The Progressive Thinker was not intended as a solicitation for patronage, etc.? Why, yes, Mr. Editor, of course it was, and none but the blind or obtuse would dream it was for anything else, though candid readers will give me credit for honesty and fair dealing when I made the statement—which is literally true—that so many inquiries were coming to me as to my method and line of work I felt it essential to answer them all in The Progressive Thinker.

Our esteemed State President asks: "Are our religious workers when they advertise in this manner entitled to have that particular part of their work termed religious?"

I am not aware that my advertisement or my letter of "Explanation" uses the words religion or religious in letter or spirit. True I claim, what I can prove is true, to give spiritual advice; the advice and suggestions of my beloved inspirers are of and from the spiritual spheres, and I can bring thousands of honest, intelligent and pure-minded people from all over the States to bear witness to the veracity of this claim.

I commend Brother McArthur's article to the careful perusal of all who are interested in this much mooted subject. He calls attention to the incongruity it would be for an orthodox minister, or any other denominational preacher, to insert advertisements in papers that for one dollar he would give advice on both spiritual and mundane affairs. Well, I presume every ecclesiastical reverend is frequently called upon to render counsel to his parishioners, frequently on both mundane and spiritual personal matters. The difference is that his people are in his own parish; they support him liberally, pay him a living salary, in many cases supply him also with a house, rent free. He does not hesitate to accept his salary, also fees to any amount for special services, such as marriage ceremonies, etc., and if one of his parishioners who wanted advice from him on domestic or other affairs was wealthy and generous enough to give him a handsome sum for such service, I much doubt if he would refuse it. But I do not see that the cases are parallel. A minister has his own environment, church and people; his time and talents are for them exclusively. A medium is called to service by the denizens of the spirit world. Whenever they can reach with helpful counsel, they desire to do so. Said medium cannot give time, strength and mediumship for nothing. "The laborer is worthy of his hire," and must be fed, clothed and sheltered. He or she has no fat salary, no parish to uphold and support him or her.

From my positive knowledge the people at large do want just what genuine mediumship has to give, be it mundane advice on the perplexing matters of daily life, counsel for healing of disease and protection of health, or suggestions on matters pertaining to spiritual growth, and the conditions of life and well being of the dear, departed friends.

Perhaps I am a "commercial" medium, in the sense of receiving a fee for medial services, I am so, and so is every other medium of experience and usefulness. So is every clergyman who does not preach "without money and without price," a "commercial" minister. But every true and genuine medium gives repeatedly and freely to needy societies and to individual, public and private, service of unquestioned comfort and value, and if these were publicly recorded side by side with the beneficent deeds of the orthodox divines, I venture to say that they would shine forth as deeds unselfish and sweet—spiritual in essence and motive, and compare for quality with those of any established church.

We—all true mediums—are NOT fortune tellers. We do NOT "locate gold mines, buried treasures, or lost animals."

We "give no tips on horse races or stock markets."

We "sell no charms, love powders or incense to remove evil influences;" and we only have contempt for those who profess to do any of these things. In all of my forty years of mediumship I never give to my sitters, patrons or friends anything of the sort mentioned by the printed slip of the Missouri State Spiritualist Association. I have had a blessed acquaintance and friendship with hosts of pure and honest mediums from all over the country—many of them are now in the celestial country, aiding us by their love, sympathy, advice and blessing. None of them were "fortune tellers," none of them gave tips on horse racing, lotteries, etc., nor parted families, nor sold charms and love powders. They were benefactors to humanity; they comforted the sad, gave courage to the despondent, taught immortal truth. Thousands live to-day doing a good work, and they are not fortune tellers, but simply mediums of the spirit.

Just here allow me, Mr. Editor, to say I am glad of this opportunity to notify my recent patrons that their favors will be considered in their turn just as speedily as my guides and self can attend to them.

I have been blessed in receiving splendid testimony already since my return to this work after nine years, from a number of strangers, who write approvingly of the "readings" received. They assure me they have been comforted and blest by them. Some of these original letters are in the hands of the editor of The Progressive Thinker.

As long as my valued friends on both sides of life assure me this is my work, and while my strength and mediumship last I shall continue in it, and I defy our watchdogs in National and State organizations to prove such mediumship, its exercise and value as either illogical or unethical. I do not claim to give satisfaction in every case; no medium does; no doubt failure sometimes occuhs, but I know that all honorable mediums will return the fee to honorable people who give assurance that the message has failed or been incorrect.

If some of the applications I have received for this line of work, and for advice on mundane affairs as well as spiritual, could be made known, our censorious friends would be startled at the names of prominent and highly honored and noble Spiritualists appended thereto, and while such, as well as others less known, but equally respected, are in need of the work, mediums have no cause to question the source from which it springs. As for myself, I never give a reading but I inwardly and earnestly pray that it may be true, and of service, and carry a blessing with it. I know other mediums do likewise. MARY T. LONGLEY.

EIGHTH ANNUAL CONVENTION

Of the Wisconsin State Spiritualists' Association, at Portage, Wis.

The recent convention of the Wisconsin State Spiritualists' Association at Portage, April 21, 22, 23, was all that could reasonably be expected at a small town, with a busy farming community to draw from and orthodox and Catholic populace to depend on for an audience Business meetings were very poorly attended, but those with interest at heart sufficient to draw them from their homes, were earnest and enthusiastic in the work.

The first session was held Tuesday morning in a cold wave, necessitating the use of winter wraps.

President G. H. Brooks was in his chair, with Vice-President Mrs. C. McFarlin, and Miss Louise G. Loebel, Secretary, as his supports.

All delegates were deeply interested in the organization and its future work.

Mrs. Mattie E. Hull and Prof. A. J. Weaver were there in the interest of the Morris Pratt Institute, and Mattie gave many invocations and short and instructive talks, once under the control of Moses. Mr. Weaver gave an explicit and analytical lecture, which was one of the special features of the session.

Mrs. McFarlin did fine work with her beautiful recitations, invocations, addresses and trance readings.

President Brooks was not at his best, which would have been very surprising, considering his recent experiences, but he proved himself able to rise up out of the cloud and go on to a finish with the work before him.

Miss Loebel, the efficient secretary, was the busiest one of all early and late, in convention and out of it, but mastered the situation with an easy grace characteristic of her nature and earnestness in the work. Her minutes were always ready and her executive foresight in keeping track of the business was always in evidence.

Your reporter, being in attendance, and wishing to aid in every way in the work, was appointed assistant secretary, and took an active part in all the proceedings.

Reports from auxiliary societies showed a good healthy growth and continued interest in the movement, as well as the missionary work done by Mrs. McFarlin and the secretary, Miss Loebel, Mr. Brooks having been out of the State the greater portion of the year.

Greetings were received from the Illinois State Association, through its president, Dr. T. Wilkins; Mr. Bristol of Oakfield, and the Oakfield society; President Maxwell of the Minnesota State Association; G. W. Kates, Secretary of the N. S. A.; the Truthseekers Society, Milwaukee through Miss Loebel; the Pittsburg, Pa., Society, by Mr. Stevens, and Mr. Brooks; Whitewater Society by Mattie Hull; La-Crosse Society, by Mrs. C. McFarlin.

The President's report was an elaborate resume of the past year's progress and a series of important recommendations.

The Secretary's report was a recital of the past conditions, the present work and the future needs, as well as a financial statement.

The election resulted in placing in office, Geo. H. Brooks, president; Mrs. C. McFarlin, 1st vice-president; Mrs. E. F. Cowan, 2nd vice-president; Miss Louise G. Loebel, secretary; Mr. W. E. Bristol, treasurer; trustees, Dr. C. W. Sanderson, Mrs. G. E. Putnam, Mrs. Etta Bristol, Mr. E. D. Frost.

Delegates to the N. S. A. convention in 1909: G. H. Brooks, Miss L. G. Loebel, Mrs. C. McFarlin, Mrs. G. E. Putnam; alternates, Mrs. Hattie Smith, Mr. Wm. Smith, Mr. J. H. Houston, Mr. C. B. Parratt.

The next convention will be held in Milwaukee.

At the opening of the session Mayor Baker of Portage, delivered a short address of welcome, as follows:

"Mr. Chairman, Ladies and Gentlemen:—In extending to your convention the welcome of our city, permit me to say that Portage and its people are ever ready to invite within our borders all those who are worthy, be it an individual or an organization, and in welcoming your society, I extend to you a hearty welcome in behalf of our citizens, knowing as I do that you are engaged in the development and promotion of principles and teachings believed in and intended for the betterment of mankind.

"You will find our people hospitable and liberal, not only in extending to you the right hand of fellowship, but also in the discussion of principles and teachings calculated to improve the people in a material or a spiritual manner, and I doubt not that when your labors are ended and you return to your respective homes you will individually retain pleasant memories of your visit to our city.

"Hoping that your convention will be beneficial to you as a society and individually, I again greet you with a hearty welcome.'"

The message work was very satisfactorily done by Mrs. Paul Beuhler, of Minneapolis, Minn., and was certainly a drawing card for the convention. Her easy and graceful manner of public reading is an inspiration in itself, and she is doomed to hard work in this capacity for her accuracy.

Too much praise cannot be given Mrs. Nellie K. Baker for her energy in reporting the proceedings for the Portage daily paper, which was always published in full; also Mr. Ackers, for his energy in behalf of the meetings.

Thos Grimshaw and Dr. T. Wilkins, committee on resolutions offered resolutions upon the recent persecution of President Brooks; the efficient work accomplished by the W. S. S. A. in the past year; the recognition of mediumship as the foundation of Spiritualism; the equality of the sexes, politically, morally, socially and spiritually; the opposition to capital punishment; opposition to war and belief in arbitration; congratulating the Illinois friends upon the success of their efforts to have eliminated from the public press the advertisements of fortune-tellers and fakers, and lastly, the vote of thanks of the convention to the press of Portage for their excellent reports of our meetings.

Mattie E. Hull, A. J. Weaver, and Thos. Grimshaw, committee on president's report deploring the slight interest of auxiliaries, the burden of indebtedness, and hoping for a greater interest; endorsing the recommendations regarding the Morris Pratt Institute and Wonewoc Camp; touching upon missionary work, the location of mass-meetings wherever practicable; deploring the lack of interest in Lyceum work, and recommending the hearty support of the spiritualistic press.

After the last tone of the President's voice was sounded in dismissing and the final invocation heard, a goodly crowd, upon that Thursday evening, were invited to the home of Mrs. Nellie K. Baker and husband, to partake of as sumptuous a feast of good things as ever was sampled by mortals, and ice cream thrown in.

DR. T. WILKINS.

GREETINGS.

Read by the author, President I. S. S. A., to the Wisconsin State Association in convention at Portage.

While all nature seems awaking from
a sleep of Winter's chill,
And the animals are mating and the
birds are bill to bill;
While the sun is moving northward
and the days are growing long,
And the very air resounding with vibrating chirp and song,
We have met here in the spirit to
commune and feast and love,
And to revel in the sweetness of the
voices from above.

Here's to all a happy greeting from
your near-by sister state;
Here's to all Wisconsin workers who
are making their cause great;
Here's to idlers only pity, for the
work they fail to do
They will find before them waiting
to be done beyond the blue;
Then be staunch while in the mortal,
and be full of do and dare,
While the cause is needing workers
it is time to do your share.

Let each lay aside his grunting and
lamenting and begin
To be partner in the pushing and of
pulling people in.
Let each person have a mission and
an object close in view,
And to all he deems as sacred hold
most loyally and true;
Let him raise his head up sunward
and absorb its mighty light;
And send up an invocation for true
justice, love and right.

Let us reach across the border and
be neighborly and kind
To each other, and united be in spirit
and in mind;
Let us keep in close communion with
our friends in other lands;
Let us have exchange of knowledge of
the things the world demands;
Let us hustle in the labor of uniting
as a whole
Into one grand working body for uplift ment of the soul.

Let the spirits of the masters in the
higher wisdom sphere
Guide our actions in the labors for
the true religion here;
Let us move up closer to them as they
reach a helping hand,
And endeavor to unite them with our
blessed angel band;
Let us work for human beings who
are striving hard to grow,
And the angel hosts will aid us as the
ages come and go.

DR. T. WILKINS.

THE OPENING LEAVES.

Once more has nature broken winter's bonds,
And opening leaves and buds in gentle tones
Are telling all their secrets, strange and sweet,
Unfolding all their beauty in the air.
Go forth, oh! herald of the tender Spring,
And tell to all the world that waiting bends
A listening ear, that there's a hidden sign
And pregnant meaning in the opening leaves
And buds unfolding in their tender bloom.
And thus the herald's voice rings clear and true;
"Know ye, oh! mortals, who with careless feet
Are trampling on the daisies in the field,
And without e'en a glance pass by as lilies bloom,
Or turn with cold disdain from Spring's sweet smile
And do no reverence at fair nature's shrine,
That e'en the golden sheen of monarch's robe,
Bedecked with jewels rich and rare indeed,
Reflecting sunlight rays cannot compare
With opening leaves and buds, when to the air
The Spring is giving all her richness forth
And tinting all the world with tender bloom.
The opening leaves, how silently they move,
The opening buds, how quietly they give
Their fragrance—and their beauty to to the world.
'Tis thus the souls of men in time unfold,
Who strive to climb the steep and rocky slopes
To where the beauty of the Spirit's power
Unfolds, and shows to them the shining star
That leads them to their far-off golden day."

LAWRENCE HAGUE.
Springfield, Mass.

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List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have first-class speakers and mediums, For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wonewoc, Wis., Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Brady, Ohio.

The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.

The Winfield Camp opens July 18 and closes July 28. Mrs. L. H. Bellman, of Winfield, president; Mrs. Willa Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp.

The Etna Spiritualist camp-meeting will open August 28 and close Sept. 6. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monron, Maine.

Etna, Washington, Camp.

The fourth annual camp of Etna, Clark county, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Ocean Grove Grove Camp, Mass.

Ocean Grove Camp, Harwich port, Mass., opens July 12 and closes July 26, 1908.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August — to September —, 1908.

GEO. E. LYON, Sec'y.
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Onset Camp.

Onset camp commences its thirty-second annual meeting, July —, and closes August —. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July — and ends July —. For full programs, address Geo. H. Lazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. — and closes Aug. —. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Macelona, Mich.

Chesterfield Camp.

Begins July — and ends September —. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Sunapee Lake Camp, N. H.

SunnapeeLake Spiritualist Camp, at Blodgett's Landing, N. H., commences August — and closes September —. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscot, Mass., every Sunday, beginning June —, and closing September —. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28 Cabot street, Salem.

Edgewood Camp, Wash.

Commences July — and ends Aug. —. For full particulars address Geo. E. Knowlden, 936½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August —, closing on the —th. Address all communications to T. D. Rice, secretary, Delphos, Kan.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake Mich., opens July —, extending until August —. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July —.

Vicksburg, Mich., Camp.

Vicksburg Camp, Mich., opens July — and closes August —. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich. dress each of the above at Queen City Park, Vt.

Ottawa, Kan., Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August — to —, inclusive. Write for programs, H. W. Henderson, president, Lawrence, Kansas; Mrs. Mary Cook-Pearson, secretary Spring Hill, Kansas.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July —, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

Temple Heights Camp, Me.

Temple Heights Spiritualist Camp-meeting commences August — and ends August —. For full particulars address A. D. Champney, secretary, Rockport, Me.

Verona Park Camp, Me.

The Verona Park Camp-meeting Me., will open August — and close September —. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Central New York Camp.

Located at Freeville, commences July — and closes August —. B. L. Robinson, McLean N. Y., secretary; W. K. Kelsey, president, Cortland, N. Y.

Mt. Pleasant Park, Clinton, Ia.

Opens July — and closes August —. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July — and closes August —, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Pine Grove, Niantic, Ct.

Camp meeting commences there July — and continues through the month of August.

Haslett Park, Mich.

Commences August — and continues to September —. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Queen City Park Camp, Vt.

Queen City Park Camp, South Burlington, Vt., commences July —, and ends September —. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address

Unity Camp, Mass.

Opens on Sunday, June — and continues every Sunday until the last of September.

ETNA, WASHINGTON.

Letter From the Medium, Henry B. Allen.

We are still living in Etna, working out little ranch, and also doing what we can in a quiet way to help along the Cause of Spiritualism. We have not been away from our home for nearly three years, though have had many calls, but I am always willing and glad to hold circles for any who wish to visit us with an earnest desire to investigate, and I find I can have better results in our own home than I can while traveling and holding seances in all sorts of rooms and before all classes of people. We, a few of us here, have our circles, socials, meetings, etc., and are getting along nicely.

After our camp meeting last season we saw the necessity of a hall. My wife and I talked the matter over and decided that a spiritual Temple we must have here in Etna; but how were we to build it? was the next thing. We made all sorts of plans to raise the funds, and finally concluded that if we wanted the temple the best way was to go at it and build it ourselves. So we started in, and we now have on our fine camp ground a nice building, 30x70 feet, with a fine stage, a first-class floor, and everything in good shape for our camp meeting, or any other meeting we may wish to have. We hope to have meetings every Sunday; also a children's Lyceum in connection with our hall. We have a restaurant capable of seating fifty, and own our own dishes, so we feel quite independent.

We celebrated the sixtieth anniversary, and had a pleasant time, all taking our dinner in the grove, and had music, recitations, also lectures appropriate for the occasion by A. P. Avery and E. Cochran. On the 1st, 2d and 3d of May we will hold a meeting, and dedicate our hall to Spiritualism. We expect to have Daniel Hull and other speakers with us, and have a royal spiritual feast. We have our own cornet band; in fact, we have everything necessary for our meetings, but we do need a few more good Spiritualists here, and there is plenty of room. We have a healthy, mild climate, pure spring water, fine mountain scenery, and as good soil as can be found anywhere; no better fruit country in the world, and land is cheap here now, and a man with five or ten acres can do better and with less work than with a hundred in the East. I know for I have tried both.

A steamboat makes three trips a week up the river past our place, making it easy to ship to market. Some of you good people who have become tired of the long, cold winters East, come out and see what a beautiful country and climate we have here.

Our next annual camp meeting will commence on Saturday, August 1, and will continue through the entire month. We will have the best speakers and mediums that we can possibly get, and I would like to correspond with any that would like to be with us.

HENRY B. ALLEN.
Etna, Clark Co., Wash.

Anniversary in Portland, Ore.

The Oregon State Spiritualists' Association celebrated the sixtieth anniversary of Modern Spiritualism in an all-day meeting, Sunday, March, 29, in the Auditorium hall. This day of days will long be remembered, for many pleasing features connected with it, it being the first time in the history of the State Association that an effort was made to identify itself as a State celebration. Our hall was most beautifully decorated with potted ferns, reminding one of a large flower garden.

Promptly at 10:45 a. m. our hall was filled to overflowing. The music was prepared by a specialist, Mrs. F. M. Branch, who introduced Miss Emily Hampson, contralto of great fame, and Mrs. Perry Walton, accompanist. Both deserve great praise.

Our home talent, Mrs. Mabel Wilson and Miss Leola Struble, are also worthy of great praise.

The president, Mrs. Sophia B. Seip, gave the opening address. Many beautiful lessons were given all through the address. Much stress was given especially to the necessity of co-operation and a more thorough organization of Spiritualists.

Short speeches then being in order, an old veteran Spiritualist, Col. C. A. Reed, set the ball to rolling, which was kept going by many radiant souls.

Five minutes to one o'clock, our eloquence was hushed by the entrance of about sixty white-robed little children, with an order to escort our congregation to the banquet, four blocks up Third street. These little tots, conducted by Mrs. Coon, raised their flags, led the large assembly through our streets two by two, and formed an arch at the entrance where all passed through to the tables set in the hall of the First Spiritualist Society, where the Ladies' Aid and State Association jointly had prepared something for the inner man. This whole affair was specially gotten up to remind these little ones of their helpfulness, an act which will long be remembered by them.

The afternoon program opened at 2:30 p. m. Many returned to our our hall, where we found nearly every seat taken, all moving like a magic ring. Our Brother Barrett was in town, but we did not have the pleasure of greeting him at our festive occasion, but had the extreme pleasure of introducting our brother, Mr. Ira Taylor, who has great oratorical fame. Following his address, our sister, Mrs. Campbell, sang in her usual spirit, "Christ is Walking on the Waters." There are so many who deserve special mention. Our afternoon was a feast of good things.

Mrs. Laura Share, the president of the "Spiritual Temple Fund," spoke with much feeling, showing her effort to enlist helpers to raise means to erect a "temple" in Portland, Ore. Already has this association raised considerable money. The Temple Fund Association is incorporated under the laws of Oregon, and does not belong to any ONE society, but will erect its "dome" that ALL may enter with the same equal privileges.

Should any reader wish to communicate with the president you can address Mrs. Laura F. Share, 283 Failing street, Portland, Ore. Our afternoon service closed with spirit messages by Mrs. Wilson, Mrs. Congdon and others.

The evening services commenced at 7:45 p. m. Long before that hour, although a driving rain, there were no seats left empty, and at the hour named for opening, standing room was at a premium, and hundreds turned away. Our State Missionary, Mrs. M. A. Congdon, was our leading speaker for the evening, followed by Mrs. Virginia Rowe, State Vice-president.

A more satisfactory victory for Spiritualist in song, speech and silence has never been witnessed.

REV. SOPHIA B. SEIP,
President Oregon State Spiritualists' Association.
Alisky Bldg., Portland, Ore.

VISIT OF MY FATHER.

As I sat in the silence one evening,
No mortal to speak to or see,
There came a vision; and its meaning
Was very consoling to me.

He told me, "Be cheerful and patient;
The spiritual growth never dies;
It might be held curbed and hampered,
But its light shall shine forth in the skies."

He said, "Child, do not falter nor weary;
In doing your duty by all;
Remember the boatman will ferry
The weary away at his call.

"Child, I come to greet you,
And drive away the gloom.
Dwell not upon the mortal,
But give the spirit room.

"Hold to the truth, my daughter,
Of the knowledge you have gained,
Tho' efforts may be crushed in the mortal,
In spirit you'll not be restrained."

How I love, as I sit in the silence,
To know that my friends are near;
I see them and sense their presence,
And their well-known voices I hear.

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SUNDAY MEETINGS IN CHICAGO.

The Church of the Soul, Cora L. V. Richmond, Pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home, 3802 Ridge Boulevard, Friday afternoons, to receive callers.

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite; meet at 8 p. m., at Unity Hall, 434 31st st., cor. Wentworth Avenue.

The Church of Progressive Spiritualists, (colored) holds services at 3329 Vernon avenue, every Sunday, from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Dumby, Pastor.

The Progressive Spiritual Society holds services at 8 p. m. every Sunday, 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager.

Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd street, at 8 p. m., conducted by Isa Cleveland.

Services every Sunday evening, also Wednesday evening, at 7:30. Lecture, music and messages, 320 Flournoy st. Mary B. Hill, pastor.

Spiritual meetings held every Sunday evening at 8 p. m., at 239 Lincoln ave., conducted by F. E. Loner.

The Hyde Park Occult Society will hold services every Sunday evening, at 319 E. 55th st. Good mediums in attendance.

Biblical Spiritual Society holds meetings every Sunday evening at 56th st. and Madison avenue; conducted by Rev. Esther M. Cahoon, and other mediums.

The Universal Occult Society meets at 31st street (old 77) at 3 and 8 p. m., Sundays; meeting conducted by Mrs. Maggie Henry. Home address 8103 Prairie avenue.

The Golden Rule Spiritualist Society holds services every Sunday at 3 and 8 p. m., sharp, at 43 South Paulina street, between Washington Boul. and Park Ave. Nora E. Hill, pastor.

The Roseland Spiritual Culture Club holds services in Bock's Hall, 11526 Michigan avenue, the first and third Sunday's in each month. Good music, good speakers and good message-bearers are always on hand. Mrs. J. Longstaff, president; residence, 7932 Kingston avenue, City.

The Starlight Spiritual Society, 586 32nd street, holds services every Sunday evening; also Monday evenings and Friday afternoons. Mr. Bunde, pastor; Mrs. Weinick, medium. No door fee. Everybody welcome.

The Church of Spiritual Revelation holds services every Sunday evening at 8 p. m., 5963 South Halsted St. The public cordially invited. Conducted by Edward Dierkes.

The Light of Truth, Mrs. Burland, Pastor, Meets every Sunday at 528 W. 63rd St. (Hopkins Hall), at 2:30 and 8 p. m.; also free spiritual treatments given between 2 and 3, also 7 and 8 p. m.

Church of Occult Scientists meets at 3514 Vincennes avenue, every Sunday: developing class, 3 p. m.; lectures and messages, 8 p. m. Conway Hall, corner Lake street and Western avenue, every Thursday; developing class, 3 p. m. Lectures and messages, 8 p. m. Mrs. W. Brockway, pastor.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m.

The Fraternal Order of Spiritualists, Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service 6:30; concert, 7; evening, 8.

Spiritual Harmony Church, 40 East 31st street, Mrs. Louis V. Vaughn, pastor; Theodore Maass, president. Services from 4 o'clock until 7 p. m. each Sunday.

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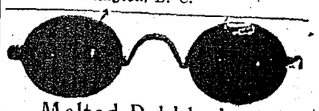
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Dr. Beale and Spiritualism.

A Critical Review of His Statements, by the Editor-at-Large.

Editor Milwaukee Sentinel: As editor-in-chief of the National Spiritualists' Association of the United States of American and Dominion of Canada, I have been asked to reply to the remarks of Rev. C. H. Beale, pastor of the Grand Avenue Congregational church in Milwaukee, in his sermon on Easter Sunday. I respectfully request a portion of your valuable space in which to make that reply in a non-controversial spirit. Dr. Beale said several kind things of Spiritualism, for which the conscientious followers of that movement will most heartily thank him. It is to his sweeping assertions that it can never be soul-satisfying, nor become a real religion, to which exception must be taken.

If Dr. Beale has never studied Spiritualism from its religious aspect, he could make that statement through a misconception of the real purpose and meaning of the great movement whose work he thus decries. Spiritualism, as a religion, is predicated upon the solid rock of Theism. To the enlightened Spiritualist, the Infinite is the All-In-All. Life IS, and because life IS, all forms of finite life exist. "Pneuma ho Theos" of the New Testament is a truism to the Spiritualist. "Spirit is God;" "God made man in His own image," says the Bible. It therefore follows that the REAL MAN is the SPIRITUAL MAN, MAN THE SOUL, hence the SOUL is God's image. Is there not real comfort in the mighty truth that the soul is God's IMAGE, the child of Infinite Life?

Spiritualism, through the above teachings, gives man a knowledge of the Infinite, by demonstrating the All-In-All of Life. It proves that, Life being Infinite, man cannot get outside of Life. As Life is all-inclusive, it must be God; it therefore follows that man is never outside of nor away from God. All men are children of the same Infinite parentage, hence brothers in this lower life of ours. Is it not soul-satisfying to have the knowledge of the kinship of the race made known to the denizens of earth? Is it not true religion that enables one man to find his own good in the good of all men? Is it not religious to follow Jesus of Nazareth when He says, "Love thy neighbor as thyself?" Spiritualism emphasizes the words of the reformers of all ages in asserting the sunny gospel, "All for each, and each for all."

Again, if Life be Infinite, if it be impossible to get outside of or away from Life, it follows that there is no such thing as "Death" in this world of ours. What seems death is but change. With men, it is the withdrawal of the REAL man, the SOUL-MAN, from his dominancy over and use of the physical body, to enable him to take the next progressive upward step on the ladder of being. The body disintegrates, but the real man rises out of decaying material substance, like the butterfly from its chrysalis, into the broad, boundless freedom of the supernal world. Is it not soul-satisfying, heart-comforting and sustaining to know that our loved ones live beyond the grave? Spiritualism has revealed this helpful truth to the world through its demonstration of the universality of Life.

The phenoment of Spiritualism do introduce a scientific feature into its teachings, but those phenomena are not the all of Spiritualism, any more than the phenomena H_2O are the all of chemistry. All of the applied sciences owe their existence to phenomena. Those phenomena challenged the attention of the thoughtful minds among men, and inspired them to analyze, classify, and reduce to orderly form the myriad facts, found in the so-called material world. The phenomena of Spiritualism are likewise the effects of causes, and they bid sentient beings to search out those causes. The result of the researches thus far made in this special field, is the science of psychology which is now only in its infancy. Every psychic phenomenon, when put to the most crucial test, reveals the fact that it is caused by an intelligent force—not by the combination of co-relations of unthinking atoms of matter.

In the last analysis, each psychic phenomenon asserts and proves that it is the product of intelligent action on the part of a human entity that has survived the change called death. This entity not only demonstrates its survival over death and the grave, but it also proves its identity. Every mortal by witnessing it, or by studying it, can come into direct communion with some loved one who has taken leave of earth. Is it not soul-satisfying, comforting and inspiring to know that father, mother, wife, husband, children, friends, most dear, have survived the change called death and are living in a happier, better world from which they are able to send messages of love and encouragement to those whom they have left on earth?

Every message from those "within the Veil," to the denizens of earth is freighted with love and good-will. "Be good! Do good! Think good! Think purely! Speak truly! Live nobly!" are some of the commands from the "land-o'-the-leal." The unseen ones emphasize the law of consequences and its impartial application to every living being. There is no escape from the consequences of wrong doing, or evil thinking. Each man must pay the price in full for his every ignoble deed or thought. Forgiveness is not bestowed upon the undeserving. It must be earned, and the only one qualified to pardon is the one who commits the sin. He must work out his error to the uttermost. Is there not something that is soul-satisfying in the truth that man must live right and do right if he would be happy in the hereafter? Is it not an incentive to nobler living and cleaner thinking to realize that each mortal must work out his own destiny, must face himself throughout all eternity, must atone for his own misdeeds?

Surely good Dr. Beale must have overlooked these wholesome truths, these salutary religious impresses and influences that Spiritualism gives to the world. A movement that demonstrates a loving Father-Mother as the Creator of the universe, that teaches the brotherhood of man, that there is no death for man the Soul, that proves open communion between the seen and unseen spheres, and holds that right living, clean thinking and loving, unselfish service are stepping stones to happiness here and hereafter, cannot be other than soul-satisfying to mankind, through its influence as a religion.

Very truly yours,
HARRISON D. BARRETT.
Portland, Ore.

MESSAGE FROM SPIRIT LIFE.

Communication From a Spirit Who Could Not Realize He was Dead.

I am going to tell you about my first visit to your earth sphere. It was while I was gaining strength after my departure from physical life, that the thought occurred to me that there were others yet in the mortal to whom I might come with assurances that there was also a place here for them, and that once in this life there would be no perpetual parting, as it had been on earth. I had seen so many progress from the earth to these spheres and I mourned them as gone from me forever.

Well, I did desire my friends to be aware of the fact that I returned with the express purpose of convincing them of this grand truth—life after so-called death—and when I first came into the presence of mortal mankind, I felt relief that I was no longer in the body myself. I had held to it so long that there would be, that there could be, no happiness after so-called death, provided there was any future. Now I saw these mortals toiling and presuming to be conscious of their fate. I saw them placing great obstacles in their own path. I saw them struggle fruitlessly to amass wealth with the express purpose of giving it to the church and the priest as they were to shrive and in other ways condone with them, and to provide for the future welfare of their children. I saw all this and more, and I seemed to feel a great relief that I was no longer on the earth, as a struggling, crawling, superstitious creature.

Now you will desire to know what I gained by this visit. Need I tell you all it did for me in the way of relieving that regret at the change I had been obliged to make? I was consciously existing as much so as ever; I could not profit more than by the change I had made from the earth to these spheres. I am now aware of the fact that more new arrivals have experienced the great desire to visit again the scenes of their departure, and after such visits, are reconciled that such change was made. They regard death then as a necessary blessing into which all sooner or later must come. If one but knew at the time that this ordination of death, so-called, has been given as a blessing, and as a promotion to us, it would receive the proper appreciation by all.

Be sure that I am reconciled as who would not be after having suffered promotion? It is true that many do not immediately know the certainty of their condition upon arrival here. These we approach with caution.

Let me relate a little incident that befell one of our number since we were last with you. There was a mortal who was endowed with with strength and who suffered no ill-health till that which caused his final release from the body. He saw the necessity of procuring medical aid; nay, he at last demanded it, and when it was forthcoming, did not consult the physician as to the true nature of his disease and its probable outcome. When he was finally given a new lease of life by having been obliged to cast off the worn old material body which had served out its allotted time, he continued to presume that there was nothing ailing him; that he was sound, strong, and well. He made active preparation to continue his former work, and when he was controlled by the physician here, to remain calm and restful till his powers should assert themselves, he grew very abusive, and then our control was necessitated to lay severe restrictions upon his actions. This he was strong enough to discern; and he grew almost unmanageable till we took him back to his former home so lately deserted. You may fancy his chagrin upon our entrance to be brought face to face with his worn-out old body. This was certainly a puzzle. He was mystified. While he recognized that it was his body, he was sore perplexed. We held him before it for a long time till his reasoning powers were drawn upon, and his mind begun to grasp the reality of the situation. Indeed, he was at first inclined to think it a mere hallucination,—this body of his,—while he stood regarding it so intently and occasionally glancing at those who mourned him as dead. This still perplexed him greatly. At last he begun to demand an explanation of us. He declared we were imposing some fraud upon him in the shape and semblance of his own body. He declared that he did not die, nor had he left the earth for any other abode. He claimed to be himself as he ever was;—but the body! He could not account for that. So we allowed him to remain for a time, during which the minister was already taking his position to disseminate the virtues of the late departed, and we hoped in the meantime, that our late charge would, through these obsequies, finally realize the truth, since he deemed us mere perpetrators of fraud upon his credulity. We could do nothing for him so long as he held this opinion of us, nor could we convince him of his position; the only way open to us was to allow him to be a respectful auditor of his own virtues as they were recounted impressively at his own funeral.

This we did, and the outcome met with entire satisfaction. The late departed became reconciled to his new position. He demanded nothing of us but what we saw fit to give him in the way of progressive thought.

Now, what I wished to relate for your delectation, was his account of that burial service. He said (and I would better give it you in his own words): "I am an old man. I have seen and heard much, but I never in my whole life on that green earth, heard the like of lies told by that fellow who held forth to those mourners. I never should have believed it. And there they were, I have no doubt, believing every word he said about my good qualities, and then to think the lies—all, all lies! He said I was DEAD! I am NOT dead? If I'm dead, dead is the wrong word. Life ought to be the word to substitute the word death. O, the folly of it all! To think that I spent eighty years in that old body, and never thought but that one is dead, when he DIES! I never once thought that one could still live, though dead! I let myself think a man's dead when he's dead. I was mistaken in the word. It should have been, when a man dies he LIVES, yes LIVES! But it is all over now, and what shall I do without my earthly interests? I shall surely die now without them, for they did serve to clinch me to that old body. I could not have endured the eighty years without the interests I had in life. Now I am dead, ha! ha! I must have something—". At this point his controls deemed it a wise policy to quiet the restless spirit, and to begin with, he was removed, and put to sleep where he was obliged to remain for some time, till his newfound interest would not tax his sensitiveness too severely and here we leave him for the present.—Spirit communication through A. S., Versailles, Ind.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

DEFIES CLERGY TO SHOW AUTHENTICITY OF BIBLE.

Excommunicated French Modernist Publishes Volume of Letters Exchanged With Prelates on Catholicism.

Abbe Loisy, of Paris, the most celebrated of the French modernists, who has just published a volume of letters of the clergy between 1903 and 1908. In a letter to Abbe Bricourt, the editor of the "Review of the French Clergy," he says:

"I defy you to prove the historical authenticity of the Scriptures on which are founded the apologetics of Catholicism as officially exposed by the council of the Vatican. The council speaks of miracles and predictions which Moses, the prophets and especially Christ made in abundance and which constitute the surest and clearest proofs of divine revelation. I defy you to show me a single passage of either Testament which contains a definite prediction, incontestably realized.

"I defy you to show me an indubitable miracle sufficiently authenticated to be cited as irrefutable proof of the Jewish or Christian religion. I defy you to prove the formal institution of the church of Christ. I defy you to prove by Christ's authentic teachings the revelation of the fundamental dogmas of traditional Christianity. I defy you to prove the divine institutions of the sacraments."

In another letter to Henri de Bout, laureat of the French Academy and cure of the Sacred Heart, he says:

"The ecclesiastical decrees which have from time to time, sometimes brutally, been heaped upon me, and which have given me a sad reputation in very Catholic circles, cause me no irritation. I am tranquilly pursuing the road which leads to the common end of all mortals, and I console myself for the apparent nonsuccess of my life with the thought that nothing is entirely lost in this world."

THE LIFE AFTER THIS.

As Vividly Portrayed by Harper's Bazar.

We all know in a general way that what is called psychical research has occupied itself for now many years with the mysteries of the silent world. Perhaps few of us know the extent to which such studies have been carried, or the importance of the men who have been engaged in them. Among these, on both sides of the sea, are strong thinkers, honored scholars, not a few of them persons already distinguished—like Sir William Crookes—in the world of physical science, and therefore doubly entitled to attention and to confidence.

Quietly, patiently, courageously, these men have pursued a course of investigation as thorough as that which gave to Darwin the great discovery of his life. The perplexities of telepathy, the history of apparitions, the question of a thinking and feeling world beyond our own, the arguments for and against the existence of the conscious and communicating dead—these are no longer left to tellers of ghost stories at ignorant and shuddering firesides. Such speculatins have become the business of men, the occupation of scholars and enthusiasts. Up to this point it cannot perhaps he said that the continuance of personality after death is demonstrated to the satisfaction of the pugnaciously skeptical—very likely it could never be—but it is not too much to assert that this tremendous hypothesis is already scientifically recommended to any mind that is no unwilling to accept it.—Harper's Bazar.

TRUTH ABOUT MEDIUMS.

Perfectly Healthy People Often Possess Abnormal Powers.

I have had a good deal of experience with mediums, and I've come to the conclusion that they all start with at least some small basis of abnormal power. Is it not rather suggestive that the number of practicing mediums does not materially increase? If it were a mere matter of deception would there not be thousands at the trade? As a matter of fact, there are not fifty advertising mediums in New York at this moment, though of course the number is kept down by the feeling that it is a bit disreputable to acknowlege possession of these powers.

There are nice ones. My own mother had this power in her youth, so my father tells me. Her people were living in Wisconsin at the time and the settlers from many miles around came to see her perform. An uncle, when a boy of four, did automatic writing, and an aunt recently wrote to me in relation to my book, "The Tyranny of the Dark," that for two years (beginning when she was about seventeen) these powers of darkness made her life a hell. There are many decent people who are possessed by strange forces, but are shy of confessing their abnormalities. Ask your family physician. He will tell you that he always has at least one patient who is troubled by occult powers. They call it "hysteria," which doesn't explain anything. Many apparently healthy people possess the more elementary of these powers—often without knowing it.—Hamlin Garland in April Everybody's Magazine.

LIFTING THE VEIL.

And Disclosing the Beauty and Grandeur of the Spirit Realms.

How kind we ought to be to our true and honest mediums, both physical and inspirational, who have devoted the better part of their lives in earnest endeavor to give to earth's children the truths of spirit return, giving their strength and vitality day by day that man might know and doubt no longer that there is a spiritual life to live after the change called death.

Through our mediums spirits wise in the wisdom of the ages, can enlighten our minds on many important themes, and answer many questions that arise in the mind of man to puzzle and bewilder him as he strives to know something of spiritual things. People have been heard to remark, "If spirit return is true what good does it do?"

It seems to me that is a question, if answered in all its fullness, would fill a volume so large "one might read and never read through."

Laying aside the wonders it has performed for the benefit of mankind by influencing minds to perform wonders in scientific achievements, it has fulfilled a mission of love to sorrowing souls by its blessed assurance that loving hearts separated by the change called death shall again be reunited in a land where parting shall be no more.

Oh! blessed knowledge, worth more to a sorrowing soul than all the wealth and glory of kings.

A little child of earth passed out from the mortal life to live among the angels; a fond mother sits weeping over the tiny form on which her forndest hopes had been centered; weary and sad-eyed she saw it placed in its tiny casket and hid from her mortal sight.

Other children in time came to bless and cheer that home, but the memory of that first little one never faded from the heart of mother. Her mortal life was lengthened even till her hair was whitened, her eyes dim, her form weak and trembling. One by one her friends and loved ones passed over the river. Fnally she, too, was called to lay aside the worn out physical form, and be born into the glorious spirit lands.

Willingly she obeyed the summons, for she longed to meet again the loved ones gone before her, and clasp to her heart once more the form of her tiny babe, gone there many years.

She had been taught to believe that her child still remained a tiny babe, and as such would be restored to her loving arms. When the hour of her transition took place and her spirit had been clothed upon with the spotless white robes of immortal beauty, she saw many loved faces there to greet her; loving hands clasped her own and tokens of affection greeted her in lavish profusion, but in the midst of all these tender greetings, she felt a void, for no one came and placed in her arms the little babe she longed to see. Where was it?

As if in answer to her unspoken desire, a beautiful spirit with loving smile, and radiant face, came swiftly forward and said:

"Dear lady, why that anxious look?"

She replied: "I want my child, the little babe that went from me to this land so long ago. Why is she kept from me?"

"Come with me, and I will find the child for thee."

Gladly the mother consented and the two walked away together.

"Let us sit on this mossy bank while I tell you something," she said. "I came to the spirit world while a tiny babe; a loving spirit mother has cared for me; loving guides have been my teachers, and I have grown to womanhood in this beautiful land. Little children grown in the spirit world from babyhood to maturity, becoming beautiful in spirit, and often messengers of light to souls in darkness. You will in time learn all these laws."

"How shall I know my child if she has grown to womanhood?"

"Each soul shall know its own. Your child will know you, for she has been often with you during your stay on earth, and has waited for your coming to spirit life all these years."

"Where is she?" tremblingly said the mother.

"Look at me! Behold your child!"

"My child!" and the mother clasped the radiant vision to her heart, and both experienced the rapture of united love, which no earthly pen could adequately describe.

To her home the lovely child took her mother, and in her sweet companionship she was happy—more happy than she could have been had she found her child a tiny babe. Rejoicing through the eternal ages that the loving Father's wisdom had made all things to work in harmony, that all the minds of his children were provided for, and so bring them happiness forever and forever. At this mother found her child in the radiant angel who came to meet her, so will all mothers find their loved ones in the bright beyond.

Is Spiritualism any good to humanity? Yes, my friends, Spiritualism came to teach the beautiful lesson for a comfort to mankind, that death cannot rob you of your loved ones, let them go when they will.

In the morn of life, in the flush of, manhood or womanhood, or in the decline of life, they will be waiting for you, watching for you, and hasten to greet you, rejoicing in your coming. All the loved of earth shall sometime be re-united. In the light of Modern Spiritualism, death is robbed of its sting.

The grave can claim no victory, for it is the door through which the spirit is born; the glorious destiny of man to die to earth, to be born to immortality. MRS. JAS. W. RILEY.
Marcellus, Mich.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

MATERIALIZATION.

Excellent Proof That Under Certain Circumstances It Is Possible.

About twenty-three years ago, five of my best friends and I concluded to thoroughly investigate so-called spirit return—not for notoriety, money, or anything save to learn and know the truth. We agreed to meet Wednesday and Sunday nights, sharp at the appointed hour, and to let nothing prevent, over which we had control. Well, we continued this work for two and a half years. Three of our number were physicians, but we provided for our patients beforehand, and if new ones applied during the seance hour, and could not wait, they were requested to go elsewhere. I speak of this that you may see that we were in earnest.

We were all convinced of the truth of spirit return, having varied phenomena of great merit, but as this article deals exclusively with materialization, I will speak of that only. For a time we had no evidence of this kind. Finally we heard of one who was said to be good in this phase of mediumship, for whom we sent, and he came.

He had held seances every night for two weeks, and gave daily readings. We suggested that he rest a few days, but he said, "No." he was "Ready."

The first night we had the seance in my office, which was not at all satisfactory. Then he did rest for a few days, and we again met in the same place, and had very good results, which enraged the orthodox people, who promptly arrested him, but when the evidence was all in for the prosecution, the judge dismissed the case on the ground, "No cause for action."

After a few more days of rest, I was told from the spirit side to go and ask the medium to give a seance under the following test conditions, which he did:

At this time I had just finished building a very strong and solid house. The walls were plastered, but the parlors were entirely unfurnished, except shades for the windows and our test seance was held there. Also, just at this time a man advertised to expose so-called spirit phenomena in the opera house. We were told to let him come to our to our seance. I procured an entire black suit of clothes for the medium's mother (who attended him in his work), as some claimed she had white goods under her dress, which the medium dragged out and under the curtain during his seance.

On the appointed evening we met, and four men took the medium into a room and stripped him of all clothing, then wrapped him in a sheet and brought him into the seance room. Meanwhile we had hung up two strips of canton flannel across the solid corner of the room, and put one wooden chair behind the curtain, and had taken the mother into another room, dressed her in complete black, and keeping all her own clothes under lock and key. While this was being done, the sitters repeatedly examined the cabinet, as they call it, the Opera house man crawling around and around on his hands and knees, pounding the wall and floor, and closely inspecting the chair, but at last declared with others that he was satisfied "so far," and we put a lamp in the back parlor, but had a reflector on a suspended lamp in the front parlor in front of the cabinet, turning a strong light on the openings of the curtain in front. I forgot to say that after the number invited had arrived, every door and window in the house was closed and securely fastened. The medium came in enveloped in the sheet, sat down in front of us, and was at once entranced. then passed behind the curtain, and instantly the sheet was pitched out over the top of the curtain, while a voice audible to all said: "We do not want this sheet in here, for to-morrow they will say that we made dresses of it."

The room was so light that all could be seen, and tell the time by their watch.

Twenty-seven people came out in course of the evening, frequently two and three at a time, while the medium, some of the time, stood with his head thrust out at the side, talking to the sitters close to him. The men who materialized were with one exception, in full dress suits of black, coats mostly of "Prince Albert" style, cuffs. One man was dressed in blue with white linen shirt-fronts and cuffs. One man was dressed in blue uniform with brass buttons. The women were clad in white. My spirit brother-in-law, Thomas Buckle, the English historian, came out, bowed to the company, then came to me, took my arm and we walked around the room in front of the people in the strong light, he talking all the time. The opera man, trembling with fear, said he had no more to say, and left town on the midnight train. All were astonished, but satisfied with the truth of materialization. Besides the full-grown people who materialized, there were children from infants in arms up to grown people.

I am sorry to say that after this beautiful demonstration, this very medium was caught in unquestionable fraud after leaving our town; not because he liked to cheat, I think, but because he had learned to be very extravagant, and he could not produce genuine phenomena sufficient to sustain such habits, and so gave daily readings and seances, and "faked" when necessary "to carry out his program.

He is now in the spirit world, and I suppress his name.

After he left us, we resumed our private sittings, and one of our number in trance, told us to get a tablet and put on the stand. One of us went out to a store, bought one, and placed it on the stand, around which we sat, while the one in trance sat behind the curtain about eight feet away. Soon a humming sound was plainly heard in the tablet, while the stand trembled. In a short time, a hand visible to all come out over the top of the curtain, tore a leaf from the tablet and gave to each one of us, on which was written a message with juice of my geraniums growing in the room, for ink. Some were written in red from the blossoms, and some in green from the leaves. They said: "When you come to our side, you will see how very simple this is." They also said: "You wonder how the table is made to tip in answer to questions. Look and see!" Then a hand and arm, as plain to see as our own, but the color of electric light, came, took hold of the stand, tipped and pushed it about with none of our hands touching it.

At another time, we had changed the night of meeting, and all forgot it except the trance medium, who came. I remarked that this was our first failure. He said: "Well, I will sit behind the screen over there, and perhaps we can get something." I said, "They can do nothing with just I, alone, here;" but he said, "It will do no harm to try," and with that he crossed the room, put a chair behind the screen and sat down. I smiled to myself, for I thought he would wait for nothing. Imagine my surprise, when after a very short time out stepped a girl of about fourteen years, who had passed to spirit life the year before, and whom I knew well, and at once recognized. She also brought two little tots with her; then the medium came out, still in trance, and said: "You thought nothing could be done with so few, but much more can be done with a few who are in harmony, than with many who are inharmonious. Remember, perfect harmony in a good cause is a tremendous power. I could give more data, but feel that this is sufficient.

I hope the time will come when our people will see that commercial traffic cannot be made out of spirit return.

MARIE W. HAWLEY, M. D.
Mercer, Wis.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy!—Robert G. Ingersoll.

VERIFY THE FACTS.

Mr. Carrington's Article.

To the Editor: Permit me to state that at the time I wrote my review of Mr. Carrington's report, published in your valuable journal, May 2, 1908, I had not seen his special chapter dealing with his experiences with the well-known medium, P. L. O. A. Keeler. What I said in my review I stand by to-day, and at all times, but it is only just to Mr. Keeler and myself to state that I did not refer to him even indirectly in the article in question, for I did not know anything whatever regarding Mr. Carrington's sittings with him, when my review was written. About ten days after my manuscript had been mailed, I received a copy of Part I., Vol. II., of the Proceedings of the American Society for Psychical Research, in which I found Mr. C.'s extended references to Mr. Keeler. I cannot at this time review this portion of Mr. Carrington's very able report. At some future time I may have something to say. I may be permitted to state, however, that I was greatly surprised and shocked at what I found in this special chapter. Mr. Carrington's results from his slate-writing seances with Mr. Keeler are so widely different from my own that I feel constrained to analyze mine anew, compare methods, contrast evidences and then draw such conclusions as the classified facts will warrant. I refer only to Mr. Keeler's slate-writing phase of mediumship. I have never attended one of his seances for materialization, and only three or four of his seances for physical phenomena in the light. I am not a competent witness in regard to either one of the two phases. It is no reflection upon Mr. Keeler to say that I think Mr. Carrington has done our movement a great deal of good in publishing his famous Report. It will make all Spiritualists more careful in their methods of testing phenomena, and will cause all mediums, who are mediums, to avoid everything that could by any possibility be interpreted as fraud or trickery. Miss Lizie Doten (recently returned to the soul-world) once said to me, "You cannot go back on your own experiences any more than I can, but WE MUST BOTH VERIFY OUR FACTS!" These words of our greatest poetss and one of our ablest lecturers, well apply to us all. Mr. Carrington cannot go back upon his experiences, and he always seeks to verify his facts. Mr. Keeler and all of his many friends cannot go back upon their experience, and if they have not verified their facts, they now have a splendid opportunity to do so. Inference should never be mistaken for evidence, nor appearances accepted as demonstrated facts.

Yours for Spiritualism,
HARRISON D. BARRETT.

PROMINENT LOUISIANA WOMAN

In the death of Mrs. Caroline E. Merrick, of New Orleans, Louisiana loses one of her foremost citizens and the cause of woman suffrage throughout the country loses one of its ablest advocates and most consistent supporters. Mrs. Merrick was a close friend of Susan B. Anthony in the days when the woman suffrage question counted comparatively few adherents in the South. At the National convention of suffragists held in New Orleans in 1903, Mrs. Merrick shared with Miss Anthony all the honors.

Mrs. Merrick was a figure of interest at the National Woman Suffrage convention in Baltimore in 1906, which was the last she attended, and it was during this meeting that Miss Anthony was stricken with the illness which ended in her death a month later.

SOUL DEVELOPMENT.

Trenchant and Impressive Remarks in Regard to the Same.

I desire to give just a few hints or suggestions as to the development of the human soul, which development is the most important thing in all the world. It has been the urgent cry of all ages. Sages and saviors taught it; the early fathers impressed it upon the minds of the race in more ways than one. The poets sing it, and to-day we are realizing it more than ever before—the importance of developing soul power, which is immortality.

The race to-day is but well started on its long journey of evolution toward God-hood, and we make a mistake to regard it as anything like a finished product. A casual observer must arrive at the conclusion that man in his present state is in advance of the early man of the forest and dug-out. He is at the same time not perfect. He still gives well-marked manifestations of the lower animal kingdom.

The five senses we now possess are the result of ages of evolution, and there will be other faculties and powers developed as the race grows in consciousness.

Clairvoyance is only in its incipiency, and I regard it as a perfectly natural development, a method of budding consciousness latent in all human beings. In due time, when we have earned it, we will all possess this faculty as all possess eyesight. How well Herbert Spencer, in his materialistic way, recognized the eternal law of evolution, when he said, "Man is destined to evolve as far beyond what he now is as he is now beyond the vegetable."

Nature will bring out all these latent powers in time, but there is a shorter road to soul-power, a way by which we can travel much faster. We may drift aimlessly on the tide of evolution, or we may take ourselves intelligently in hand and move rapidly along toward spiritual illumination and power. But let it be plainly said that no man will win by reaching this higher state of soul-power unless he earns it or deserves it. He will succeed in proportion as his motive is unselfish. Selfishness is the stumbling block that seems to be always in our way holding us back and making us unworthy to receive that great compensation that only the soul can give. We must first put a check on purely physical desires, passions, and impulses if we would rise to spiritual power, and nobody will come into possession of anything worth having until he does this. Who would trust a child in a chemical laboratory? Neither will nature put power into the hands of those who could or would use it disastrously. There are hundreds of people to-day who have sensed just a little of this fertile oasis and are now using it in a selfish way to further their own interests, which means in time their downfall.

The way to develop soul-power is to resolve never to be satisfied to remain in one place, but to grow and grow in harmony with the Divine Will of which evolution is but the visible expression. Evolution means unfoldment, unfoldment means soul-power, and soul-power means a perfect life. Growth is obtained only by activity. In physical culture we know in order to increase the size and strength of muscles we must resort to physical exercise. In order to make the brain keen we must exercise it by original thinking; and in order to gain soul-powers we must give free play to the loftiest aspirations of which we are capable.

Now the reverse of this is equally true. To be completely absorbed in material things and the affairs of the objective world and give no thought to higher things, is to stifle the soul in its growth and invite a spiritual atrophy. It is said, to neglect or refuse to use an organ or faculty results in being deprived of it. The parasite is living proof of the above fact. The Dodder, a parasitical creeping plant, sometimes called hell-weed, begins life with roots like other plants, but by and by when it fixes its sucker discs on some neighbor plants and begins to be a parasite, its own roots atrophy for want of use.

The hermit-crab is another living illustration of the fact that nature tolerates no shirking of responsibility. In regard to the hermit-crab, Henry Drummond says: "It once had a hard shell and as good locomotion as other crabs. But when it took up its residence in cast-off shells of molluscs it lost two pairs of legs and its shell became a membrane."

We must use a faculty or lose it. If we would increase our spiritual powers we must put forth spiritual aspirations. Our lives must be purposeful, useful, and unselfish.

The universe in which we live is a training school with many hard lessons for evolving life. We complain sometimes of these hard, difficult problems that come before us, but they are essential to our spiritual education. This life, we might say, is a gymnastic exercise for developing moral fibre and spiritual culture. The experiences in this vast school of life develop courage to withstand adversities. We learn to try our optimism against disappointments and thus learn cheerfulness. We pit our patience against failures and thus gain persistence. We are often torn from the pinnacle of ambition by opponents and thus learn toleration for others. And above all we come in contact with pain and sorrow and thus learn the great lesson of sympathy with suffering.

These are a few of the experiences that make it possible to evolve. How many of us realize that nature will sternly punish any shirking of responsibility? How many of us realize that some things we cannot delegate to others? We can't get into heaven by proxy. As the Apostle Paul has well said, "We must work out our own salvation."

We should face life earnestly, not pretending to more virtue or wisdom than we possess. When we lift up our eyes to behold the possibilities of man we ought to be ashamed of our best achievements.

And so, even in our budding season, when darkness is around us and the divine life is struggling with oppressive conditions, we may feel stirring in us the forces which are shaping the future flower.

WILL V. NICUM.

Dayton, Ohio.

"The Widow's Mite and Other Psychic Phenomena." By Rev. I. K. Funk. Price $2.00.

Items of Great Interest.

Furnished by Dr. Sweringen, of Fort Wayne, Ind., Illustrating Impressively the Prevalence of a Belief in Spirit Return.—A Catholic on Spiritualism.—Dr. Savage vs. Dr. Gregory.—A Methodist Divine Sees Spirits.—Spirits Return Spreading.

But little comparatively has been contributed to the literature of Spiritualism by Roman Catholics. Mr. J. Godfrey Roupert, himself a Catholic, has written a work entitled "Modern Spiritism," which bears the imprimatur of the Archbishop of St. Louis, in which he asserts the actuality of the phenomena and combats all theories that refer them to the "subliminal consciousness," or "sub-consciousness," and stoutly contends for all the physical phenomena described by Sir Wm. Crookes, including materialization. His conclusions are that the manifestations must be traced to intelligences of some kind or other, independent of the medium, his audience, or of the sitters. Strange to say, after deducing powerful arguments which identify these intelligences as our "departed friends," he denies this theory, leaving the reader to infer they are evil and seducing spirits personating our loved ones.

Among the arguments he notes which seem to identify these intelligences as our friends in spirit are the following:

1. This theory is being increasingly adopted by scientific men. 2. It is the simplest theory. 3. At first sight it would seem to explain all the phenomena and cover the whole ground. He adds

"The writer knows of instances in which the doubts of years have melted away before a peculiar and familiar touch, or at the reproduction of some well-remembered habit, and in which a single word peculiarly pronounced brought final conviction to the mind. There is, it is fully admitted, a great deal in even very ordinary Spiritualistic phenomena that at first sight speaks strongly in favor of the dead."

Dr. Savage vs. Dr. Gregory.

The New York American recently gave a verbatim report of an interview by the Rev. Thomas B. Gregory with Dr. Minot Savage. It took the form of questions and answers, and we reproduce the same in part, for readers of The Progressive Thinker:

DR. GREGORY: "Upon this subject, Doctor, I will, if you please, ask you a few questions. Does the proof of even one instance of the intercommunication of spirits demonstrate the fact of the deathlessness of the human soul? Is one such instance just as good as would be one million or one hundred millions?"

DR. SAVAGE: **"I should say so, because science assumes always the uniformity of the universe. You get one case, you get the law. I think everybody would admit it if one case was thoroughly established."**

DR. GREGORY: "Do you understand, Doctor, that, in your opinion—apart from spirit manifestation—there is no proof of another life?"

DR. SAVAGE: **"No, I would not quite say that. I would say that there are very strong evidences in other directions, but that it seems to me they all fall a little short of positive demonstration; and while it is possible to build up probabilities, people find some scientific man who will argue along scientific lines that he can prove deathlessness of the soul, but some other scientific man questions that."**

DR. GREGORY: "Do you think, Doctor, that there was a case so thoroughly demonstrated as to have left no room for doubt?"

DR. SAVAGE: **"In the case of the person having the experience, Yes. But somebody else might raise the question as to whether he had not made some mistake in observation, or ill reporting the facts. You see what I mean; I have an experience that is perfectly satisfactory to me, and you say: I want to see that myself."**

DR. GREGORY: "Admitting the possibility of spirit communication, or appearance in these various forms, why is it that the instances of the same are, comparatively speaking, so infrequent?"

DR. SAVAGE: **"Well, I should like to write a book on that subject. There are three questions that people ask: What? How? and Why? What includes the observation of facts. How is the investigation of laws as to methods. There are not three Whys that have been answered since the world began. Why did General Grant, when he died, only know two tunes? Why has there been only one supreme dramatic genius in the world? Why? My impression is that psychic geniuses are about as common as any other kind of genius. Now and then you get a genius, but nobody knows why a genius appears when he does. We simply accept the facts. Why one person can conceive these spirit impressions and nobody else can, nobody knows."**

"Now, in regard to the infrequency of this, I will venture to say that you will hardly find a block, I mean a block surrounded by four streets, in the city of New York, where in the course of a year these things are not going on, but most people never tell anybody else until they find out that they are going to be listened to sympathetically. I think these things are very frequent, only most people keep still about them. Why I can't have these personal experiences myself, I don't know. If I want something done I hunt for somebody who can do it in this direction as well as any other. If I wanted to telegraph to Chicago I must try and have a wire up and get somebody who understands telegraphy to transmit my message. People have asked me over and over again, Why can't spiritual communications come to me? And I have said: Why won't electricity run up a rope or along a board fence? I don't know why.

DR. GREGORY: "Is there any way, so far as you know, in which the man who has been in communication with departed spirits, can prove the fact to those who have not been in such communication?"

DR. SAVAGE: **"I don't see how he can except to those people who have confidence in his ability and honesty as an investigator, unless he can get them to pursue a similar line of investigation. I believe it is possible in time to accumulate such a volume of evidence in this direction on the part of competent parties as to force an acceptance of belief. How many people have investigated that the world is round and can prove it? We take most of our scientific beliefs on evidence of people whose judgment we trust. That is the attitude of most beliefs, is it not?"**

DR. GREGORY: "What do you think, Doctor, of the claim made by some that they can, at will, and very easily, produce all the alleged secrets of Spiritualism?"

DR. SAVAGE: **"I say this: I stand ready to give any man, Kellar or any magician, I don't care who he is, a check for $1,000 when he will reproduce any one of the half dozen experiences which I have been through, under the same conditions. A magician has his hall and assistants and electrical appliance, and all sorts of aids, and can produce illusions which one who is not initiated would be astonished at, and could not understand or explain. That is simple enough, but if any one of these men will produce similar results under similar conditions, that is quite another matter.**

In Baltimore there is a local preacher in the Methodist body named Oldershaw, a good man and true, who has strange experiences and speaks right out in meeting about them. Not long since, in giving his experiences in a Methodist service, he said: "Why, our dead friends are all about us. I see them and they talk to me. Why, you remember Brother Harry Splicer?—he's standing right over there now and enjoying this service with us."

One day, just before leaving for church, he says a certain Brother A—— came to him, entered his room, shook hands with him, and they conversed a few moments. Brother A—— left. On reaching the service, immediately after, he heard announcement that Brother A—— had died some time before. "Oh, he just called on me," said Mr. Oldershaw. If Mr. Oldershaw were in the regular ministry the Heresy Hunter would be after him sure.

Spirit Return Spreading.

A recent number of The New Catholic News contains the following editorial:

"One has but to look at the columns of religious announcements in the press of any great American city to find evidences that Spiritualism has become a widely extended religious cult. Besides those who adhere to it as a systematic form of belief there is an immense number of others who constantly take part in Spiritualistic seances and manifestations. Our priests find themselves with disconcertingly increasing frequency obliged to reply to questions concerning the subject that have not sprung exclusively from mere curiosity."—From Dr. Sweringen, Fort Wayne, Indiana.

Nuggets.

Suggestive Thoughts on Various Subjects, by the Veteran Lecturer, N. F. Ravlin.

Any man or woman of an upright moral character, possessed of psychic gifts, who gives clear-cut messages from friends in the spiritual world to the sorrowing ones of earth, occupies a very high position, and will receive much reward in the hereafter.

But a terrible fate awaits dishonest tricksters, who prostitute their mediumistic powers to nefarious ends.

We boast of a land of liberty, and yet a few thousand men hold eighty millions of people in servile bondage. The system that permits such a state of things is devilish. A civilization that does not civilize, a Christianity that does not Christianize, and a Spiritualism that **DOES NOT SPIRITUALIZE**, are deformed triplets, born of one mother, Hypocrisy.

If every one KNEW absolutely all he THINKS he knows, what a world of intelligence this would be. It is impossible to know what is not, and difficult to comprehend always what is. Men of least intelligence often assume to be most learned, and wax eloquent in the use of words without sense.

Wise men are like fixed stars or suns; they make no windy bluster, but just SHINE, while all around them rejoice in their light.

Would you be wise, the first lesson to be learned is, that you are a fool. It is generally the last lesson learned, and that very imperfectly.

It would seem God himself does not always know how to manage the affairs of this world, for we have known ministers who are very free to offer him advice and tell him just how it ought to be done.

It is very fortunate that God has those within call who are ever ready to come to his aid, in time of need, otherwise the planet might be wrecked and a general smashup take place.

Those who know most about God are most ignorant of themselves. Too much divinity kills humanity in the end.

It will be an auspicious day, a veritable jubilee, when the Declaration of Independence becomes an actuality in this country. Then and not till then, will the rights of man be respected.

There is too much dead formalism in the religion of orthodoxy, and not enough of the REAL warm-hearted spirit of humanity. Would it not be well to give God a little rest and, meantime, devote more time and effort in relieving the necessities of the poor and suffering human beings all around you. A loaf of bread is of more value to the hungry than a thousand prayers to an unknown God.

The one is pious flattery; the other is JESUS CHRIST IN HUMAN ACTION.

The treasures of celestial wisdom and knowledge do not lie around on the surface, neither are they cognized by mental acumen, but by spiritual discernment.

Through soul introspection we enter the esoteric realm of the hidden wisdom and come in touch with the harmonic vibrations of the Infinite where love becomes the potent action of spiritual understanding.

Flesh and blood cannot discern spiritual verities.

Comparatively few men do the thinking for the great mass of mankind. Such as do not think but copy the thoughts of others are followers, but never leaders of men. Copyists they are, but never originators. Theories are taken for proofs, assumptions for facts. It save the trouble of investigation to take Prof. Somebody's say so in its place. Lazy people belong to this class. This is especially true of theological students. They are taught certain cut and dried systems of Biblical interpretation and they accept it without question. In after years some of the more progresive see the mistake they have made, and begin to think for themselves. They overstep the prescribed limits of the system, and a trial for heresy follows. They are expelled in disgrace from the ministry, for being men with the courage of their convictions.

Young man, THINK FOR YOURSELF.

Exercise common sense, the most uncommon thing in the world. For the egregious errors of orthodox theology, Christianity is not at fault, but a perversion of Christianity is.

Would it not be a good thing and fill a long-felt need to have a Church of Humanity in this world, where human sympathy and love could have scope.

Calvinism. What is it and what does it teach? It teaches a system of dogmatic theology embodied in what is known as "Calvin's Institutes." They are standard authority in all the Presbyterian theological seminaries. The doctrine of election; predestination, and foreordination are cardinal doctrines taught. God, from before the foundation of the world, before any human being walked the earth, elected a certain number to be saved, without any regard to character or fitness, and all others not included among the elect, to be eternally tormented in a lake of fire and brimstone.

Do what they would, the elect could not be lost. Do what they might the non-elect could not be saved. All non-elect, unbaptized infants were included in the incineration of the damned. What a monster of insatiate cruelty such a doctrine makes of God!

No savage on the warpath ever lived who was not a white angel in comparison with such a character.

Need we be surprised that intelligent men have largely abandoned the church? Men of thought and reason revolt at such an insane caricature of justice. Not one preacher in a hundred believes it nor does he dare preach it. Yet, at his ordination he is required to say he believes it, and thus is made to lie on the very threshold of his ministry. But of course he belongs to the elect, and telling a falsehood can't send him to hell.

A Presbyterian divine(?) recently said to the writer that a man could go to hell on the Golden Rule. "Then," said I, "there is just where I am going. If I must believe Calvinism or be damned, then I'll be damned, and that settles it."

I introduce this nugget on Calvinistic theology for two reasons, namely, Very few church members know what doctrines their creed inculcates. Then on the other hand church members are ever ready to slur Spiritualism, and cast innuendos upon Spiritualists, and especially upon mediums. But Spiritualism never burned any one at the stake. It has never persecuted any for their religion, it has never shed any blood; it has brought light to those in darkness, hope to those in sorrow, tidings and sweet messages from loved ones in the spirit world. It strikes off the shackles of ignorance and superstition. It clothes man with dignity and honor, instead of making him a beggar or worm of the dust, impotent, helpless, deserving nothing but damnation.

The Spiritual philosophy teaches the dignity and moral grandeur of man, "A part of one stupendous whole, Whose body nature is, and God the soul."

Spiritualism is naturalism, pure and simple. Its manifestations are according to the operation of natural laws. Hence miracles, so-called, are natural phenomena not understood. Ignorance or childish wonder calls them miracles.

Now we wish to say, that Spiritualists are the happiest and most intelligent people on this planet. They think for themselves. They are also the freest people in the world. They are under bondage to no system of dogmatic tyranny. They are loyal citizens of the country to which they belong. They believe in right living, and the Golden Rule is their motto.

Now, I would say to the enemies of Spiritualism: When you know what they know, when you have seen what they have seen, felt what they have felt, you will be a great deal wiser than you are to-day, and you will not be so ready to condemn that of which you know nothing—ABSOLUTELY nothing.

N. F. RAVLIN.

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THOUGHTS FROM THE ROCKIES.

Dealing With Sundry Questions of Great Importance.

The questions of Emmet Densmore, and answers to the same by four foremost pioneers in Spiritualism, in The Progressive Thinker of Feb. 29, will awaken a review of earlier Spiritualism, compared with its present status. But in order to do this, a substratum must be taken more particularly into consideration than mere surface aspects; although it, as a whole, is well worth considering in the same connection.

First, all truths, concealed or suppressed, as spirit communion had been until its late awakening, sixty years ago, must, according to the universal law of evolvement, some day come to light, and its probabilly and possibility tested by a critical public. Every known science, from astrology to wireless telegraphy, has been contested, and its advocates ridiculed; its believers at times were ostracised, burned or imprisoned, simply for their adherence to what they considered facts, by bigoted and intolerant creedists. All explorers and all reformers have had the same experience when buffeting against a solid phalanx of ignorant hordes, led by brutal and jealous bigots.

In spite of all such opposition, the universal trend of evolution still pressed forward. The Universalists, in breaking away from orthodoxy, together with lessons from Athanasian creeds, in earlier days believed that all would eventually be saved from eternal punishment; and the Second Adventists deemed it a sin to go to law against another fellow mortal. Here were two great strides towards the fraternalism of one, and a bright prospect of the other. But see how both have been ridiculed by the more orthodox.

The two great fraternities, the Masons and Oddfellows, have never admitted a savior in their creeds, while both are endeavoring to establish a higher moral standard and make men more manly, honorable and true. They, also, have been set upon by "bulls" from Pope and ridicule from bigots. Still, all forward movements are urging along unabated, although at times past the ostracism has been nearly intolerable.

The wave of progress was irresistible, and sensitive minds were imbued with new thoughts, who would proclaim their belief or knowledge, regardless of what the craven bigot would say. Thus, in earlier days, a Spiritualist was classed as a heretic or overzealous religious enthusiast in certain sections of the United States, and with still harder names on the European continent; and when the writer received positive proof of spirit communion forty-four years ago, some of the newsdealers would not handle the Banner of Light or other similar publications, while every orthodox Christian knew that Spiritualism was from the devil, and that Thomas Paine was in hell for his infidelity. The devil was considered to be at the bottom of all progressive movements, and even the preachers deplored the abolition of negro slavery.

As years rolled by, an enthusiasm sprang up among many classes about the mystery of Spiritualism, and while some were anxious to know if it were a truth, more went to ridicule and falsify its manifestations; and even the secular press with its atheistic reporters misrepresented facts in their endeavor to make it unpopular, as it conflicted with the trend of the thoughts of the Christian as well as the belief of the atheist. But "fiat lux" was inscribed on the crested wave as it bore the grandest tiding the world had ever known from the world of soul to mankind.

At the same time many other changes took place. The jealous god was discarded from the Methodist prayers, and in its stead was inscribed, "God is Love," while the Christian Scientists later adopted the same.

The hard-shell Baptist would hold union service with the formerly despised Universalist, and the Presbyterian would loosen the slave-link in his creed against woman, while the old Paganistic Roman creed held a deaf ear to these great progressive movements, and holds it to this day.

Spiritualism came into the world in earnest, with the intention to stay, as it presented facts; but was a mercenary populace ready for it? Are men ready in this restless age to drop policy, jealousy, greed, misrepresentation and acquisitiveness beyond where it is demanded by the two great laws of nature—self-preservation and protection of the species? If not, never expect faultless communications from the spirit realm from the great, the grand and the good, who have passed to higher life; while the ones who have lately passed the border land may, with assistance, communicate, giving the same views as they entertained here, and no higher. Such communications of the latter may prove immortality of the soul, which every inquisitive mortal may desire, but nothing beyond that.

To see the necessity of living true lives in the full meaning of the words, is one thing to be taught, and to adopt to live such a life is the requirements; hence how many of us are ready to comply strictly with these teachings? Spiritualism has come to establish this in order to expect pure and truthful messages from the land of souls; but in a restless age with its grasping commercialism it has found much opposition from within as well as from outside sources.

The enthusiasm of mortals on this plane of existence has somewhat subsided with regard to Spiritualism, which undoubtedly makes it more scientific, in this that it is not so apt to merge into absurdities and theorizing on unheard of possibilities; but investigators in the orthodox churches, concerning these facts represented through mediums, are becoming more numerous, that only the "saving grace" holds the church members within its folds. When that fails, the churches may adopt spirit communion within their creeds, which was predicted forty years ago.

To true Spiritualists such a move would be heralded with joy, as a more full understanding of what constitutes true living will be studied by the masses, and a more fraternal feeling established. Spiritualists should not endeavor to proselyte or draw members from any creed, only through kindness, justice and truthfulness prove that their example is worthy of emulation. If we have a new thought, give it WHEN ASKED FOR, but force no arguments. Be well informed concerning facts, historical and otherwise, religious or secular, that we may instruct and not mislead by supposable theories. Corroborative evidence, as has been established by courts, in the majority of cases becomes co-equal to facts, hence by summing up all spirit messages (where one has no developed mediumship) we can map out a spirit world with its inhabitants, schools, sceneries, etc., while only receiving messages from one individual spirit, though ever so truthful, only a feeble insight can be acquired, and some of it may err in transmission.

Thirty-five years ago this great West was peopled with pioneers, who were honest and kind, but that was all that could be said of them. Today, after a continuous migration from the East, there is some kindness displayed, but less honesty. The more churches the more jealousy, which, after endeavoring to get their god in the constitution, they tried to close the entire West on Sunday for religious services. They failed in both. Then they got a Sunday-rest law enacted, which is in force to-day. Such are the last dying throes of creeds built on legends, and with the intent to hold man in subjection according to their puritanic dictum. All these things, undoubtedly, are part of evolution, and necessary, but where will the creeds be when sober facts, in opposition stare them in the face, acknowledged by courts and governed by liberal laws?

Finally, with reference to a decadence in Spiritualism: It can never be! Retrogression is an impossibility! The wave of progress may rest for recuperation, but facts can never be annihilated. Of course, experience has shown that communications from spirits on lower strata have increased of late years, but this must all be for some wise purpose in the evolution of things. It would not take many decades to reform this earth's enlightened populace, were it not for the myriads of mortals who have passed to the soul world for ages, who have to be reformed also, as the phalanx of brotherhood is not confined to this earth, but reaches into the great Eternal, and mortals on either side of the River Styx are in thoughts and soul-growth depending, influenced and inspired by each other.

C. J. JOHNSON.

Pocatello, Idaho.

DREAM HELPS POLICE CHIEF.

Sees Prisoners Escaping—Hurrying to the Jail He found Them Sawing the Bars of the Cell.

Bristol, Tenn.—A dream that came true has prevented the escape of five State prisoners confined in the City Jail.

Chief of Police Samuel D. Keller of Bristol, Va., had the dream. Most realistically, he says, did he see prisoners cutting their way to liberty with a steel saw. He was so much impressed with the vision that he arose, dressed and hastened to the jail.

As he entered the prison he heard the noise of a saw. On investigation he found the men were cutting the hinges of the door leading from the main corridor. He had arrived just in time to prevent the escape of five prisoners.

Keller confined the men in a steel cage until daylight, keeping watch over them himself, and then sent them to work with the chain gang on the county roads.—St. Louis Post-Dispatch.

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964

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The Foundation of Religions.

Spiritualistic Phenomena Personified the Real God of the Jews as Well as the Holy Spirit of the Christians.—The Foundations of all Religions Based Upon the Same Thing, Viz., Psychic or Spiritualistic Phenomena.

Man is a religious creature. All nations at all ages of which we have a record worshiped in some manner.

Take away from man his hope of a future life in some shape and he loses ambition. Hope stimulates him, enthuses him, electrifies him. Time and time again have I personally come in contact with men and women who told me that if it were not for the faint glimmer of hope that there is a future existence, through their knowledge of Spiritualism, they would immediately end their life. Religion, which binds together such hopes of men, then, must become a great psychological factor in nations, for laws are only classified social customs which in return are based upon religious convictions. Religion in some form then is the foundation of society and seems to be necessary to man's happiness.

Modern science is making plain many of the old obscure phenomena. Thus modern bacteriologists can read of an epidemic disease in ages long ago, and from the meagre description given by the writer of that time can tell from what particular germ of infection that epidemic was caused. From geological strata it is possible to tell just what animals were in existence at certain ages of the earth's history.

Usually when a matter becomes plain it is found that it is simple, and frequently surprise is offered that the simple cause was not discovered before.

There is no doubt a basis for all religions, and I think it is about time that the simple facts be made known, and the truth told about inspiration in such plain language that he who runs may read.

Just as sure as our modern knowledge of germs gives us a clue of the cause of epidemic diseases in ages past, and equally as sure as our present knowledge of geology gives us a history of animals existing on the earth's surface at certain ages long ago, just so sure our modern knowledge of absolute facts in psychic phenomena proves to us of one cause in all the past ages as the basis for all religious manifestations.

Different people at various ages had a different conception of a supreme force or intelligence, and this would be but natural when race, climate, social conditions and environment are taken into consideration.

Psychic manifestations have always been more unreliable, however, and all information about a future life has been received through inspiration of some sort. Inspiration now is and always was unreliable, and the inspired utterances were directly in proportion to the knowledge, education, honesty as well as environment of the one inspired, and as the sum total of education is rapidly increasing so we can constantly detect a higher degree of inspired utterances.

The mass of inspired utterances and writings to-day, however, is a conglomeration that would make the sincere, honest investigator discouraged. No doubt the same has always been the case, and in the age of superstition, and when there was no science, this no doubt forced the real basis of dogma.

With the decline of dogma and loss of old religious beliefs among intelligent people we should more than ever encourage the investigation and study by intelligent men of these various phenomena. Investigators should not only be encouraged, but they should also be subsidized so that their whole mind may be occupied on this line of work.

A nation becomes truly great and perfect in exact proportion as each individual attains toward perfection, and as religious motives are the basis of society and these in return are based upon psychic phenomena, and as the old is passing away, great effort should be made to apply modern scientific methods to these basic facts of the foundation of religions, so that the masses may know the new as they now do the laws of chemistry, electricity and modern medicine.

The sooner that the Jews will see that this is the very base of their religion, and claim them as the vital part of their belief, and then demand modern scientific methods applied to them, and encourage the study of them morally and financially as they now do medicine, chemistry and electricity, so soon will they cease splitting up through "modernism" and will again perhaps become a solid institution; for they will then learn that this is the very base of their belief and that these phenomena were the real underlying principle of their former greatness. They can then readily see that their prophets were the true, honest Spiritualists of their day, with the difference only that they were working for the nation and for the national good, and not for "great gain" for themselves and their masters.

By a little investigation any intelligent man or woman can readily see that the Spiritualistic phenomena are here and now, just as they ever were, and that they are the basis of all former religious beliefs.

The phenomena of clairvoyancy, clairaudency, telepathy, the physical manifestations of Bailey, Eusapia Paladino and Madam d'Esperance, as well as the trance mediumship of Mrs. Piper, Stainton Moses and many eminent sensitives to-day prove conclusively that these phenomena are the basis of all the previous religious beliefs. True, some of these phenomena may yet be proven to be fraud, and much may be from sources other than that which is claimed for the same. If this be so, however, it will simplify matters, for if it is possible in this age of intelligence and science to fool people, how much more must it have been so in the narrow-minded, superstitious ages of long ago.

Surely there are none so blind as those who do not wish to see. The Jew and Christian can see plainly if they choose to do so, that the real basis of their faith is here to-day as much as ever. True we do do not live in an age when everything is personified, for, with the exception of the personification of a few countries like "Uncle Sam" for America and "Johnny Bull" for England, we prefer to call things by their real names.

There is much boasting about Modern Spiritualism, but in reality there is no such thing, for Spiritualism and Spiritualistic manifestations are as old as mankind itself. If it were not for the founders of this great land, who wisely incorporated religious freedom in our constitution, and if it were not for the great intelligent press, and above all the work of the scientist; if these psychological factors were not in existence Spiritualism would not have made the progress in America that it has in the past fifty years, for Spiritualists themselves have done very little to advance this cause in a modern way, or to discover any of the laws, or even why that the present phenomena as well as the past has been so unreliable. On the contrary many who show outwardly that they are sincere believers in the phenomena, and have used the most sacred instincts of man as a cloak, have been caught in high-handed fraud and in this way brought distrust and opprobrium on the these beautiful truths. True the atmosphere is clearing, for men with influence among believers in this philosophy are now wielding a great purifying force. However, as scientific men work out problems and make known its laws, and as the better class of Spiritualists themselves aid in this uplifting process, the tendency of the psychological environments is all for the better, but with this will come an increased number of believers and they will surely demand laws for the punishment of those who are caught open-handedly trafficking in the highest and holiest sentiment of mankind. This is already manifest in the ordinance that has been established in this city by the better class of Spiritualists themselves, and which has done good service even in the short while that it has been in force. Surely sincere Spiritualists will encourage and welcome just laws to protect the honest seeker after truth along these lines.

The old Jewish prophets were working for the aggrandizement and good of the Jewish nation, and were dedicated priests to that purpose, and as they acted somewhat in the capacity of our Congressmen, their inspiration was naturally on a plane with their ambition, honesty, prejudice and education. If the old prophet did not feel well, if perhaps he was hungry or had eaten something that did not agree with him, or if, perchance, he was prejudiced or displeased, then the inspiration through him was flavored in proportion to that individual prophet's state of health or condition of mind. If he was mean, then the influences through him were mean; if he was angry and displeased, then these influences expressed themselves in the same way. THE SAME IS IDENTICALLY TRUE WITH THIS PHENOMENA TO-DAY.

The learned men of the old Jews really believe about the same as modern Spiritualists do, but with the difference that as they lived in an age when forces were personified, therefore very naturally they personified this force and thought they walked and talked with God instead of individual spirits, and this would be but natural because as environments have much to do with us to-day as also surely it had at that time. At the time the Greeks personified every force of nature, and the same is true of the Romans, Druids, as well as Egyptians, and it is but plain to see that the Jews have developed this one great power (monotheism) and that they in exact accordance with their psychological environment at their date, personified this great force and called it Jhvh, El Loah, El Gebor, El Hail, El Shaddah. The translators, too were to a great extent influenced with this personifying environment and interpreted it to suit their narrow views, as father, God, Lord, etc.

The Jews at no time saw any more of their God than we do to-day, and their only way of consulting him was along the same lines that we consult these phenomena today. See I. Sam. XXVIII. 3-6.

We place very little reliance upon dreams, however, and consult sensitives instead of prophets, and use the planchette, automatic writing and table tipping, instead of the Urim and Thummim.

What is true of the Jews is equally true of the early Christians. By a little comparison it can readily be seen that they had absolutely nothing but Spiritualistic phenomena at any time, and in exact accordance with the psychological environments they personified it and called it holy spirit.

By comparing with what we have to-day, we can readily see that this is the real basis of the Buddhistic, Mohammedan, American Indian, Mormon, Swedenborgian as well as all other forms of religious belief.

By careful investigation based upon modern knowledge we are absolutely certain now that the foundations of all religions are identically one and the same, and I am convinced, therefore, that all future splitting up of religious dogmas must continue until the bottom is reached; which is this now much-despised Spiritualistic phenomena. Thus the stone which the builders rejected (perhaps because of its unreliability and that they did not live in an age of science) becomes the head of the foundation or the cornerstone.

Modern scientific methods make it possible to assert that the foundation of all religions is one and the same, viz.: Psychic, metapsychic or Spiritualistic phenomena; however that they now are, and no doubt always were, unreliable (perhaps because we do not yet understand the laws) and that they now are and constantly have been preyed upon by the charlatan and pretender for gain and notoriety.

I am confident, however, that if the phenomena are carefully studied by intelligent men over a series of years and their laws discovered (just as chemistry, electricity and modern medicine are now being studied) then I am sure it will become just as reliable as these other sciences and that religion and thereby society will advance just as far beyond our crude, ancient ideas as the modern science of chemistry, electricity and modern medicine is superior to the ancient idea.

That the Jews had absolutely nothing but Spiritualistic phenomena as a basis for their religious belief can readily be determined and I venture the opinion that modernism will continue to divide that bigoted sect until plain common sense will show them that modern methods applied to the basic principles of their faith will not only rejuvenate their faith, but will also show them that they were the first to personify this one great force and call it God.

What is true of the Jews is even more true of the Christians; they will, no doubt, go on splitting up into sects until they apply modern scientific methods to the fundamental principles of the religious beliefs, which they will then discover are the now much despised phenomena. See I Cor. XII.

When I hear a Jew or Christian denounce Spiritualistic phenomena, I am reminded of a man sitting on a limb and trying to saw it off between himself and the trunk of the tree. For the foundation of their faith rests entirely on this class of phenomena.

Education and the application of modern scientific methods should be encouraged by everyone who believes in this beautiful cause, for the facts exist and to carefully study and know the laws that control it should be the chief aim of all those who are interested in it.

Myers says: "Science must be sublimed into philosophy, and then kindled by religion into a burning flame." And how true this is becoming.

In an article in the Broadway Magazine for May, 1908, by Mr. Thomas Dixon, Jr., entitled "Is Christianity on the Decline?" he shows statistics that it is, and, especially in that great metropolitan center, New York, and that just in proportion as the old dogmatic man-made religion is on the decline in just that same proportion humanity is getting better in that great city, and he winds up with the statement: "While the old organic religion has been dying, a vast church has been slowly growing outside of the church. Here the real heart of humanity beats. Here millions drift awaiting the call of the prophet whose genius shall create new forms in which to direct divine energies." This then plainly shows that the people appreciate and encourage practical things which are now shaping the way for the next practical religion that is surely coming.

Surely a truth that can change the heart of hard-hearted, materialistic Lombroso, and make a Lodge say, "Within the past few years every scientist in Europe has turned preacher," is to be regarded only in the light that things are looked upon and received everywhere as being far superior to the old crude things and ideas of a darkened, superstitious age of long ago.

Progress is the order of the day. "Lift up, look up," are matters that Spiritualists could well appropriate, "and I, if I be lifted up (by scientific methods) will draw all unto me."

Let the lifting up process go on. Encourage it in every way possible.

DANIEL S. HAGER, M. D.

Chicago, Ill.

LAKE PLEASANT, MASS.

New Cottages Going Up.—Trees Set Out.—Activity All Along the Line.

Before Lake Pleasant will be ready for the opening of camp meeting, Sunday, Aug. 2, a great deal of work is yet to be done, and in consequence more activity is demanded upon the part of the management and general membership than in any previous year, and the demand is being met.

The writer was at the Lake during the past week and found four splendid cottages in process of construction, two upon the Highlands being built by John Johnson and Geo. W. Edwards respectively, and two on the old grounds, one on Winona street by Frank Wilbur and one on Broadway by Mrs. Mary A. Wales.

The work of cleaning the grounds has commenced under the supervision of Director Wm. Critchley, who has just returned from Lake Helen, Fla.

Mrs. Albert P. Blinn, with her mother and sister, are occupying the Alexander cottage for the season, which will be the headquarters of the writer after June 1. The Association water plant is being put in order and pumping will commence June 1. The management has engaged the Lake Pleasant quartette to furnish music for the camp meeting services, and on Sunday additional soloists will be employed.

A large number of quick growth trees have been purchased by the Association and set out in the burned district to replace those destroyed by fire.

Calls for circulars are being received by the secretary, and two thousand programs have already been sent out in response, which means a big season at "dear old Lake Pleasant" this summer. Mrs. Abram H. Dailey, accompanied by her nephew, visited the grounds last week, preparatory to opening her new cottage on First avenue for the season. About sixty cottages are now occupied, and new arrivals daily.

ALBERT P. BLINN,
17 Oak street, Secretary.
Norwich, Conn.

Appreciates the Work of the Progressive Thinker.

To the Editor: I am going to ask you for a few inches of space in your wonderful paper, The Progressive Thinker, to express MY APPRECIATION of the great work being accomplished by it, not only on general lines, but in the printing of Mr. Carrington's Report of his experience at Lily Dale, and the masterly review by that peerless leader, Mr. Harrison D. Barrett.

Such sentiments, coming from our ablest men, cannot fail to elevate the tone of our beloved cause in the estimation of the world, especially of the better class of people, the scientists, college men and women, editorial staffs, teachers and thinkers generally. The rabble will be stunned, and for a time resentful, perhaps, but will surely be benefited in the end.

The gallant fight being carried on by The Progressive Thinker IN BEHALF OF HONESTY AND INTEGRITY, is splendid. Innocents were rapidly being swallowed, as I have seen a snake swallow a frog in a zoo, by those rapacious frauds in the guise of mediumship.

If we are to carry this greatest of all phases of scientific research, the physical demonstration of spirit return and communion with us, here and now, we must be honest and fearless in all things, and stand together, shoulder to shoulder with those honest, earnest men who are devoting their lives to this work.

Sincerely,

MRS. M. A. McHATTON.
1108 San Antonia street,
El Paso, Texas.

"Six Historic Americans." By John E. Remsburg. Just the book for boys and girls. Price $1.25.

"The Evolution of Man." By Ernst Haeckel. Price $1.00; postage 30c.

An Easter Sunday, With Room to Breathe

They've brought "the lilies of the field" within the stifled walls;—
The winged songster, caged, they've brought who melancholy calls
In song for freedom to the air and out-door, sunny skies,
While silk and velvet, wealth and pride with Paganism vies!

"Come unto me," the Master said, while on the Mount He stood;—
About Him bloomed the lilies fair, beyond Him stretched the wood
Wherein the feathered songsters trilled their notes of grateful praise,
Unmindful of "the wrath to come" or wants of coming days.

"Your Heavenly Father feedeth these;; and Solomon, of old,
Was not arrayed, in all his pomp, like one sweet lily, bold!"
"Suffer the children" — sweetest phrase!—"to come to me," He said;
"For, of such ones the Father's home above is surely made!"

The Temple grand he spurned, in in pride; too small its confined space
To hold the spirit of His words or vibrate to His grace!
Afield, beneath the open skies, his fellowmen He brought;
And there, without a fee, to them His Father's message taught.

His truth goes swinging down the aisles of ages yet to be;
Nor pomp nor fame can stifle it till every child is free
From churchly greed, from doctrine false of pardon bought with blood,
And all men know a Father kind, 'tis He, alone, is GOD!

About a year ago you published a communication from me pertinent to the subject of "A Spiritualist Church;" and, while I have not, in the meantime, obtruded another article of that nature, it is not to say that I have not been reading and thinking upon it. This is a vital question, not only to Spiritualists, but to the entire religious world—a question still asking for proper solution.

There have appeared in your paper from time to time, various good articles on the subject, pro and con, of organizing and maintaining a Spiritualist church, which I have pondered with profit and relish; but as my sense seems to lead me to the "con" side rather than to the "pro," I particularly enjoyed the article from our veteran brother, H. E. Pomeroy, of Mazon, Ill, in The Progressive Thinker, No. 959. I crave your space and patience while I quote him, briefly:

"You must excuse me when I say I want to be convinced that Spiritualists are a better set of cranks than the orthodox outfit; but I doubt it! The dominant element are determined to call it a religion, establish a priesthood, pander to the superstitious element in human nature, and, ride at half fare!" He might have properly added that they would also take a false pride in attaching handles, such as "Reverend," to their names, just for show and sound, while every sensible person knows those marks of distinction are worthless for practical purposes of disseminating the truth.

One of your many well-pleased readers says of The Progressive Thinker, "Its breath gives us fresh air!" and so say I; but, surely, the exponent should not be greater nor more tolerant than the principle expounded! To drive the nail on the head, I have this point to offer in argument against Spiritualism becoming a church, or "churchy," in any modern sense of the word: All the churches are, in greater or lesser degrees, spiritual, which comes from the fact that they are permeated WITH, and are, therefore, LESS THAN, Spiritualism. The lesser measure cannot contain the greater, but in part; nor can the greater become the lesser, nor like it, but in part. Furthermore, all so-called religions, so far I have been able to read and discover, are built upon theories and hypotheses, more or less vague, none of which are, at best, demonstrable to sane human comprehension; while the worst of them are merest nonsense, or intentional falsehood. On the contrary, Spiritualism stands out alone as the one cult or sect which asks not blind faith but lays down facts—propositions which can be proven to both the outward and inward senses of man. In other words, it is a science, as per the correct definition of that word, viz., "Classified KNOWLEDGE."

We are prone to smile—a pitying smile—when we hear an orthodox divine speak of "the science of Christianity;" as well might one talk of the "science of mythology," since they are akin so nearly. Let us be sensible! Would it not sound ridiculous to hear a student of astronomy preach of "the religion of astronomy," meaning thereby that there was a saving grace which, while it could not be proven, was sufficient to everlastingly save all who believe in it, or to damn all who could not, or would not, accept and believe it! Yet, the astronomer would have this in his favor, that the study of his science would enlighten, if it did not literally save!

If the postulates—the philosophy and phenomena—of Spiritualism be true, as preached and upheld by the best Spiritualists of to-day, then is Spiritualism true just as any fact of astronomy, geology, botany, or any of the sciences, is true. Then, it IS science; and you can not make a religion (in the common acceptation of that word) out of it; while, if you attempt to attach a religion or a religious formula onto it, like a tail to a kite, you may fancy you have balanced it somewhat, but you are going to hold it down in its flight by UNNECESSARY ballast. It scientifically balances its own self, if it be a science, if it be true; and if not, then it is no better than all other so-called religions. Then, what use is discussion?

To be sure, organization is necessary for the proper promulgation and defense of the cause as against 'the world, the flesh and the devil," which three elements are deeply entrenched within the church to-day, and are doing all in their power to prohibit the onward march of Spiritualism to a final victory in the souls and lives of all mankind. But why copy after their methods by the use of altars, robes, titles and ceremonies which do but make the LETTER and kill the SPIRIT, while satisfying the ambitious appetites of some who seek for place, name and notoriety among men rather than that all men should be served and taught and honored, alike, before God?

If you establish and build up a church, you MUST get members and adherents; they MUST come from among the present-day children of earth all of whom are, already, of some established faith. This means that you must proselyte them and get them away from their former church. Can you do it? Would it be wise to do so, IF you could? You cannot get them all, and make the other churches "shut up shop;" and so you will have but a piece of the great prize which is destined, in time, to be yours. Ye are the leaven that leaveneth the whole measure; but if ye will be small, and get off into a corner by yourselves, being greedy of laudation and fame, anxious to be known and recognized of men and governments in various quarters as a power by reason of your numbers and your names, then ye shall fail of the purpose whereto ye were intended. A truth is God's property; and like Him it MUST be UNIVERSAL! Why, then, seek to circumscribe it?

Away, then, with priestly robes and churchly titles! Away with preachercraft, and priestcraft, domineering of the untaught masses by a few favored ones of God's children; but let every man, according to his talent, show God to his brother man in the words and acts of his own life, bringing "Life and Immortality to light," as did The Christ sent to men in the days of old! Then will that glad Sunday break across our world when the Sun of Man will be arisen, indeed, and his effulgent rays shine alike into and upon the souls of all earth's children; and they shall breathe the air of God's pure atmosphere, unafraid of death or hell, or a vengeful God; and all men shall KNOW and LOVE the AllFather, Giver of Life to ALL His children; and there shall be one, and only ONE RELIGION, which will be too big for any church and which MAY be called by the name of "Spiritualism," 'or some other name, it matters not, only so the few do not fatten off its blessings while the many remain bodily and spiritually poor, as they do in all the so-called Christian denominations of to-day. So may it be! Amen!

SPENCER M. DE GOLIER.
Bradford, Pa.

A STRIKING CONTRAST.

"Gillette in Heaven; Girl in Hades."

Albany, N. Y.—"Chester Gillette, I firmly believe, is in heaven. Grace Brown, according to my belief, is expiating her sins in hell!"

This remarkable statement was made by the Rev. Henry McIlravey, who converted Chester Gillette in Auburn, being his spiritual adviser and working with him until the murderer went to his death in the electric chair and received his confession of guilt.

"I am as confident as I am alive," declared Rev. Mr. McIlravey, "that Chester Gilleette is in heaven. His conversion was complete. He has been a Christian man and I never saw a man go to meet his God with more faith in the future than he.

"Grace Brown sinned; that we know. But I have no knowledge that she repented and that her sins were forgiven. If she died unrepentant, no matter if she died a violent and unexpected death, her soul is undergoing punishment now, according to my belief."

The above appeared in the Denver Daily News of recent date. The next morning, in the same paper, a number of the leading preachers of the city are quoted on the subject. Without exception they condemn the utterance of the Rev. McIlravy. It is very encouraging to Spiritualists and liberal-minded people generally to see so many orthodox preachers repudiate the old church doctrines and accept the philosophy long taught by Spiritualists.

The Rev. David Utter, D.D., of the Unitarian church, said:

"The New Yorker's opinion is entirely consistent with orthodox theology. It's logical according to old Calvinistic notions, but modern liberality seems inconsistent with that faith. Of course, to me, McIlravey's opinion is strange and unreasonable, but I cannot see how a believer in the old confession of faith could arrive at any other conclusion than he did.

"Sometimes, however, their common sense gets away with orthodoxy."

Even Catholics of ability recoil from the old Paganistic teachings of the vicarious blood atonement. Rev. Father Wm. O'Ryan, the most prominent Catholic priest of Denver, said:

"Such a statement is wholly abominable, anti-Christian and seems an abomination in the sight of men and God, Judgment is with God. For a Christian minister to declare that she who had been betrayed, who had been murdered, has lost her life, while he, who was the betrayer and the murderer, has gained heaven, must be an offense to every follower of our Lord."

What marvelous progress the orthodox church has made since the advent of Modern Spiritualism! Sixty years ago the ordinary sermons opened and closed with awful threats that the unbaptized would be tortured forever in a literal hell of fire and brimstone—that many, if saved at all, would be saved through the merits of Christ's shed blood—that a life of good deeds availed nothing—that man's goodness was "filth and rags in the sight of God." Such teachings of the church were about as immoral and vicious as ignorance and slavish superstition could give birth to. At this critical time came Spiritualism with its hopeful, cheering, uplifting message. It reaffirmed the teaching of Jesus: "As ye sow, so shall ye reap." "Every man shall be rewarded according to the deeds done in the body." The departed ones told us to look up and not down; that no soul would be irretrievably lost—that we must, in this world and the next, "work out our own salvation"—that there is punishment in this state of existence and the next for wrong doing, but that such punishment is not vindictive, but corrective and educational.

Let Spiritualists rejoice and be glad that the angel world, through them, has banished old Paganistic orthodoxy, and effectively destroyed its power to enslave humanity by its mind-dwarfing, God-dishonoring, cruel, immoral dogmas.

R. A. DAGUE.
Denver, Col.



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Tolerance of Mohammedanism.

Christians, here is a sentence from Max Muller's "India: What Can It Teach Us?" page 65:

"There are no less than seventy-two sects of Mohammedans; and every one of these sects would not only take in the followers of every other religion on earth, but every member of every one of the other seventy-one sects; and the nearer that sect is to his own the greater the merit of taking in its members."

Does not this suggest the broadest religious toleration to you, Christians? To all of us? If Mohammedans can tolerate opposing faiths, why may not all do so?

When Spiritualism came to the front, sixty years ago, the honest, conscientious and truthful investigator hailed the revelations with delight, as furnishing positive evidence of a continued life. They supposed the whole religious world would give it a cordial welcome. Instead, churchmen ridiculed the investigators, and credited spirit communications to the devil. Whilst the masses, and even a portion of the clergy have gradually accepted the truths revealed to the world, churchmen generally have continued their system of intolerance, and even of persecution. Characteristic of Christianity, they will steal our faith when it becomes popularized, then persecute its original defenders, as they have done by the Jews, and the Pagans. They even stole hell from the latter, and use it as a scarecrow to frighten belief in a dream begotten God.

The Way They Love Each Other.

Protestants and Catholics are now nob-nobbing with each other. The anaconda slimes its victim all over before swallowing it. And this act is now being perfomed by Catholic prelates on Protestants. Formerly it was the practice to burn heretics, but civilization advanced too rapidly to continue the practice, so now the methods of the serpent are coming to the front.

Father Phelan, a very zealous and earnest Catholic, put himself on record a few years ago by declaring:

"Protestantism! Why we would draw and quarter it and hang it up for crow's meat! We would tear it with pincers and fire it with hot irons! We would fill it with molten lead and sink it in hell fire one hundred fathoms deep."

That is the sort of love the Catholic mother has for her daughter. And yet Protestants are the jackals of Catholics, and are laboring to make effective the direction of Pope Leo XIII., when he said:

"All Catholics [meaning all Christians] should exert their power to cause the Constitutions of States to be modeled after the principles of their Church."

Symbol of Christianity.

We dare not forget to-day that we venerate an empty Cross; it is empty forever of that Burden which once hung there, tortured, dying, dead; and banished, too, is that blankness of despair, that sad dismay and disillusion with which it was yelled until the first Easter moring. The Cross—not the Crucifix—is the symbol of Christianity.—Walter Lowrie.

But the cross, like every other Christian symbol, was stolen from Paganism.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Pagan Belief in Immortality.

It is a generally conceded fact that prior to the Babylonian captivity the doctrine of immortality was unknown to the Jews. The Old Testament seems silent on the subject; and that "wisest of men," Solomon, as reputed to be taught by him in Ecclesiastes, 3:19, declared in so many words:

"That which befalleth the sons of men befalleth the beasts; even one thing befalleth them; as one dieth, so dieth the other. Yea, they have all one breath; so that man hath no pre-eminence above the beast."

Churchmen strive by implication to make it appear a future life was taught by the Jews; but we have labored in vain to find the text prior to the captivity, properly interpreted, that supports such a claim.

Paul, 2 Timothy 1:10, represents that "Jesus Christ hath abolished death, and hath brought immortality to light."

This is frequently cited by churchmen, declaring that was the purpose of his mission. In sermons, in books, everywhere, and on all occasions, they represent the heathen, they who lived and died prior to Jesus, as sunk in darkness, and without hope for the future. Scholars know better; but they have not the ear of churchmen, and the fraud is perpetuated. Let us be honest, whatever the fate of creeds.

Christianity never taught a higher or nobler motive for virtue and a true life than was inculcated in Pagan philosophy, and Elysium was the goal that awaited the pure and the good. The idea was taught in Egypt for thousands of years before the alleged birth of Jesus. It was common among the Brahmans. It was a leading feature in Buddhism. It had been promulgated more than 2,000 years before Jesus by Zoroaster. It was the central thought in Mithraism, and the incentive for its church organization, whose whole system, with a Messiah, baptism, church and eucharist long before the great flight of our Aryan ancestors, some 1,500 years before our era, to the south and west from Central Asia.

We beg leave to copy the very words of some of the old Pagan philosophers, as we find them in the classics, no one questioning their genuineness.

Pythogoras seems to have been the first among the Greeks who taught an immortal life. He died 497 years before our era. He had traveled in India, learned their philosophy, and was opposed to the shedding of blood of all animals. Pythagoras declared: "Though man's body die, his soul will fly upward to dwell, immortal, and insensible as to time, with Zeus." Pherecydes, the Syrian preceptor of Pythagoras, taught the same faith. "The road to heaven," said Paulus Scipio, "is by the cultivation of justice, and by piety towards one's relations, neighbors and country; but the souls of those given up to pleasure,, who violate the laws of gods and men hover round the earth on quitting the body, and will not return to heaven till after the lapse of ages. And Cicero: "If aught should make it appear to be indicated by Jupiter that we should depart from life, let us obey joyfully and thankfully, and let us think we are dismissed from prison and released from our chains * * * to be free from henceforth from all trouble." Again said Cicero: "We shall only really live when we come to that heavenly life hereafter."

The Pagan tombs are covered with inscriptions expressing belief in a continued life. The doctrine was as earnestly believed and taught by them as subsequently by Christians. We thought to copy many passages by sages and philosophers, from Zoroaster to Jesus, but it would be only a multiplication of the same general facts. These rude barbarians had a Plutonian empire under the earth, where the wicked were punished; but it remained for a Christian, and that a saint, known in ecclesiastical literature as St. Fulgentius, who taught:

"Little children, whether they die before after birth, pass, without the holy sacrament of baptism, from this world, to be punished with the everlasting punishment of eternal fire."

No parallel to such damnable teaching is met with in Pagan literature. This, and persecution for entertaining adverse opinions, are peculiarly Christian, and will remain exclusively theirs until a higher civilization shall sweep their creeds, and their savage inculcations, still common to many sects, into deserved oblivion.

Pagan Prayers Still in Use.

Farrar, in his Paganism and Christianity, page 43, says:

"It is a distinct probability that in the fusion that ultimately took place between Paganism and Christianity, many of the prayers we still use passed with little change from the religious services of Pagan to those of Christian Rome."

He could have stated with equal positive truth, that many Pagan hymns were adapted to Christian needs, and are now doing service in Christian choirs.

"Wife," said the Arkansas husband, "you are putting too many molasses in the elder's coffee." "Not a bit of it," was the reply. "If it was all molasses it wouldn't be too good for a preacher." And she filled the cup to add to his sweetness.

Soft is the music that would charm forever.—Wordsworth

The Lord's Prayer.

The writer listened the other day to a learned, eloquent, and unusually interesting discourse, by a liberal clergyman, his subject, "The Lord's Prayer." He was truthful in the statement that the prayer was an old Jewish one, long in use by those people favored by God, who were eleven times in captivity, and he made a very earnest application of its several parts.

Jesus, a third part of the orthodox Godhead, plagiarized that prayer. He had not originality enough of himself to formulate a prayer, so he borrowed one long in use by his Jewish ancestors. In this, history and our preachers agree.

We were sorry he failed to elaborate the words: "Forgive us our debts as we forgive our debtors." What right have Christians, or anybody else in these times, to use those words. Whoever heard of a Christian forgiving a debtor? The only person we ever knew doing an act of the kind was pronounced insane by a Christian court and a Christian jury. Orthodox and heteredox, and common sinners alike decline to forgive debts, but exact the last farthing. Until within some four score years imprisonment for debt was common in all the American states, and woe to the unfortunate wretch who was unable to pay the deacon, or the priest.

If Jesus had possessed the wisdom of present day divines he would have made a prayer for every-day use, which would have delighted angels and men, and induced prompt action by God, provided he could be tickled with much learning and pretty words.

But listen, ye exacting saints: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Good, say we for that information. A Methodist saint who charged his friend five per cent a month, and compounded the interest monthly for a year, will be a delinquent in the final round up, and will probably get an extra dose of the unquenchable, if his creed is of any value. Gee whiz, we'll carry him a whole pailful of cold water to quench his thirst, if we can reach him by consent, or even by stealth. It was his exacting creed that made him so tight-fisted.

Then in that borrowed prayer: "Lead us not into temptation." Is it possible God does such things, and can he be prevailed upon to let up, by our asking him for the special favor?

Sad to relate, the commentators find grave questions surrounding this "Lord's Prayer." Some of them have discovered in it several interpolations which they reject. Falsus in uno, falsus in omnibus, said the civil law—"false in one thing, false in all things." This being the case we are at liberty to discard this plagiarized and doctored prayer, and formulate one to suit our own caprice when we are so foolish as to suppose the mighty ruler of a boundless universe will change his action in the minutest degree because we desire him to do so.

Query: If the Supreme Mind would give ear, and grant the prayer of each of the multitude of petitioners asking for special favors, what kind of a universe would remain?

Exorcising Evil Spirits.

Any system of religion that is conducive to crime is a false religion, and should be discouraged, and as far as possible abated.

Aside from the torture chamber, wars and bloodshed employed to propagate the Christian faith, so soon as firmly established new offenses, unheard of before came into being. As the Bible showed human sacrifices were made to God at times to placate his anger, or as reward for imaginary favors, as in the case of Jephthah, so all along the centuries there have been Christians who sacrificed children, or some dear friend to please their imagined blood-coveting God.

Only a little while ago an aged mother was throttled, under pretense God wanted her to minister around the throne.

Mutilations are common, because a hand, an eye, or some other member of the body has offended, and the deluded victim wanted to obey Jesus.

Every one of the outrages against Nature is justified by Bible texts, and the wonder is, that sensible people are urgent the authority for all this wickedness shall be used as a text-book in the common schools, by which a continuance of those offenses will be assured for coming generations.

Below is a recent telegram recounting a crime at which all humanity will revolt; but it is only one of thousands on thousands of a somewhat like nature, repeated somewhere annually, and for which the damnable book, and the system which fosters it is responsible.

The criminals are arrested, tried, and acquitted, the defense, insanity, It is the kind of insanity a false sys- of religion inspires, leading to misdemeanors and every variety of crime. However unpopular the idea, why should governments discourage anarchism, and encourage those guilty of equally offensive wrongs? But to the quotation:

"Easton, Pa., April 29, 1908:—A coroner's jury to-day rendered a verdict charging Robert Bachman with the murder of Irene May Smith, five-year-old daughter of Mr. and Mrs. Henry Smith, of Alliance. Surgeons, who made a postmortem examination, found death was due to strangulation.

"Bachman will be formally charged with murder. The child was offered as a sacrifice by her parents and uncle, members of a fanatic religious sect whose actions have startled the community.

"The Smiths and Bachman, who is an uncle of the child, and who killed her during his frenzy, are in the county jail. Bachman insists the child was possessed of the devil and he killed her by command from heaven. He maintains he did no wrong and that God will protect him.

"Smith is in a pitiable condition both mentally and physically, but Mrs. Smith is rational and realizes the awful gravity of the situation. She declares she joined the sect to keep peace in the family."

WOMAN DOCTOR SAYS SHE HAS SEEN SOULS LEAVE BODY.

Declares She Witnessed, in Plain View, the Spirit As It Floated Away From Corpse That It a Moment Before Had Animated.

Announcement that a Paris physician and scientist had photographed the soul did not occasion the same startled surprise among members of the medical fraternity in Chicago that it did in quarters where little is known of the progress of materia medica science in its relations to psychic and occult matters.

Chicago physicians are at present conducting investigation concerning materialism of the soul.

A prominent South Side physician has on two occasions witnessed the departure of the soul from the body.

Internes at the county hospital are watching day after day for soul phenomena, and in order to put the soul-finding quest on a more systematic and scientific basis county officials are to be petitioned for permission to photograph deathbeds. It is proposed to take a series of negatives as lives of patients at the county hospital come to an end in hope that upon one delicately sensitized plate trace of a departing soul may be recorded.

Woman Doctor is Leader.

Dr. Rose M. Reading, 6444 Lexington avenue, a graduate of Bennett Medical College, and a practicing physician in Chicago for twenty years years, is leader of the movement to systematize the study of the soul's materiality. Dr. Reading says there is no doubt the experiments of Dr. Jean Baraduc in Paris and the reports of the same have foundation in fact. Dr. Reading is at present a lecturer at the Bennett Medical college, and instructor in the diseases of children at the American Medical college.

At her home on Lexington avenue she talked last night of personal experiences and acquaintance with the souls of dead people.

"The first remarkable experience came to me in East Chicago," said the doctor. "I had been called to attend a little child. The baby was seven or eight months old. Little could be done for it, and I knew it would die. I held it on my lap.

Sees Soul Leave Body.

"Suddenly as I gazed at the baby a shape formed over its little body and then rose about a foot from it. It was of about the consistency of tobacco smoke. It stood still for a moment, and then drifted up toward the corner of the room. Fascinated, I watched it, at the moment failing to appreciate what the phenomena meant. Then I looked at the child in my lap. It was dead. I knew at once I had witnessed the departure of the soul from the body.

"The second instance came about two years later. I and my husband were at the death bed of an old man in Chicago. A bright light was burning in the corner of the room. The end drew near and my husband and I watched closely. As death came the soul departed in a vapory haze, rose toward the ceiling, and finally faded from sight. There is no questioning the tangibility or the materiality of the shape that drifted away from the body of the dying man.

Emotion Veils Vision.

"The reason the soul is not seen more frequently is because men and women at death beds are always moved by unusual emotions. The brain never can see clearly through strong emotion.

"I have given the matter much thought year after year. Medical students who leave the institutions with which I am connected to become internes at the county hospital I instruct to carefully watch for the appearance of souls at the deathbed there. That those who are seeking to collect data of that sort for me do not succeed does not argue anything. Most of them are young, and with minds immature, and cannot suppress unusual emotions at the sight of death.

"It is for this reason that I propose that photographs be taken at each death in the county hospital. It is impossible to tell the exact moment of death, so a series of negatives must be exposed. One of them may catch the soul in its flight. The proposal will, of course, meet with opposition and disfavor at the start, but that is in no way to be compared with what is permitted in the way of vivisection, and the contribution to science would be infinitely greater.

"Do you think it will be possible to tell whether a man has gone to heaven or hell by the movement of his soul after death?" Dr. Reading was asked. "Will it mean anything if a man's soul goes up or down after it leaves the body?"

"I do not believe heaven or hell is located anywhere," Dr. Reading replied. It is a condition simply. I do not believe in reincarnation, but I think the souls of dead stay in the air about us. The fact that both these visions have faded away proves to me that they took up their abode in the air about us. I do not in the least believe in Spiritualism, but I am firm in my belief in the materiality and tangibility of the soul. There have been some wonderful experiments that proved a body weighed less the second after death.

"A most spectacular demonstration of the theory occurred in New York. A number of physicians were trying to prove that electricity is life. A rat was allowed to suffocate in a hermetically sealed glass tube. After death it was the intention to apply the electric current and restore, if possible, life. But at the moment of death a hazy, smokelike cloud, the shape of a rat, left the tube, rose in the air, and then disappeared.

We know but little about the materiality of the soul, of course. It permeates the whole body. How it leaves the body we do not know. There was a time when they did not understand the circulation of the blood. Some day we will know all about the circulation of the soul.

"The study of the materialism of the soul has to go forward slowly and conservatively, of course, because people are prone to pooh, pooh discussions of it and laugh at contentions. But you remember there was a day when they laughed at Fulton because he said he could steam up the Hudson river."

The above is from the Chicago Inter Ocean, and the statements made are somewhat startling. Daniel S. Hager, a prominent physician and a member of the Psychical Research Society, has thoroughly investigated the matter and has full confidence that the statements made by the lady are true.

Review of Rev. R. V. Hunter's Attack Upon Spiritualism.

A distinctly valuable service to Spiritualists has been rendered by Prof. W. M. Lockwood by publishing in neat pamphlet form his able and masterly reply to the attack of Rev. R. V. Hunter, upon Spiritualism. Fairly and squarely he meets and demolishes the doughty Reverend's boldly asserted statements. We opine that the Rev. Hunter and others of his kind will hesitate before they attempt again to demolish Spiritualism, after reading Prof. Lockwood's review.

Additional value is given to this brochure by a striking list of names of Professors, Scientists, Actors, Lawyers and statesmen who accept the facts of modern Spiritualism.

For fifteen cents this valuable pamphlet can be procured of Prof. W. M. Lockwood, 723 Prospect ave., Buffalo, N. Y.

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An Interesting Statement by N. S. A. Secretary Kates.

The circulating library of the N. S. A. comprises more than 800 books, all of great interest to the cause of Spiritualism, with the standard authors of our cause all represented.

The library is freely used by many residents and visitors in Washington. There are some books on Spiritualism that should be in this library. I do not care to list this need at present. But any person possessing books on Spiritualism or kindred subjects, and would like to see the same preserved and made of good service to truth and progress, will be assured that if sent to this office the same will be well employed and carefully preserved. Any new works of interest on any subject of imprt to humanity, will be gratefully received.

Books received lately include "The Great Debate" by Rev. John W. Ring, Spiritualist, and Rev. J. W. Chism, Christian. It is an interesting debate, and will well serve as a text book for discussion of Spiritualism.

"Letters from Astrea," through the mediumship of Mrs. Mary T. Longley, will interest many.

Hudson Tuttle has also kindly sent some duplicates of his able productions. Our shelves are well employed by his works, and also the works of Dr. J. M. Peebles, A. J. Davis, Moses Hull, and others of our noble corps of intellectual giants.

Dr. P. C. Mills, one of the N. S. A. pensioners, and an able medium of many years' labor, has sent a copy of his "Modern Miracles." This is a record of wondrous psychic happenings.

Taken altogether, the N. S. A. library is of excellent assistance to the cause of Spiritualism.

Fraternally,
GEORGE W. KATES,
Secretary.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

Father Ryan's Remarkable Poem.

To the Editor: I see by your issue of May 9 that you have taken the liberty of publishing a poem at the opening of Mrs. Russegue's address, and proper credit should be given. The poem was written by the Rev. Abram J. Ryan, a Catholic priest, a life-long resident of the city of Mobile, Alabama, and will be found in his volume of poems, published by John B. Flint, of Baltimore, in 1881. I also see that two of the most important verses, which I enclose to you, are omitted, and I think they are of importance to round out the poem. There should have been twelve verses, but you publish but ten. I enclose you the two verses omitted, the first of which should be the fourth verse, and the other the eleventh.

I think it is due to Father Ryan, who has been several years in his grave, that the correction should be made. The verses are as follows:

"And still did I pine for the perfect,
Yet I found the false with the true;
I sought 'mid the human for heaven,
But caught a mere glimpse of the blue;
And I wept when the clouds of the mortal
Veiled even that glimpse from my view."

"Do you long for a glimpse of the Valley,
Where the flowers in radiance bloom,
And the air is laden with odors,
That blend with their matchless perfume,
Where the soul is free from sadness,
And His love doth banish the gloom?"

There was not probably in all the South at the time of the civil war, a man more devoted to the cause of the Confederacy than Father Ryan of the Catholic priesthood. Whether it was the right course to pursue, I would not attempt to decide; yet I think we should give him credit for honest intentions. I also think that we should have greater charity for those who were born and reared in the land where slavery was looked upon by many as a divine institution, however much we may conclude that they were wrong. That Father Ryan was a sincere Catholic, and believed in his church as the true standard of religious faith, was also true. After the fortunate ending of that bloody strife, it was to be expected of him, as of most of those who gave so freely their all to the cause of the rebellion, that their disappointment was beyond any humiliation that could come to a people. He seemed to lose all interest in life excepting a desire to do for others, and lessen as far as was in his power, the effect of the blow that had fallen. Father Ryan was a poet of more than ordinary prominence, and all his life was giving to the world, in poetry and prose, thoughts that were uplifting and hopeful; but no one of his productions ever gave to the world a deeper thought and meaning, than his verse entitled, "The Song of the Mystic," which was written after the great shock of defeat had come to him and his people.

JAS. T. MORRISON.
Ithaca, N. Y.

Justly Indignant.

A very little miss had been instructed by her mother that God was watchful of her every act; that he followed her wherever she went, and would severely punish her for any wrong. Sent on an errand to a neighbor's, the dog followed. Susie was indignant. Stamping her little foot she bade her brute companion to go back home. "It is bad enough to be watched by God wherever I go, and I don't want a pesky dog to keep his eye on me in addition." "And," says the report, "the dog sorrowfully retraced his steps homeward."

AN EARNEST EFFORT.

To Establish a Spiritualist Camp Ground in Texas.

Dear Spiritualist Friends: I do not come to you with an idle tale, nor to try to make you do what you do not desire to do, but I come to ask you to help with a cheerful heart in a cause which is far more important than most of us may think.

Now it is a matter of fact that one individual who has as much to do as I have, cannot carry on this work to a success without help from others. I have done too much for the advancement of Spiritualism at this place to sit still and not ask the co-operation of Spiritualists everywhere to make it a success; and without help from others I can not see how we can have a meeting at this camp this year. We have now got people here interested in Spiritualism, and if we fail to have a meeting here this year this interest is bound to grow more or less cold; and to think of all the work and effort which I have done here at this place to advance the cause of pure spiritual truths, to be lost, I can hardly bear the thought of letting it be.

Now I want to hear from every society in this state, what they are willing to do towards building a permanent camp ground here at this place. I would like to have the co-operation of all societies in this great work, and to this end I am willing to do more than my part to make it a success, and I have only a few replies to my article written some while back, in The Progressive Thinker, I will now make a proposition which I feel that many can accept, and which I hope they will do.

Now all who will send me just what they feel that they can easily spare, for the formula which I spoke of in the previous Progressive Thinker, i. e., the formula for making the liniment which I feel sure is worth many dollars to all those who ever use a liniment, and I will say further, that this formula has not been taken from any recipe book nor has it ever appeared in print.

Now all who will send me just what you can, I will not put any certain price on this recipe nor any price at all, but I will make this proposition: Every one who sends me money for the help of building up a camp ground and to make it a permanent success at this place, will receive this formula, and in addition to this I will give back your money thus paid, as the grounds make it back; so you will only be lending your money to help this great cause in a place where it will do a great good. Now put your heart in this work and send what you can, great or small, and we will establish a great centre for the cause of Spiritualism at this place.

VIRGIL H. MILLS,
President and Manager, Texas Camp Meeting Association.
Hubbard City, Texas.

CRUMBAUGH WILL IS BROKEN.

Spiritualists Lose Half Million Dollars Left for Church.

Bloomington, Ill., May 9.—A verdict was rendered by a jury in court here to-day setting aside the will of Banker Thomas Crumbaugh, who left half a million dollars to the Spiritualist church. The verdict followed a sensational trial, at which letters were produced to show that Crumbaugh had been unduly influenced by alleged mediums who claimed to be in communication with the spirit of the banker's infant son.—Chicago Record-Herald.

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock.

THE BILL OF FARE.

Turkey, Turkey and Crow Mixed, and Crow.

When I began to investigate Spiritualism, before the Home Circle was started, I found three classes of public mediums: First, those who were living on the spiritual plane, whose minds were illuminated, and whose chief aim in life appeared to be the development of a larger spiritual life, with a view to helping humanity. It is blessed to think that this class is growing, and while we realize that none is perfect, and that it is more helpful to think of the good, still there are times when hindrances should be discussed with a view to progress.

Second, I found those not yet developed to the plane of illumination who for money were willing to inject fraud with some genuine manifestations.

Third, Charlatans, who advertise under the name of Spiritualism.

The three classes can be compared to an imaginary bill of fare on which is written, "TURKEY, TURKEY AND CROW MIXED," and "CROW."

It sometimes happens that after singing "Nearer, My God, to Thee," some honest people devour crow, believing it turkey—while angels weep.

The writer had a "test" where the Message had all the ear-marks of simply being a feat of memory, and in a few weeks thereafter, when a spirit controlled at my home I asked whether my impression was correct about that message, and the reply was: "Yes, Uncle Billy, that was not genuine and the spirits so impressed you at the time."

Another medium purported to produce type-written messages from my loved ones, some of whom controlled my wife and denied having any knowledge of such messages.

A prominent Spiritualist informed me that he did not believe there was a genuine public materializing medium in Washington.

Some of the "Turkey and Crow" kind of mediums are members in good standing and on the platform in organized Spiritualism, because they draw the crowd at 10 cents each. No wonder the organization does not grow; but Spiritualism, being true will grow.

If the ship of organized Spiritualism can detatch its barnacles and prove itself "worthy and well qualified, it will arise from its lethargy, and command the respect of the public and of the many Spiritualists who will not now become identified with said organization.

WM. H. ANDREWS,
Washington, D. C.

Dr. George A. Fuller.

The many friends of this noble worker for our Cause will be greatly shocked and deeply grieved to learn that he is now helpless upon a bed of pain, the result of a broken leg, caused by a fall upon the icy pavement. Dr. Fuller is one of Spiritualism's greatest teachers—a leader of leaders. The best years of his life have been unselfishly given to the service of Spiritualism, his soul's religion. He deserves well at the hands of his brethren everywhere. He has been an ever present help to them through his labors in behalf of the Cause they love, hence they owe much in return. It is not enough to say "I am sorry for him. I sympathize with him." It is rather our duty to share his pain, to carry his burden, to brighten his days of anguish as he lies prostrate in his home at Onset, Mass. It is the boast of Spiritualists that their religion is a practical one. Now is the time to prove that statement. Let us help him to bear his pain by proving to him that we appreciate his work for us and for Spiritualism.

Yours for humanity,
HARRISON D. BARRETT.

Girl Speaks In Strange Tongues

Remarkable Phenomenon Which Those Experiencing It Claim to Be the Power of God, the Holy Ghost—Skeptics by Demonstration Are Convinced—Considered From Religious or Scientific Standpoint Manifestations of Winifred M. Knight Are a Revelation—Astonishing Results From Translations of Strange Words.

It is undoubtedly a fact that in the course of time, the "ism" connected with Spirit Return will cease to exist, and the churches, liberalized, spiritualized, and wiser, will appropriate our phenomena, and thus be instrumental in doing a vast amount of good to the world. The manifestation related below as occurring at Newburg, Maine, originated in the spirit world, and are produced by spirits—and not by God. No clearer manifestation of spirit power and influence ever occurred through any medium than that exhibited by the frail little girl at Newburg. That Spiritualism in the main will be eventually absorbed by the churches is the opinion of many. This will not generally occur through anything connected with our Cause, but will be the direct result of the spirit control of some member of the church who will give expression to as much truth as those concerned can stand. When spirit manifestations occurred at an early day among the Shakers and the Wesley family, they were only the harbinger of what is happening to-day in the churches. With spirit manifestations occurring in religious bodies, the teachings of those in spirit life will be as now, more or less conflicting, but so long as those interested are engaged in humanitarian work, these divergent views from the spirit realm will do us no particular harm although they will be fruitful source of speculation and wonderment on the part of those who are extremely critical. Absolute truth is sometimes difficult to attain even in the spirit realms, and views there in regard to the existence of a God, are as diversified as on earth, hence we may look for a great increase in the number of bodies controlled measurably by spirits from different standpoints of belief and action.

... The most remarkable psychological-religious phenomena on record [as set forth in the Portland Maine, Express] has taken place, and is still taking place, in the town of Newburg, about twenty miles from Bangor, Me. This demonstration takes the form of speaking in tongues and has reached a state of intelligibility and accuracy never heretofore known. Allied with this demonstration is another manifestation which in the terminology of the religious adherents is called "slain."

The section of the country in which these phenomena have developed is a vast farming territory, and several of the adjoining towns hold quarterly conferences, at which the different denominations are represented. At one of these conferences held in Carmel during December, Winnifred M. Knight, a fourteen-year-old girl, was converted. At the succeeding quarterly conference, which convened in Corina, just nine weeks later to a day, she gave the first manifestation of the psychological state. While on the train going to the conference she was seized with a peculiar weakness, which so overcame her that she lay back in the seat and seemed partially to lose consciousness. She recovered, however, so that a half hour later, when she left the train, she was in nearly a normal condition. When the meeting had been in session a short time she fell into what seemed to those present to be a state of total unconsciousness—trance, which resembled a fainting spell. She remained in this condition for about an hour, but was, according to her own testimony, given later, in full consciousness, knowing everything that was said and done, but still unable to move or speak, a condition usually styled suspended animation. When she emerged from this state it was to arise and walk about the church talking **IN TONGUES.** After she had spoken a sentence in tongues the power of interpretation of this sentence was given to some woman in the audience, who also had elapsed into a **TRANCE-LIKE STATE** [sure evidence of spirit return]. Several manifestations of this kind occurred during the conference. Rev. Henry S. Woods, an evangelist, was present at this conference. His name is especially mentioned because he is the evangelist who is conducting the series of meetings in Newburg at which the writer of this article witnessed and studied the psychological phenomena.

Testimony of Witnesses.

According to his own testimony he was exceedingly skeptical in regard to the talking in tongues, and particularly concerning the interpretation; but as case followed case of it he became impressed, and he prayed that if this power of interpretation was really from God that it might be vouchsafed to him. At the present series of meetings in all cases which the writer witnessed he did the interpreting. It also ought to be added that at some of the early meetings of this evangelistic series the power of tongues has been given to others than Winifred Knight, while to several people the power of interpretation has been given; but of the nature of these manifestations only the testimony of people in attendance can be vouched for. Whether they would bear out the same testimony as the demonstrations of Winnifred Knight have under close psychological and linguistic observation it can never be stated, because at that time no one was working along that line. It is to be emphatically stated here that the meetings are not of a sensational nature in the least, although some of the more hysterical and irreligious members of the community have contributed some sensational features at times, and all the investigation has been carried on with the full consent of Mr. Woods and the people most deeply touched by the services. In fact, they are as eager to know whether the interpretation follow the text, whether the child is actually speaking in some tongue known to man, whether it is really **THE VOICE OF GOD** [only a spirit of course] calling to his people. At the close of the services they crowd about those working on the scientific side of the demonstrations and even stand on the backs of the seats in their eagerness to get closer and learn if one more translation has been verified, or if the child has not broken out in some known tongue, which will give conclusive proof of the verity of the religious exhortations given in the interpretations. **Until one has seen and felt people thus crowd about, crying out almost for a proof of the immortality of their souls from the poor translator who with but frail human knowledge is wrestling with the problem one can never know the meaning of the words, "Wisdom is the principal thing; therefore get wisdom," written in Proverb.** That this remarkable demonstration is the power of God, the Holy Ghost, as those experiencing it with one accord testify, the writer cannot affirm but will not deny. She will merely attempt to define it by elimination; in other words, define what it is in terms of what it is not. The investigations have disclosed the most remarkable features ever recorded in the talking in tongues, other cases of which have of course been noted at long intervals ever since their occurrence in ecclesiastical history. In regard to the psychological part of the question the most eminent authorities in the country have been consulted. For the language part, it is distinctly stated that no experts have been at work, and the translations are merely those worked out by the writer, with the assistance of some notes taken for her by Mr. George P. Leavitt of Dixmont.

Two Psychological States.

The two psychological states which have been demonstrated are as follows, the latter one, which religiously is known as "slain," being only secondary, however.

Winnifred Knight, the child who is giving the great demonstration of talking in tongues, is a frail slip of a girl, just an average child of her fourteen years, lovable and sweet, with not a touch of self-consciousness or sense of her remarkable gift. When not in this state, she talks and acts like the average child, with only a possible hint now and then that she is not altogether like other children. But this all might be reasonably attributed to the fact that she is the child of an invalid mother, that she has had to take on cares and perform heavy work far beyond her years or strength, and has had naught of real childhood, Such abnormal conditions result either in a dull, sodden depression of childlike exuberance or in the development of a kind of higher life, which closely borders onto spirituality. In no other way has the surroundings of the child contributed to her sudden development of mediumistic power. Her educational advantages have been most restricted, being limited to an attendance at the district schools of her town, and that only intermittently, owing to the illness of her mother. She has never even attended a school where languages are taught, nor has she been a resident of a community where foreign languages are spoken, such as is the case in manufacturing sections. Not by unconscious imitation does she speak in a foreign language. Nor is there any possibility of her having heard foreign languages spoken, so that the sub-conscious self can have registered the impressions and now be giving them forth, as has been noted scientifically several times, when in case of delirium a patient has spoken fluently a language which he has never studied. **But in all such cases it has been traced back to a possible hearing of the spoken languages, which the sub-conscious self has made its own; and since in cases of delirium this sub-conscious self, or subliminal consciousness, is in ascendancy, it is readily seen how such demonstrations occur.**

Previous Conditions of the State.

For some time previous to speaking in tongues the child, for such only she is, begins to tremble, at first only slightly. The tremulous motion starts in the right hand, and resembles a continuous, even vibratory movement. This is followed by intense physical resistance, seemingly. The mouth is greatly contorted, as if the body were being racked with pain. The eyes open and close, the balls of them seeming to roll upward and become set. The struggle is, to all appearances, very much like that experienced in going under an anaesthetic, the long, deep breaths of partial anaesthesia occurring often. **When completely under the power of obsession, the look of obsession, the look of suffering passes and the child's face, which always becomes pallid, takes on an almost beatific expression.** Her eyes are closed, and about the mouth there is the smile which is sometimes seen on the face of one etherealized in death; the right arm is uplifted, and still trembling slightly. Sometimes she walks several minutes, and once as long as half an hour, before beginning to talk. Then her voice starts with a kind of low cadence and she begins to speak in the unknown tongues. After she has spoken one sentence it is given to some one (in all of the cases which the writer witnessed it was the evangelist, Mr. Woods) to give the interpretation. The state into which he goes before interpreeting is not at all like that of the child. His eyes become closed quietly and peacefully, however, as in a sleep, there being no sign of physical struggle or suffering. His right arm is elevated and trembles with the same vibratory motion as the child's when he begins to walk about the church, following her closely. At times the child seems to totter and has several times fallen as if in extreme weakness, but according to her own statement this is not the case, but it is rather due to the fact that her limbs, in fact her entire frame, is at times trembling like the elevated right arm. This state lasts anywhere from about a half hour, as in the cases under study, and five hours the length of the first manifestation at Corinna. When coming out of this state the child is for five minutes or so extremely weak, but after that she feels no effect from it whatsoever. She has absolutely no remembrance of the state in which she is while talking in tongues. There are, however, one or two words and syllables which she has said many times that she recalls, and she has asked to learn what they mean and if they are of any known tongue. The convulsive movements of the mouth, and she is trying to eject this air and physical pain, are not such she states. Between her lips there seems to be an air space, say three or four inches, and she is trying to eject that air and close her lips (a similar sensation is often experienced in taking gas or ether) and it is not till she feels that she has done this and she is able to close her mouth that she begins to speak in tongues.

"Slain."

The allied manifestation, "slain," which has been experienced by about twelve people, is simply being heavily thrown to the floor [through spirit power]. The subject is perfectly conscious, but cannot move or speak. He remains in this usually about an hour, and invariably comes out of it with the cry, **"It is the power of God** [simply only another spirit manifestation]. Sometimes while in this state the subject cries out to the Deity and exhorts, but this is the exception. This manifestation has in almost all cases fallen on those who went to ridicule the meeting or at least to criticise it. Two clergymen, the Rev. Mr. Tolman and the Rev. Charles Lake, who objected to the nature of the meetings, believing the demonstrations sensational and tending to commonize religion, are the most important ones who have experienced this manifestation. They have both of them come out of the state testifying that it was the power of God [it is only the power of the spirit].

Some of the congregation have become frightened at the unusual demonstrations and have run from the church. It seems, so far as personal investigation and the testimony of witnesses and subjects indicate that the scoffers are the ones to be seized with the manifestations recorded, with the exception of talking in tongues, and this has been given only to professed Christians. One man, who had come with a neighbor merely to be amused, was seized with a peculiar manifestation, resembling the shock from an electric battery, and when touched transmitted a strong electric current.

Significant Facts of Translation.

The writer has been able to work out some remarkably significant points in the translations or interpretations of the tongues. Of course the fact that the child speaks very low at times, is always walking about the church, so that often she is some distance from the one taking notes, added to the fact that at the first two demonstrations no notes were taken lest it be displeasing to those conducting the services, contributes a great deal to the meagerness of the results, which the writer believes would have been much more astonishing had all things been favorable for a closer study. Following are just some of the phrases, words, syllables, and terminations which have stood investigation and point to a theory of syntax, conjugation and etymology, many times consistent with the interpeetration. It must be remembered that the sounds have been taken only phonetically and not always according to the phonetics of any one language, but rather according to the phonetics of the language from which they seem to come. Words and phonetic sounds of eight different languages have been detected by those who have witnessed the demonstrations thus far—Swedish **(detected by a native Swede, who testified that the translation was correct)**, Hebrew, Sanscrit, Greek, Latin, French (Canadian), Spanish and Italian. This fact of itself would not prove much were it not reinforced by other facts, as some such sounds might be detected even from jargon, and the knowledge of no one system of phonetics upon which the language or languages uttered is based, would make this mere inference rather than scientific deduction. The sounds are many of them that of the Hebrew, the terminations pointing strongly to that language. All cases here considered were spoken by Winnifred M. Knight and interpreted by Rev. Harry S. Woods. The most remarkable sentence in tongues was "——kara sebachthand," interpreted, "He is calling thee, why wilt thou forsake him?" The first word, indicated by the dash, sounded like the Greek word "toi" but the sound was very indefinite. The two words known, however, are Hebrew words, and the interpretation is a correct translation. An expression which occurs with great frequency is (spelled phonetically according to English) "antecorinian sena," and was invariably interpreted, "He is coming soon." It occurred three times in succession at the beginning of a sentence, then later in the middle of a sentence, and still later at the close of a sentence, the interpretation always following the same order in translation. Two more verifications of this interpretation have came to the writer since making her own investigations. Another form, "corinian," interpreted in every instance, "He will appear," has occurred frequently. The word "sena" is always interpreted "now," or some word with the same signification, no matter in what part of the sentence it occurs.

It will be noted in the above forms "antecorinian" and "corinian" the "rinian" is common to both and seems to denote future tense, in both cases being so interpreted. It might be added that these are only two of several instances where this "eri" occurs with future signification. The termination "an" is common to many of the verbs used in the tongues and is a Hebrew verb termination. It may be readily seen that this "eri" can be traced to the future signification of the Latin future terminations, "ero," "eris," "erit," "ieres," "iere;" to the Italian future, "ero," "erai," "eras," "era."

The verb "tenesa" was used, interpreted "hold." This may be traced to the "ten," with the significance of "hold" in the Latin "teneo," the Spanish "tener" and the Italian "tenere." The verb "entrara" was used in the tongues, interpreted by "we will go marching." There is a Spanish verb "entrar" which means "to enter," or "to go marching." Again it may be seen that the "ara" is translated by the future and is allied to the futures above quoted. The Latin word "amate" was used in the tongues and translated "love ye." All the imperatives, so far as detected, ended in "a," which is an imperative termination in several languages. Sometimes the child sings in tongues, the music being in the nature of a chant, and then the text is always in the form of verse. (This does not prove too much for J. M. Buckley of New York, who has done much investigating along the line of talking in tongues, claims that he himself by automatic syllabic suggestion has been able to gabble jargon in perfect meter.) The interpretation, however, also comes in verse. The only case of singing in tongues observed resembled the French-Canadian. The word "Manito," meaning "God" in Indian, and also carried over into French Canadian, which is made up quite as much of Indian as French, was used and was always interpreted "God." Of course the above data is fragmentary, but accurate so far as observed, and would point to a consistency at least between the tongue or tongues and the interpretations. The most convincing fact, perhaps, is the fact that wherever certain expressions occur, whether at the beginning, middle or end of a sentence, they always have the same translation. This would completely dispel the idea of collusion.

Scientific Theory of the Phenomenon.

As scientifically classified this psychological demonstration, according to the greatest authority in this country, Dr. William James, of Harvard University, whom the writer interviewed in person and before whom all the evidence here presented has been laid, might be called a MEDIUM TRANCE. It is not an induced condition, only so far as social conditions make it so, but is a MEDIUMISTIC STATE. The subject herself is possessed of another knowledge, a second knowledge, which comes into control during the manifestation. This knowledge is parasitic, it can be controlled, and even addressed. The medium in all cases observes decorum; it wants to please the other self, it wants to be liked, and in other ways possesses the characteristics of the normal self. This accounts for the fact that the demonstrations are timed so that they never interfere with the rest of the service, a circumstance that is often questioned by the skeptic. The fact that the utterings of this medium are prophetic is not unlike most mediumistic communications, whether religious of otherwise. This "other knowledge," which constitutes the mediumistic control, is parasitic upon "all knowledge;" its utterings always transcend the normal knowledge, always point to higher things. If at any time they do not, or if they cause the subject to suffer or become weakened, they can and should be made to cease. This may be done by the subject herself or by another person's talking to the medium when it has possession of the subject. In such cases as the one under observation, so long as it does not affect the health of the child, it should be encouraged because of the possible revelations into mediumistic power. This interpreter is under the medium which possesses the subject doing the talking in tongues. Those others who give the same manifestation have learned that they have the power through witnessing the demonstration of the child, the same as people often learn by attending Spiritualistic seances that they too have mediumistic power. It is not imitative, but rather in the line of stimulation or revelation of latent power in the observer.

Auto-hypnotism is another term which might be applied to the manifestation,—that condition in which the subject hypnotizes himself. He may at the same time affect others, making the interpretations by another possible.

The writer here wishes to state that the child, Winnifred Knight, gave a manifestation of the psychological phenomenon while sitting with her in the parlor of the house where she was stopping. There was no one present to whom the condition could be traced. She was talking naturally, and this time went into the state so quickly that the writer did not detect it till she was fairly in it, although sitting close to her and engaging in conversation with her. This time she did her own interpreting, giving a sentence in tongues, followed by a sentence of interpreting.

Other cases of talking in tongues have been previously recorded, but none in which translation has seemed so reasonable. The means of investigating them are difficult and must be pursued persistently else they avail nothing to religion or science. Along the Pacific Coast this winter there have been a number of demonstrations of talking in tongues; but the ministers discouraged it, believing that it led to no great spiritual upliftment, although in all cases they admitted that **it started in some one exceedingly spiritual;** but curious to note a pride in the gift and even a sense of rivalry crept in, thus degrading it. In these cases in the West no scientific investigations have been made so far as known.

Other Scientific Authorities.

J. M. Buckley, of New York, above quoted, says in regard to his investigations of speaking in tongues, "In no case did any unknown tongue contain a requiring root not recognizable as belonging to some known tongue." He calls it the "operation of the law of spontaneous syllabic suggestion."

Le Baron, another great investigator along these lines, says "Consonantal and vowel combinations and their intuitive vocal adjustments may be startlingly scientific hints of mental force latent in everybody and which, if studied, generalized, verified, systematized, and seriously investigated by philosophers, might prove incalculable benefit to the human race, which could find no encouragement for expression in the nineteenth century, because of the fierce mocking intolerance of the conservative dogmas of the age."

Whether one considers the remarkable demonstration of talking in tongues from a religious or scientific standpoint, it is a revelation to man of a great beyond as yet only dimly known to him. Its beauties far exceed the richest hues of the summer's sunset or the late autumn's lavish coloring. Everywhere we get faint glints of them in song or in poetry or on canvas, but these are but reflections or now and then a mirage. Not till we study and not mock, believe and not unbelieving condemn, can we lay hold of the treasures that are rightfully ours.

EDITH BURNHAM.

AN EARNEST PLEA FOR THE BIBLE.

In Which Its Inspiring Truths Are Impressively Pointed Out.

To the Editor: With your kind permission I just want to say a few words in the kindliest of spirit to those of your contributors who so often assail bitterly the Bible and the so-called Christian religion. While it must not, or reasonably should not, be assumed that the Bible is infallible in its present arrangement, because it has been so arranged through the instrumentality of human intellect, always imperfect at best, yet it is a fact, not capable of contradiction, that within its pages, even with all their too plainly discernible errors of translation, or chronology and locality, may be found the expression of principles which, if conscientiously followed by the human race, would lead to a far more happy and uplifted condition than now exists. A student of the Bible, if in his heart or inner self truly desirous of attaining high ideals—I had better say high **SPIRITUAL IDEALS**—will find much that must on its face be received as inspirational teaching of a high order, and allowing for all the imperfections of the instrumentality through which it has come, such as the educational, religious, or social environments of the instrument at the time of the inspiration, and the still greater liability of error in translation, down to the present day, it must be admitted that its truth is self-evident.

Why should we seek to destroy the comfort that millions of tired and perplexed souls to-day find in what they understand to be the promises of God to help in time of trouble; to comfort, as death claims a loved one; to protect from the selfishness and hatred of those who know no God?

Lest we can offer something better, something holier, something infinitely wiser, of ourselves, would it not be better to let them rest in the comfort and help therein obtained, the while we as individuals look about us to see if WE are doing anything to gladden a sorrowing heart, and to wipe away the blinding tears of grief over the parting with loved ones?

It seems to me that the mission of a true Spiritualist should be to do these things, having charity at least, if we, who ourselves may not possibly have reached infallibility in understanding, find others thinking differently on these things, for their, to us, mistaken conception of truth. We may all unite in the most emphatic denunciation of a palpable wrong or a fraudulent teaching of error disguised as truth for commercial or political gain, but I beg of you all not to discredit EVERYTHING in the BIBLE because of the imperfect instruments through which its TRUTHS were given.

ERNEST E. RYDER.

Marblehead, Mass.

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Ninety-five percent of the cases of deafness brought to our attention are the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed relief is impossible. The inner ear cannot be reached by probing or spraying; hence the inability of specialists to always effect a cure. Neither can ear drums cure deafness. But there is a scientific treatment for deafness and catarrh which is demonstrated every day by the use of Actina. The vapor generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the vibration of sound. Actina is also very successful in relieving ringing noises in the head. We have known people afflicted with this distressing trouble for years to be entirely relieved by a few week's use. Actina has always been very successful in the treatment of hay fever, asthma, bronchitis, sore throat, weak lungs, colds, headache and other troubles that are directly or indirectly due to catarrh. Actina will be sent on trial, postpaid. Write us about your case. Our advice will be free as well as a valuable book—Prof. Wilson's Treatise on Disease. Address Actina Appliance Co., Dept. 342D, 811 Walnut St., Kansas City, Mo.



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"The World Beautiful." Third Series. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Amethyst; Paradisa Gloria.

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"From Dream to Vision of Life." As the title implies, it carries one from the mortal to the immortal life; Full of spiritual thought.

"The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle. Moment May Dawn on any Hour.

"The Life Radiant." The motto of this book is "Follow It, Follow It, Follow the Gleam." Contents: The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

"From Dreamland Sent." Verses of a Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought.

All of these books are in uniform binding, and are especially appropriate for gift books. Price $1.00. each.

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"Modern Carpentry and Joinery." By Fred. T. Hodgson. Price $1.00.

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By Lilian Whiting, Author of "The World Beautiful," "The Spiritual Significance," "The Outlook Beautiful," etc.

This book finds its keynote in the question asked by the Archbishop of Canterbury—"The Life Beyond,—what it it? What is its bearing on these present working years?" To the discussion of this vital problem Miss Whiting brings the results of modern scientific research and that peculiar spiritual clairvoyance which has been remarked in "The Life Radiant" and some of her other books. It is written with a certain joyous vitality that communicates itself to the reader in a certain radiance and liberation of new energies. **Price $1.00 net.**

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail, $4.50, are the help you need in society work.

BEAR IN MIND that the Editor of The Progressive Thinker Is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Correspondent writes: "The Golden Rule Spiritualist Society is moving slowly but surely onward. Our membership is still increasing, and our audience is holding its own with home talent. Mrs. Nora E. Hill has occupied our rostrum for he past three weeks and will fill it again Sunday evening, May 10. On May 17 Harry E. Burgess (brother of Dr. C. A. Burgess), will speak, his subject being "The American Indian and the Original God." Something that will be of interest to all who may hear him; and on Sunday evening, May 24, Mrs. J. L. Fravel of Austin, will deliver the address. This talented lady has been in the hands of the unseen forces since she was twelve years of age. Also, on May 24 we will have a musical treat. Prof. W. W. Kirtland and his good wife, have promised to render some of their highly appreciative music—violin and piano selections. These good people have given our society several such demonstrations before, and our audience will appreciate their sweet music. Everybody welcome."

Mrs. Nora E. Hill has moved from 705 West Madison st., to No. 9 DeKalb St., flat A, where she will continue to hold her Thursday evening circles: On May 21 there will be a benefit circle held at the above number. A large audience is looked for, to fill her spacious rooms.

A social under the auspices of the Golden Rule Society will be held on Friday evening, May 13, at the home of Mrs. M. Avery, 102 S. Oakley boul. These socials at her home are always conducive to a good time for everybody, for there is always a smile on the face of the hostess, and that ever inspires, ever guarantees a soul feast and feast of the mortal, including 'potato pie.'

Miss Louise G. Loebel, Secretary of the Wisconsin State Spiritualists' Association, writes that she has changed her address in Milwaukee to 275 23rd st. Her correspondents will please bear this in mind and address her—275 23rd St., Milwaukee, Wis. She reports Spiritualism still on the move in the Badger State.

Mrs. Catherine McFarlin, the lecturer, is now located at her home, Plainview, Minn., where she can be addressed.

W. W. Aber writes as follows, from Pueblo, Col., where he has been at work: "I am now open for all engagements, including camps and otherwise, for materialization and platform test work. Also, my wife for inspirational lectures and trumpet work. Those interested in these phases may address us in the next ten days at 616 Santa Fe avenue, Pueblo, Col."

Thos. Collar writes from Sturgis Mich.: "The Harmonial Society of Spiritualists will celebrate the Fifty-first Anniversary in the Free Church, Sturgis, Mich., Saturday and Sunday, June 20 and 21, 1908. Speakers engaged are Will J. Erwood, Battle Creek, Mich.; Mrs. D. A. Morrill of Grand Rapids, Mich., and Dr. J. M. Peebles, Battle Creek, invited as a guest. All have accepted and will be present."

G. W. Kates, Secretary of the N. S. A. writes the following to J. W. Ring: "I have read the "Ring-Chism Debate" and enjoyed it much. You did well; and you met a good debater, albeit he was, as usual with a good(?) Christian, rather personal and abusive. I am glad you carried yourself with dignity. The book of debate makes a good reference for future debaters. I have placed in in the N. S. A. Library. I cheerfully recommend the book to all readers who are seeking important information with regard to the truths and mission of Spiritualism. It is quite a text-book; and I have already used it for reference a couple of times in public lectures. It is an aid in that direction."

Carroll I. Case writes from Three Rivers, Mich.: "The Cause in Three Rivers is enjoying great prosperity. We have found in our midst a very good materializing medium, not a medium by profession. The medium, Mr. Lewis Wheaton, has been having same very good seances, and many have been led thereby to a knowledge of the truth. The seances have been private, having been held only in the presence of immediate friends, and some most excellent and satisfactory tests have been received. Many have been able to recognize their friends, and many helpful and inspiring messages have been received. Our medium is yet young in the work and the results that will be attained from his mediumship in the future, cannot now be foretold. We are also favored by having in our little city a trumpet-medium, Mr. William Atkins, who is also doing a good work. The number of people coming into our ranks is constantly increasing, and we hope that we will soon be able to have an organized society, and to be affiliated with the N. S. A. We gladly welcome the weekly visits of The Progressive Thinker to our city, and appreciate the good work it is doing and the campaign it is waging against fraud and legerdemain."

T. J. McKeron writes from San Diego, Cal.: "I feel that I must send you a few words from San Diego this beautiful first Sunday in May. One year ago we had our dearly beloved John W. Ring with us, and that meant work for others as well as the preacher-man, and he was always busy, knowing that he could not be with us in body, yet knowing that he could and would be with us in spirit, so some of the good sisters put their heads together and built a Floral Ring, just 2 inches in diameter, and swung it to the chandelier over the rostrum, and that with other decorations was voted the finest floral decorations that our beautiful Temple has ever had. The work in the Temple is progressing very nicely under the ministrations of Mrs. Katie Huessman-Harveston, who is under an engagement of four months as lecturer and message-bearer."

The following is clipped from the Grand Rapids, Mich., Herald: "Of broad, all-embracing, most catholic creed is Will V. Nicum of Dayton, O., lecturer, whom the Scisty of Psychical Research has engaged to address them during the next month. "There is a reason for all creeds and all shades of belief," said Mr. Nicum last night. "Each will be found, on study, to be the sort most suited for some particular group of people. Yet all, I firmly believe, are working to the same goal, which is the attainment of a higher plane than the one we now inhabit. Mr. Nicum's topics are not of the everyday sort. That is, not of the sort of diet the Psychical Researchers feed on. They take you up and on into higher planes of thought than the average man reaches for everyday consumption. 'Whatever is, is right,'' for instance, was the topic of his Sunday night address. "Life and its Great Purposes," was the topic for that afternoon. Next Sunday afternoon he will lecture on "Three Great Epochs in the World's History." and in the evening he will speak on "Exoteric vs. Esoteric." Though not large in membership the Psychical Research society numbers earnest thinkers and they have grappled with some of the biggest problems of the human race during the few years of their existence. The officers of the club are as follows: President, R. F. Corwin; vice-president, James E. Walker; treasurer, C. L. Atwood. Mr. Nicum is capable of doing a most excellent work. His address while at Grand Rapids is as follows: 580 Terrace avenue, care of B. F. Corwin."

W. E. Howard of Jackson, Mich., writes approvingly of the good work done there by Frank T. Ripley.

G. H. Sidwell writes: "The Psychic Society held its regular Sunday evening meeting at Wilcox Hall, May 3. There was as usual a large gathering of worthy workers, deep thinking, well-wishing friends and investigators of Spiritualism. This is one of the meeting places where from the time the meeting begins until it closes, there is a complete feeling of peace and harmony. We were again addressed by Mr. H. F. Arnold in one of his characteristic, convincing lectrues. We also had the pleasure of hearing that well-known medium, Mrs. Oswald, who gave a splendid example of psychic reading of articles given her. Mrs. Campbell, another well known medium, gave clairvoyant messages. Our own pastor, Mrs. Isa Cleveland, gave her usual ballot message reading's which always bring comfort and consolation to those asking advice and help from spirit friendls. Brother and Mrs. Kirchner were present and Brother Kirchner gave a short interesting talk on the lyceum work which the Spiritualists' League has undertaken. The Church of the Psychic forces is now organized with Brother McLean, president; Brother Sidwell, secretary; Brother Cleveland, treasurer; trustees, Brother Arnold, Sister Russell, Sister Hooper. The impression seems to have gotten out that since this organization is completed Sister Isa Cleveland will not take that interest that she has taken before, and will not be present as heretofore with us. We take this opportunity of denying this, and in making the assertion that this organization has only rallied around her as a staunch and true following, to help her complete the work in which she is engaged at Wilcox Hall. All true Spiritualists are invited to attend these meetings and help us in this grand work."

Mrs. Bertha Stark writes from Santa Barbara, Cal.: "I enjoy reading The Progressive Thinker very much, and have done as much as I could to bring the light to others. Knowing this beautiful truth, it has been a very great help to me. It has been my Star of Hope in the many storms of my life. I have had my husband's father materialize to me twice, and others as well. I had a dream a few nights ago, of an accident. The next morning I saw my dream acted out to perfection. Some of my church friends say I certainly do Spiritualism justice."

Mrs. May A. Price's permanent address is Morton, N. Y. She will make short engagements with societies in that part of the country until she goes to Lake Brady the 12th of July. She speaks there July 12 and 19, and at Hamilton, Ont., during August and September."

Correspondent writes: "Deputations from the Frances E. Willard health circle, organized in the ethereal world, will meet with mortals in your own home every Thursday from 3 to 9 p. m., for the purpose of organizing and maintaining a home circle, wherein spirits disembodied may have an opportunity to communicate with mortals. Address, by letter only, enclosing self-addressed and stamped envelope, Mrs. Elsa Hornbeck, 500 Fullerton avenue, Chicago, Ill."

Miss L. M. Schanbacher, the M. P. Institute student who spoke at the Illinois State Spiritualists' Association convention in Handel hall last February, and who graduates this month, will occupy the rostrum of the Progressive Spiritualists' Society, 183 E. North avenue, Chicago, Sundays, May 24 and 31, the eighth anniversary of this society. Come, everybody, and listen to the eloquent words of this gifted young lady who has been educated into the work from our own institute. Give her a full house.

Harry J. Moore, whose lectures have been well received wherever he has been employed, will respond to calls from societies. He would prefer the Northwest or Northeast, Minneapolis or St. Paul preferred. Address him at Rochester, Ind.

Bailey Vaughn writes: "The Spiritual Harmony church had a very interesting meeting Sunday at Grove Club hall, 40 E. 31st street. All expressed themselves well pleased with the lecture delivered by Mrs. Louisa Vaughn's guides. Many messages were given by Madame De Loux, Miss Cora Dixon and Mrs. Vaughn. We will have services every Sunday at 4 p. m. until 7 p. m. Residence, 44 E. 31st street."

Edward G. Jansc, secretary, writes: "At the annual meeting of the Church of the Soul, May 6, it was voted and unanimously carried to tender to you most hearty thanks for your valuable services to the church during the last year of its grand and noble work for the uplifting and betterment of humanity. It is, therefore, a great pleasure to me, as its secretary, to notify you of this resolution."

John W. Clay, of Sutton, N. H., writes as follows of the Sunapee Lake Camp Meeting for 1908, at Blodgett's Landing, N. H.: "The committee having in charge the season of 1908, are seeking to bring "light more light" to those who assemble here year by engaging first-class speakers, Edgar W. Emerson, of Manchester, N. H.; Emma Bascom Smith, of Lawrence, and Geo. W. Kates, of Washington, D. C., secretary of the N. S. A., and his wife, Zaida B. Kates, are to serve us, the two latter for two weeks, commencing Aug. 15. We extend a cordial invitation to all Spiritualists and investigators to come and hear what these workers in the Cause of Truth have to give, and enjoy with us the surrounding beauties of nature. The lake, its waters clearest of all New England lakes, twelve hundred feet above the sea level, is situated on the Concord and Clairmont division of the Boston & Maine Railroad, twenty-five miles from Concord, N. H. We have purchased land and are preparing to erect a spiritual temple in the near future. The hotel has been leased by a gentleman of many years' experience, who will give his kindest attention to the needs of his guests."

Hattie F. R. Peet, Corresponding secretary, writes: "The Band of Harmony held its 24th annual meeting and election of officers at the home of Mr. and Mrs. William Richmond, Rogers Park, on Thursday afternoon, and evening, May 7. A goodly number braved 'wind and tide,' to be present on this lovely occasion, for none can afford to miss the annual 'reunion and love feast' vouchsafed at these gatherings at the home of our pastor. At 6 p. m., all gathered around the tables most bountifully spread for our repast. In the evening the election of officers took place, and resulted as follows: President, Mrs. Cora L. V. Richmond; vice-president, Mrs Emma A. Ellis; secretary, Mrs. Hattie F. R. Peet; treasurer, Mrs. Nettie J. Ashton. It is with regret that we say good-bye to Mrs. Harry Goodrich, who has so long served as our vice-president in the Band of Harmony, as she and her life-companion are soon to leave Chicago for residence in New Haven, Ct. A vote of thanks for faithful service, and expressions of regret, that she is so soon to leave us, were tendered her by the Band of Harmony. It was carried that the usual 'Summer Socials' be held during the coming season at the homes of the members. The first one is to be held at the home of Mrs. Emma A. Ellis, No. 478 Fullerton Boul., on Thursday, May 21, and will consist of a lunch and card pary. Lunch will be served from 12 to 1 p. m. Each lady is expected to bring lunch for herself and friends. Cards from 2 till 4 p. m. Score-cards 25 cents; coffee checks 10 cents. All cordially invited; come and bring your friends, and have a good time."

G. L. Reynolds writes from Auburn, N. Y.: "Enclosed find the $1.00 for the renewal of my subscription to The Progressive Thinker that is justly to stand champion as the world's best paper. I have taken it for many years and shall continue to do so as long as I can raise the $1.00. You may remember, that several years ago I was in your office, and had the model of my Nailless Horse Shoe with me. Well, I have since been perfecting it, till it is now a complete practical success, and only needs the money to market it to make it one of the greatest financial successes of the age, and my desire has been Chicago as the place to do it. Because your city is full of the men of the right class."

REMEMBER the Mass Meeting at Rockford, Ill., Sunday, May 17, all day. Write for information regarding trains to Dr. C. A. Burgess, 54 Pearce street, Chicago.

Alice R. A. Kibbe writes from Dolgeville, N. Y.: "Miss Hanna M. Barden, a blind message bearer and healed, passed to spirit life May 6 at the 'Old Ladies' Home, Utica, N. Y. She had one of the purest faces, and such a sweet personality, so cheerful, in spite of blindness. Such characters help to redeem the cause of Spiritualism, and help us to have faith in the ultimate redemption of the race. We have progressive young Universalist ministers all through this section. The people at large are becoming much more liberal in their views."

On Friday, May 1, at Moline, Ill., there occurred the funeral of Mons Olson. The transition service at his handsome home was conducted by Mrs. Alice C. Barry, of Clinton, Iowa, who was accompanied to Moline by Mr. W. J. McArthur and wife, they making the service more beautiful by their sweet singing. Mr. Olson was an old and highly respected Spiritualist.

Ferd. C. Suhrer writes: "The services of the Fraternal Order of Spiritualists Sunday, May 3, were most liberally attended. It was medium's day, and our message bearers received recognition and honors, both afternoon and evening. It is always pleasing to see honor given to whom honor is due, and it is with pardonable pride that we call your attention to the hodest and unquestionable message work of our corps of faithful workers. This day was said by many to have been the most successful in many respects. Much interest was manifested by many strangers who had for the first time attended a Spiritualist service. We are more than pleased to say the Fraternal Order is still on the up-grade, and since being chartered under the state laws is receiving much helpful recognition and assistance from people of influence. Our concert at 7:30 with Miss Bess Johnson, our soloist, and other talent, is a pleasing, exhilarating diversion—always looked forward to and enjoyed. Come up and enjoy some of the good things in store for you. Be one of us and help yourself by helping others. Hygeia hall, 406 Ogden avenue, corner Robey street, top floor, every Sunday afternoon at 2:30 till 9. If you wish to subscribe for The Progressive Thinker we will accommodate you with a receipt for subscription or sell you a single copy for a nickel or $1 per year. Cards are out announcing our Grand Patriotic Concert and Jubilee, to be held in Hygeia hall, Monday evening, June 1, to be followed by a dance. Many of our members are of foreign extraction and birth, and songs and ways of the German's, Scots, English, French, Irish and other nationalities will make a most interesting and delightful entertainment for young and old. Tickets are only 25 cents, entitling you to the concert and dance. Excellent music has been secured and special selections will be rendered."

Mrs. Dr. Caird, secretary, writes: "The Illinois Sunflower Club will hold its regular business meeting Tuesday, May 12, at 70 East Adams street. All members are invited to be present. The Club will hold a May Party the 23d of this month at the residence of J. R. Francis, 40 Loomis street. A complete program will be given later. The next tea party will be held Tuesday, May 26. Good mediums will be in attendance to give readings. Come and bring your friends."

James B. Candy writes from Langhorne, Pa.: "Parkland Heights Spiritualists' Camp opens its session July 5, with George W. Kates and wife; 12 and 19, Mrs. Kates, followed upon the succeeding Sundays by Mrs. Hamm and Mr. McCurdy as the lecturers, assisted by able mediums, Come and have your spiritual philosophy reinforced."

Mrs. Maggie Henry writes: Universal Occult Society. The lectures by Mrs. Vaughn was appreciated by all. At the close of her discourse, by request, Mrs. Ware, a sweet singer, favored us with "A Way Down Upon the Swannee River," followed by others. Mediums: Mrs. Seybold, Mrs. Holmes, Mmdame De Loux, Mrs. Vaughn and Mr. Lindhoefer. Mr. and Mrs. Bloom will be with us the 17th. All are welcome at our meetings at 77 East 31st street. Meetings conducted by Mrs. Maggie Henry."

Correspondent writes: "the Ordination sservice of Mrs. C. Schwahn, at her home—her church—Sunday evening, May 10 was an important feature of the program, and a very impressive service it proved to be. The officers of the State Association present were Dr. T. Wilkins, president, Miss Eugenia Rouble, secretary, and Dr. G. A. Burgess, trustee, and who is also president of the Chicago Spiritualists' League, accompanied by Mrs. B. Hilbert and Miss Bertha Hansen. The little hall (in the basement of her spacious home) 414 Waveland Avenue, wes very beautifully decorated with fragrant flowers and plants and the fragrance lent spirituality to the sublime spiritual exercises. A feast followed, such as only Mrs. Schwahn and her corps of aids know how to set forth, decorated with a bouquet—a rose and a fern—at each plate. All in all the evening was an extraordinarily enjoyable one and will long be remembered by all in attendance. All retired at a late hour with blessings upon the newly ordained pastor."

Dr. T. Wilwins, presidenet, writes: "The Rockford Mass-meeting will be attended by a large delegation from the City of Chicago next Sunday, May 17, many of whom will go by trolley and the Aurora and Elgin line. and the good people of Rockford are preparing for a great time. This is to be the initial of a series of meetings to be to be participated in by the Illinois State Association and its many energitic auxillaries, during the summer months. Everyone Will be out in their new suits and their "Merry Widows" on these occasions. The Saturday evening delegation will start from the 5th avenue Electric Station at 5 o'clock. and all wishing to help make up this little party will please be on hand promptly at that time, or earlier."

E. R. Fielding writes from Washington, D. C.: "The First Association of Spiritualists discontinued its meetings until next October. Mrs. Mary T. Longley was the last speaker for the Association for the season. Mrs. Geo. W. Kates gave a benefit seance for this Association at the home of Mr. F. A. Wood, assisted by other mediums. Quit a sum was realized. The Ladies' Auxiliary gave a euchre party, which was well attended. Numerous prizes were awarded, including the booby prize. This euchre party was conducted by our genial and pleasant secretary, Mrs. H. D. Morgan, and Mrs. M. J. Stephens, the well-known medium. This Association will hold a picnic for the children and grown-ups the first Saturday in June, down the Potomac river to Marshall Hall. All meet at the boat landing. The Temple League will continue its meeting at Pythian Temple through the month of May. After this month meetings will be held at the home of the president, Mrs. W. Farrow, every Wednesday evening, No. 50 M street N.-W. Sunday evening music was furnished by Mrs. A. H. Frear and Miss Farrow. Several mediums were present to voice messages. Mrs. Alfred Terry holds meetings every Sunday evening in Smith's hall. Miss Susie Clarke, of Boston, was a guest in the city for a few days. Mr. J. Hummer and Mrs. Hageman hold meetings for healing at 133 C street N.-E. every Monday evening. Mrs. Mary Keeler gives readings at her home, 1408 Harvard street N.-W.; Mrs. M. T. Stephens, 402 A street S.-E.; Mrs. Hinkle, 11 4th street S.-E. Any one visiting Washington, not well, will find the Electric Sanitarium, located at 1916 G street N.-W., with Mr. and Mrs. Dr. Joseph Moore, graduates in their profession, able to assist you. They have a beautiful home, located in walking distance from the White House, war department and treasury. Mrs. Dr. Moore was formerly our vice-president for the auxiliary during Mrs. Longley's sojourn in California."

ATTENTION, OHIO SPIRITALISTS.

The eleventh annual State Convention will be held at Columbus, O., May 29, 30 and 31, 1908, with headquarters at Hotel Bryden, corner of Fourth and Town streets, two squares from state house.

Speakers: Will J. Erwood, Battle Creek, Mich.; Hon. Wm. Strong, Hamilton, Canada; Dr. C. S. Carr, Columbus, O.; Miss Elizabeth Harlow, Columbus, O.; Fred D. Dunakin, president O. S. A., Cecil, O.; Del A. Herrick, Ashtabula, O., and many others.

Mediums: Mr. A Dion, Cleveland, O.; Mrs. D. A. Morrill, Grand Rapids, Mich.; Mrs. L. A. Wilson, Cleveland, O.; Mrs. S. Harris, Columbus, O.

The convention will convene Friday and Saturday at the West Side church, corner State and McDowell, five squares west from state house.

Sunday three services will be held at Masonic Cathedral, one and a half squares south from state house.

To reach hotel headquarters from Union Depot, take South High street car to Town street; walk two squares east to Fourth street.

The officers, speakers, mediums and delegates will be the guests of the Columbus societies at Hotel Bryden. All other visitors will receive special rates of one dollar per day at this hotel. The officers of the O. S. A. extend cordial invitation to ALL Spiritualists to attend, especially from Ohio, whether organized or not. We appeal to all, come and assist us. If you have the prosperity of our glorious cause at heart, lend us your cooperation. Spiritualism will never be recognized and as popular as other religious bodies until we can show our numerical strength, and be a factor in the eyes of our lawmakers and others.

Further information gladly given by C. A. Sollinger, secretary O. S. A., 3749 West Twenty-fifth street, Cleveland, O.

No Pardon for Sin

To the Editor: In reference to the alleged great salvation in the Life Beyond of the late electrocuted murderer, Gillett, who murdered his finance, Grace Brown, I have this to say:

If the Christian theologian who pronounced Gillett's sin of murder, divinely pardoned, was theologically right, then the Scriptures, which are the supposed basis of Christian theology, must be theologically wrong. For is it not written, "No murderer shall enter the kingdom of God?" Thereby inferring that the sin of murder is one among the unpardonables for which there is no forgiveness.

In my opinion, as a layman, there is too much maudlin sentiment among Christian theologians in holding out hope, at the eleventh hour to lifelong hardened sinners, liars, scandalmongers, murderers and others, promising salvation by simply having them profess to believe, confess and "come to Jesus," forgetting that it is written "no such shall enter the kingdom of God."

Christian theologians are, in my opinion, responsible for much of the world's iniquity. For instance, the promise of pardon gives only encouragement to more iniquity and hence there is more sinning, and more wickedness in Christian lands than in any other.

For wilful sin, I believe, there is no forgiveness. Every wrong like every vice, must have its own punishment, and no one can atone for the sin of another. If so, where would be the principle of divine justice?

The Christian theologian's doctrine of the forgiveness of sin, to my mind, is a delusion and a snare.

Better—far better—have sinners understand that their sin will find them out and that the soul that sinneth—wilfully sinneth—will surely die. DR. R. GREER.

Maywood, Ill.

Spiritualism a Religion?

Of course it is, and the "Alma-Mater" of religions at that. Why? Because its ablest exponents and representatives are those who have graduated and grown old in theology and churches. They are hoary bearded veterans who are dissatisfied with their life-long worship in orthodox creeds, which have taught them only secular, worldly belief, affording no comfort or knowledge of the life beyond. Upon the threshold of eternity they are seeking blindly for light from their loved ones who have gone beyond; at last they turn in desperation, and welcome the OPEN DOOR of Spiritualism, the "only" demonstrative religion which enables one to communicate with the so-called dead, leading one fearlessly and rejoicingly to their spirit home.

How can such sacred power be termed anything but "religion," which means freedom to worship according to the most intelligent dictates of the conscience.

Spiritualists hold no monopoly on the sacred truth of revealing messages from spirit friends. This gift of intercommunion between the two worlds is neither uncanny nor unnatural, and is open to every human being.

If you take Spiritualism out of the Bible and out of the churches, what have you left? Just the same empty SHELL WHICH IS VACATED AFTER THE SPIRIT LEAVES THE BODY, and the same cheerless doctrine with which the churches have fed you during the past centuries.

A powerful factor in our belief is the happy, soulful experience depicted upon the faces of all true Spiritualists. You may enter any other religious organization in the universe, and never see assembled workers for spiritual upliftment who portray their souls in their unrestrained, hopeful and satisfied countenance, which depict no fear of an uncertain future. We know that when we leave this body (die, as church people say,) we enter into a rejuvenated form.

Death is but a journey to another country, and without effort, or baggage, and there is what we have earned while sojourning here.

FREDERIKA GRANGER BELL.
Minneapolis, Minn.

"Evolution of the God and Christ Ideas." By Hudson Tuttle. Price $1.25.

"The Orthodox Hell, Church Creeds and Infant Damnation," by Dr. J. M. Peebles. Dedicated to Preachers, Missionaries and Church Members. Price, 20 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth $1.50.

"The Truthseeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

Announcement.

Mr. Chas. J. Anderson, well known in California, is planning a lecture tour through the Central States and the East, and wishes to correspond with societies desiring his services. Mr. Anderson's lectures deal with the practical application of the Spiritual philosophy and topics of worldwide interest. He also teaches and demonstrates psychometry. Campmeeting engagements desired. Address 201 Jachson street, San Antonio, Texas.

Forest Home Camp.

Forest Home Spiritual camp opens Aug. 2 and closes Aug. 23. It is located at Snowflake, Mich., on the Pierre Marquette Railroad, twenty miles south of Charlevoix and forty miles south of Petoskey, the famous health-giving summer resorts. Forest Home camp is located on the shores of Intermediate Lake. The grounds are covered with a great variety of forest and ornamental trees, and a beautiful locust grove wherein we hold our meetings.

The advantages of Forest Home camp is its invigorating atmosphere, interspersed with the balmy odors of the cedar, spruce and balsam trees. Hay fever patients will find this location very beneficial to their health. Any one in delicate health should bring extra wraps with them for our evenings are cool; no mosquitos or insects to annoy or disturb your rest.

Our amusements are boatriding and fishing. To any one thinking of coming north for their summer outing, I would say, come to Forest Home camp, and you will find spiritual food as well as rest and recreation.

For programs or further particulars correspond with Frank Lesher, president, or Millie Mitchell, secretary, Mancelona, Mich.

Mass Meeting.

The Spiritual Science Society of Rockford, Ill., have arranged to hold a Mass Meeting in their hall Sunday, May 17, 1908. They will be assisted by the Illinois State Spiritualist Association and the Chicago Spiritualists' League. They will have a large number of speakers and mediums with us, and are planning to make this one of the most interesting meetings that has ever been held in that city.

They have arranged to have with them Dr. T. Wilkins, president of the Illinois State Spiritualists' Association, Dr. C. A. Burgess, president of the Chicago Spiritualists' League, and such well known mediums as Mrs. Brunswick, Mrs. Susie Thompson, Mrs. Nora B. Hill, Mrs. Weaver, Mrs. Weinicke. Mrs. Hilbert and Mrs. Schwahn, and possibly others. Three meetings will be held during the day. The morning service at 10:30 will be a general conference meeting, and short addresses will also be given by President Wilkins, Dr. C. A. Burgess, and Mrs. Nora E. Hill. The afternoon meeting will start promptly at 2:30 and Dr. C. A. Burgess will give the opening address, after which messages will follow. The evening meeting will start at 7:30 sharp and Dr. T. Wilkins will give the opening address, and will be followed with messages by the mediums.

Such an array of talent has never been seen or heard before by a Rockford audience. All are cordially invited to attend.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Geo. W. Carpenter of Encinitus, Cal., passed to the higher life April 25th, at the age of 89 years. He was a devout Spiritualist and worker for nearly fifty years, spreading the truth and doing good for the Cause in every way. Rev. Katie Heussmann-Harveston, pastor of Spiritual Temple, conducted the transition services. The brother leaves a wife who is also on the borderland.

Rev. Katie Harveston writes from San Diego, Cal.: "The good work is steadily going on at the Temple here at San Diego; services at 11 a. m., and 8 p. m.; lyceum at 10 a. m. Every Sunday the evening services draw full houses. My spiritual guides are doing a fine work here along the inspirational and message lines. The Cause at San Diego is certainly progressing."

Mrs. Mary E. Manly passed to spirit life at her home in Andover, Ohio, on the afternoon of April 28 after a brief illness; surrounded by her friends she passed peacefully over. A lifelong Spiritualist. We commemorated her transition on May 1. The exercises were beautiful, the attendance large. Beautiful bouquets, buds and blossoms were everywhere in evidence. D. A. Herrick officiated. He touched the hearts of all present; indeed a beautiful lesson for us all, was given by him, one that will bear fruit some day. The singing by the local quartet was worthy of special mention. The songs so appropriate and so beautifully rendered did much to perfume the atmosphere with comfort. JOHN WALLACE.

Ashtabula, Ohio.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50.

Lyceums desiring graded lessons can secure the same at the following prices, from J. L. Mussina, 13 East Third street, Williamsport, Pa.: Single copy, 50 cents per annum, in advance; 13 cents per quarter. In lots of 20 or more copies, each 40 cents, in advance; published weekly.

"Human Personality and Its Survival of Bodily Death." By Frederic W. H. Myers, edited and abridged by his son, Leopold Hamilton Myers. This is an invaluable work on the subject of Spiritualism. Price $3.00.

LYCEUM LESSONS

Lyceum Lessons, issued quarterly by the National Spiritualists' Association, assisted by an able Editorial Committee. Each series contains sixteen pages of Important Helps in the Lyceum or Family. Price, One and one-half cents each, postage prepaid. Address, George W. Kates, 600 Pennsylvania avenue S.-E., Washington, D. C.

THE MANGASARIAN-CRAPSEY DEBATE.

Resolved, That the Jesus of the New Testament is an Historical Personage.

Affirmative, Rev. A. S. Crapsey, D.D., for 25 years rector in the Episcopal church.

Negative, M. M. Mangasarian, lecturer for the Independent Religious Society, Rationalist, Chicago. Price, 25 cents, or five copies for $1.00.



THE PSYCHOGRAPH

OR

Dial Planchette.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?

Do you wish to develop Mediumship?

Do you desire to receive communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address

HUDSON TUTTLE,
Berlin Heights, Ohio.

PROF. W. M. LOCKWOOD'S BOOKS.

The Molecular Hypothesis of Nature and Its Relation to the Philosophy of Spiritualism.—A scientific demonstration of the invisible principles and attributes of nature and Modern Spiritualism A mint of scientific truths as the basis of its phenomena. Price 25 cents.

The Infidelity of Ecclesiasticism—A Menace to American Civilization.—The entire hierarchy of Ecclesiasticism arraigned as infidels for subverting the scientific demonstration of universities and colleges, by substituting the immoral phantoms of the Mosaic Hypothesis. It is a hot shot. Price 25 cents.

Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment.—A concise and masterly review of the historical origin of Reincarnation as an ancient dogma. Its illogical claims and inconsistent assumptions. Its glaring defects and dogmas dissected. Price 25 cents.

The Spiritualism of Nature.—Modern Spiritualism has its basic truths in nature, and is proven not by the bible or any sacred cosmogony, but by an analysis of nature's self-existent principles. Price 15 cents.

Continuity of life a Cosmic Truth.—The greatest book and the greatest truth of any age; a book of 212 pages with several telling scientific illustrations. Continuity of life and the association of spirit realms demonstrated to be in scientific accord with principles of the Co-relation of Force, and the Conservation of Energy. The greatest book ever written in the defence and support of Spiritualism. Price $1.00.

Harmonics of Evolution.—By Florence Huntley. Volume I of the Harmonic Series. Price $2.00. The Philosophy of Individual Life, Based upon Natural Science, as Taught by Modern Masters of the Law.

The Great Psychological Crime.—The Destructive principle of Nature in Individual Life. Edited by Florence Huntley. Volume 2 of the Harmonic Series. Price $2.00.

The Great Work.—The Constructive Principle of Nature in Individual Life. By the Author of The Great Psychological Crime. Vol. 3 of the Harmonic Series. Price $2.00.

The Dream Child.—By Florence Huntley. A Story. Price 75 cents.

WOMAN: A Lecture Delivered to Ladies Only. By Mrs. Dr. Hulburt. On the present status of woman, physically, mentally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 10c.

What All the World's a-Seeking.

RALPH WALDO TRINE.

Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

N.—Q.—I once met with a poem by Nettie Maynard, entitled "To My Mother," and would very much like to know where I can obtain it.

A.—This beautiful poem is said to have been given by spirit influence, through Nettie Maynard, one of the most remarkable mediums. She was the medium through whom Lincoln obtained many messages, and on whom he placed great reliance.

The poem is rare, and I give it entire for the benefit of the readers of The Progressive Thinker.

Three times, dear, the roses have blossomed
And faded our faces between—
Three times o'er your still heart, dear mother,
The grass on your grave has grown green—
And my lips wear the smile I have taught them,
And your name without weeping I speak.
Ah, mother! we learn through time's weary years
What the poor heart may bear and not break.

To-day as I gazed on your picture,
In likeness so faithful and true,
Did you know how my poor heart was weeping,
And how it was calling for you?
Ah! that moment I know the dear angels
Missed you from your own holy place,
For I felt you were bending above me,
And leaving a kiss on my face.

And I heard in the hush of the moment
A sound like the sweep of a wing,
And a note trembled down through the silence
Like music, dear, you used to sing.
While the peace that is given the angels
Seemed wrapping me up in its fold,
Till the clouds of my sorrow were lifted
And their edges were bordered with gold.

When the fingers of twilight are closing
The dim, weary eyes of the day,
And the meek, lowly heads of the flowers
Are bowed in the silence to pray,
Oh! come, then, dear mother, and banish
The dust and the darkness of care,
And tell me a story of heaven,
And tell me you're loving me there.

And now that I've reached the "still river,"
Will you come to me—close by my side?
And lying so helpless with garments
All dusty and worn by the strife,
I am longing to bathe in the river,
In the waves of the River of Life.

And then can I kiss you in heaven,
And tell you how lonely I've been?
And find you the same, with your true, loving heart
Wide open to gather me in?
Alas! I am sometimes impatient,
And I feel but the blow of the rod!
Oh help me and strengthen me, mother,
Till we meet in the "mansions of God!"

* * *

D. W. B.—Q.—I shall be pleased to see your explanation, in The Progressive Thinker, of the following phenomena, which have been a part of my experience in life for many years, in fact all my life, and I am past 70.

At the period or interval between consciousness and unconsciousness, in lapsing into natural sleep, or retiring at night, certain peculiar visions come into my consciousness which are not dreams or like the ordinary dreams of full slumber. These visions take varied, and to me, unexplainable characteristics. Sometimes it is a landscape, but more often the vision takes the form of children at play, faces of men and women, all of whom seem to be entirely unconscious of my presence. A very few of these faces I have recognized, and the landscapes sometimes have familiar details in part. One striking vision was an open plain or prairie with hundreds of cattle grazing and standing in groups, all of the same color—red cattle throughout. Recently the form and face of a friend appeared, which I fully recognized—a person I was well acquainted with forty years ago, who died over thirty years ago. The face and form were quite distinct and easily recognized from memory. These visions or scenes come to me only in or before my first sleep, none appear after waking moments during the night. The second and following drowses never bring them. I shall be glad to read your explanation.

A.—The succession of scenes, etc., coming like an endless panorama before the mortal vision, is not rare. They come before sleep has rested the brain; when it is yet active with the work of the day. The subjective becomes so vivid that it seems real, or objective. This mental state is especially dominant in childhood, and when sent to their beds in darkened rooms, the strange forms which appear before them are mistaken for real. They cry out in fright, and too often instead of receiving sympathy and assurance, are severely reprimanded. Nothing is more cruel or detrimental to the child.

It must be accepted that impressions from spiritual sources often are so strong that they become realistic. Consequently, like all other psychic manifestations there is a blending and it is difficult to draw a sharp line of distinction between the activity of the self and the superior to self.

A mind in a passive state may receive trains of thought, and successions of pictures, as recipient to another impressing mind. It may by its own activity, conjure similar representations. The character of such impressions is the most available means of deciding their origin. If entirely outside the recipient's knowledge, the presumption is in favor an independent source.

* * *

B. M. H.—Q.—If a conductor has assumed entire control of a Lyceum, has he or she not absolute control of selecting leaders or teachers? Can the president of the society overrule the conductor?

A.—All officers, the leaders or teachers, are elected by ballot at an annual session held for that purpose. (See Lyceum Guide, page 154.)

When there is a temporary vacancy, on account of the absence of a leader, then it is the duty of the Guardian as superintendent of the groups to have such vacancies filled.

If your Lyceum is organized on the plan furnished by the Lyceum Guide, it is not the duty of the conductor to temporarily appoint teachers. This falls to the Guardian. The president of the society has absolutely no authority over the Lyceum.

If officers would closely study the constitution as given in the Guide, there would not arise this friction and contention over the functions of the offices, as the duty of each officer is plainly stated.

* * *

Wm. B. O'Neil:—Q.—Where can I obtain a work on telepathy, one treating the subject exhaustively?

A.—There has been no work published distinctively on this subject. The published proceedings of the Psychical Research Society contain many fact and experiments, but these are difficult to obtain.

* * *

D. P. Daniel:—Q.—How can a person be in two places at the same time, and these places thousands of miles apart?

A.—It is not possible for a person to be in two places at the same time. The phenomena alluded to in this question, is that of "double presence," which has perplexed investigators, but with the acceptance of the theory of thought-transference by means of waves in the psychic ether and reception of these waves by sensitiveness of the recipient, becomes in unison with other spiritual manifestations and readily explainable.

It is possible for the independent clairvoyant, in spirit, to visit distant localities and persons, and if the latter are sufficiently sensitive, they will recognize the clairvoyant's presence, precisely as they would that of a spirit.

Thought may be so vividly projected as to be received by the recipient, as objective, and thus transformed into a real object for the time. The spirit nor physical body can be in two places at the same time.

ARCANA OF SPIRITUALISM.

For some time I have been unable to fill orders for the **ARCANA OF SPIRITUALISM**, as the edition was all sold. I have now received from the binders the fifth edition, and am able to fill the orders of the friends who have kindly waited the delayed publication. I am obliged to them all for their patience as well as orders. I can now supply the book by return mail, at the same price, $1.25, with 10 cents added for postage.

I am not able yet to say when the **ARCANA OF NATURE** will be ready probably during the coming summer. A great many will be able to read this book at the libraries without purchasing, as the generous interest of a gentleman in New York will place 2,000 copies with these institutions. It is to be published simultaneously in London and New York. The Spiritual public will be supplied by the writer with a special edition. I am not able to state the price, but it will be made as low as cost will admit. Those who desire the book will confer a favor by sending me their addresses—not the price—and they will then receive the book immediately after it is ready, and I will at least discount the postage.

THE ARCANA OF NATURE was one of the first purely Spiritual books published—almost 50 years ago—and the demand for its republication evidences its intrinsic value. Its scientific statements are yet new and fresh, and just being reached by the scientists.

COMMON SENSE RELIGION.

I do not know from whence I came,
But find myself to-day
An old man, floating down the stream
Of life and destiny.

I am cognizant of the fact,
Evil and good exist;
I have the power to choose the good,
Evil I can resist.

Virtue and truth go hand in hand,
And elevate the soul;
Pleading a bleeding sacrifice
Leaves evil in control.

An angry God does not exist,
Such teaching is absurd;
Man is responsible if sane
For every act and word.

This preaching "Jesus paid it all"
Has filled the world with crime;
The biggest rogues on earth to-day
Will plead this every time.

But there is light that don't deceive,
And none need go astray;
The soul that seeks is sure to find
The truer and better way.

Break off sinning, love righteousness,
Do as you'd be done by;
Profession don't cut any ice,
But it does help to pray.

H. E. POMEROY.

Mazon, Ill.

"Man Visible and Invisible." By C. W. Leadbeater. It contains 22 colored Illustrations of the Aura of the Human Body as seen by a Clairvoyant. Price $2.50.

EDUCATE FOR THE WORK

Let Us Raise the Standard of Our Rostrum Work.

Spiritualism has had much to contend with in its growth from its inception, and nothing has held it back from that degree of progress that is its due as a truth, and as a thing everyone had previously sought—the knowledge of a future—more than the lack of educational inspiration.

Had it been born in the Methodist Church all other denominations would have been green with envy and jealousy, and no doubt it would have been fought more energetically than it was.

It came through the doorway of innocent childhood, and even though the trend of blind faith was in the direction of immorality, Christianity decried it and called it the work of the Devil. In the Church it would have been the work of God. So they fought this silent message that was to prove their own assertion of immortality, the thing they professed to believe, and sought to prove by a record of the dead past. They would not accept a live proof, for fear its truth might tear down its rickety structure and sweep the earth of its ignorance and superstition. Their fear has proven a prophecy, and that truth goes serenely marching on.

But the angel world is a natural world and from that sphere of justice and impartiality, from that realm of intelligence and silent power, manifestations are coming to the Atheist, to the Agnostic, to the Catholic and the Protestant; yea, to the thoughtless girl and boy to prove this truth without regard to organizations of any sort.

Therefore, as these phenomena are not our own, and as we cannot in our human greed corner them, we must continue to accept the advice of those higher intelligences and endeavor to make conditions better and more inviting for those teachers who would aid us by giving them clean, moral, truthful and intellectual channels through which to expound their sacred knowledge, their beautiful code of ethics, their divine truth of eternal progress and unfoldment.

It need not be told as a matter of news that at last Spiritualism—organized Spiritualism has established an institution of learning where thinking, aspiring minds can be guided, through channels of instruction, into the intellectual, the psychical, the historical and the oratorical work that are so much needed at the present stage of Spiritualism's progress, and as the old wheel horses retire to their spirit homes, will be still more greatly needed.

In fact, children and adult Spiritualists can now be fitted directly into the field work at the Morris Pratt Institute, at Whitewater, Wis.

Now, with this preface, the writer has a double proposition to make to the Spiritualists of Illinois, viz:

1. If there is a young lady or gentleman, with a fairly good education, who truly aspires to the work of a speaker, here in this State, and who has some means accumulated or awaiting him or her for that purpose, and will write to Mrs. A. J. Weaver of Whitewater, assistant secretary of the Morris Pratt Institute, or to Mrs. Cora L. V. Richmond, secretary, of this City, a way can be found clear, at a light expense, to take a through course, and information will be furnished relative thereto.

2. If every Spiritualist in the State will send a small sum to the educational fund of the treasury of the Illinois State Spiritualists' Association, (through its Secretary, Miss Eugenia Roubie, 4567 E. 62nd st, Chicago), say from $1 to $5 or more, if it can be spared, some aspiring persons, too poor to take the course, can be sent each year.

A collection of $70 was taken up at the 1907 convention to go towards paying a student's tuition, and remains in that special fund still, and would be applied to that purpose, if the right aspirant comes forward for the next term of school, from this state.

Now let us swell this fund by donations. I am authorized to state that the Secretary of the State Association will start the movement with a $5.00 donation, and the writer hereof will agree to pay the same amount annually. Who will send a like or greater amount?

This is a move that will never be regretted. Write to Whitewater for explanatory literature, and begin at once to do something for a higher Spiritualism. Give an occasional public circle, dear medium, and let us advance the educational, the moral, the religious, the spiritual side along with the phenomenal. Now don't wait to count your money. As soon as you read this, go and get a draft, postal note or express money order, and begin to ease your conscience and lift some poor, aspiring boy or girl to that beautiful altitude of a competent worker in the Cause you love.

A pull altogether will do this with such ease that no one will feel the strain, and no one feel the poorer at the end of the year.

This plea is not from the president of the State Association in an official capacity, but from a Spiritualist who has been in the watchtower of the Cause for years taking observations of the victories gained and the failures met with, and can truly sense the present need of an uplift in the direction of more light; more education; more moral courage, and a higher regard for the sacred side of the Spiritualistic movement. Let us now begin to act in this direction and save to our Cause all that is high and holy in the knowledge of spirit return.

Send in your donations; organize for that special purpose, and get a hustle the like of which has never been known, and give Spiritualism a push to the front.

DR. T. WILKINS.

"Continuity of Life a Cosmic Truth." A powerful argument along scientific lines. By Prof. W. M. Lockwood. Price $1.00.

"In the World Celestial." A Spiritual Romance. By Dr. T. A. Bland. Price $1.00.

"The Other Side of Death." Treating of Life, Death and Immortality. By C. W. Leadbeater. Price $1.50.

"Some Glimpses of Occultism, Ancient and Modern." By C. W. Leadbeater. Price $1.50.

"Psychic Light, or Continuity of Law and Life." By Maud Lord Drake. Price $1.50.

"Influence of the Zodiac Upon Human Life." By Eleanor Kirk. Price $1.00.

"AUTO DA FE."

At Lisbon, Nov. 1, 1755.—An Incident of the Great Earthquake.

The sun o'er the Sierras crept,
And dazzled their white peaks, that slept
Forever in the sky.
The wakened Tagus blinked and gleamed,
And danced, as now the sunlight streamed
Upon its waters, that had dreamed
Within the shadows nigh.

The massive, frowning temples wear
A weirdy gaunt and hostile air
To the clairvoyant view;
And o'en the awkward hovels strain
Awry, and stare; a wretched train!
Adown the street and back again,
Like some o'er-drunken crew.

The city's thronging populace,
That fills its streets with eager pace,
(With looks expectant on each face),
Swells to'rd the frowning wall
Of the old prison, dark and drear,
That limns its gloomy shadows near;
Where dungeoned hopes have died, and fear
And horror spread their pall.

Hark, the bells' the signal's given,
And back the massive bolts are driven;—
The doors are opened wide.
Out pours the guard, with pike and spear!
The people, standing dumbly near,
Are rudely thrust aside.
Now come the priests, in nowing dress,
With cross, and chant, and righteousness,
And fierce and 'vengeful pride.

Behind the helpless captives came;
Their bodies doomed to death by flame;
Their tender feet unshod.
To priest they scorned to bend the knee;
Denied "INFALLIBILITY;"
And, 'spite of Romish Pope's decree,
According to their conscience, free,
They dared to worship God!

Old men, with whitened locks of hair,
And sturdy youths were marching there,
With virgin maidens, young and fair,
And mothers, bowed by weight of care,
All in the doom-ed throng!
A holy calm within each face,
One instant awes the populace,
That stares, while shrinking back apace,
To watch them move along.

One walks amid that Spartan band;
That sweetest maid in all the land!
With soft, expressive eyes.
Why goes SHE to the martyr's fire,
Where Hate hath lit the fun'ral pyre,
Whose flames shall blot the sky?
O, God! hast Thou no power to save
This maiden, tender—yet so brave!
Too beautiful to die?

An anxious glance around she throws
For some one whom her fond heart knows
Beyond all other men.
He promised her; he'd come and press
Her in his arms; in dast'ardness,
And share her awful wretchedness,
Beyond all human ken.

The "square" is gained; the victims bound
Among the fagots heaped around!
Why hast thy lover fled?
A priest, with crucifix in hand,
Before the maiden takes his stand;
His heart by slight compassion fanned—
Or is it lust instead?

"Repent thy sin 'gainst Church!" he cried;
Then moving closer to her side,
Bent down and whispered low:
"Retract, fair maiden, ere too late!
And I will save thee from thy fate,
And give thee weal for woe."
"No, no!" she cried; "thy Church of hate
Is but of Hell the outer gate,
Through which I ne'er shall go!"
"Then die!" he hissed with closing teeth;
Then motioned, and the fagots 'neath
The maiden were aglow.

But hark! A rumbling sound is heard!
The dull Earth moves, and trees are stirred!
Gaunt fear reigns over all!
A mighty wave o'erleaps the shore,
And quenches with an awful roar,
Those flames of wrath, that nevermore
Shall hosts of Heav'n appall.

Another shock—and crash on crash!
Huge buildings lie a shapeless mass
Of ruin all around!
The terror-stricken priests have fled;
The horde, by wild confusion led;
The maimed, the dying with the dead
Are trampled o'er the ground.

As if endowed with unseen wings,
A youth toward the maiden springs,
And parts the cruel rope.
"O, Carlos! thou hast come!" she cries;
Then, faint within his arms she lies;
Closed are her dark and lovely eyes,
As Carlos whispers "HOPE!"

Then, swifter than the Arab's steed,
Away, away his strong limbs speed
Toward the boundless Main,
To safely sail its waters o'er,
And reach old England's kinder shore,
To dwell in peace forevermore,
Beyond the harm of Spain.

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EARTHLY LIFE ALL A DREAM, SAYS TOLSTOI.

Great Russian Says Death Is Merely the Awakening to Realities.—Welcomes Next Life.—Slumber Begins With Birth and in Hereafter Neighborly Love Is Not Theory.

(Special to the Post-Dispatch, St. Louis, Mo.)

Paris, France.—The Matin publishes a strange article from Tolstoi on the problem of the next world. The great Russian writes:

"I am waiting for quite another happiness; already it approaches.

"We live dreams with almost the same intensity as we do reality. Pascal, I believe, says that if we could see ourselves in dreams and were always in that condition we would consider dreams the reality, reality the dreams. That is not altogether exact, for reality is more true than dreams.

"All of our life from birth to death is fraught with dreams. Is it not also a dream which we take for reality? Are we not certain of its reality simply because we do not know another life, more real?

"Not only do I believe that, but I am convinced it is the sole reason of the certitude that earthly life is one of dreams and of another life more real and on to infinity, until we reach that last life which is the life of God.

"Birth and our first ideas on earth may be considered the beginning of slumber and all terrestrial life makes our total slumber. Death is the awakening of the sleeper. In the present dream there is an appearance of love of our neighbor, but in the life to which we are going, that love is not simply an aspiration but a reality.

"I do not amuse myself by imagining this theory. I believe with all my soul what I say. I feel and I know with certainty that in dying, I shall be happy, that then I shall enter a world more real."

TOLSTOI'S VIEW IS RIGHT, SAYS THEOSOPHIST LEADER.

Russian Savant's Theory on Life and Death Find Echo in Beliefs of Van Hook.

St. Waller Van Hook, general secretary of the American Theosophical Society, Chicago, has written for the Post-Dispatch his views on Count Tolstoi's utterances on life and death. In reply to a friend's congratulations on his birthday, Tolstoi wrote:

"Our earthly life is one of dreams of another and more real life, and that other life is a dream of yet another, and so on ad infinitum, even to the last life, the life of God.

"Death in youth, is as when a man is awakened before he has slept full measure. Death in old age, is as when a man wakes of his own accord after a good sleep. Suicide is as a nightmare which a man banishes by remembering that he is asleep. He makes an effort and awakes."

Dr. Van Hook writes:

"It is gratifying to learn that Count Tolstoi so clearly recognized the continuity of life, of consciousness beyond death, and that he sees the joy and glory of release from the bondage of the flesh. The soul of a true man leaving the physical body leaps triumphant into the broader, freer consciousness, life and action of the higher state.

Suicide is Shirking Duty.

"There is no hell but the hell of ignorance of the law of universal evolution and the discord of running counter to that law. The suicide is unfortunate to the last degree in his ignorance, for he enters the higher state of consciousness only to learn his error in trying to evade the just law which laid burdens of suffering on him in earth life in order that he might learn certain needed lessons. Awakening to the new form of consciousness he instantly sees his error and for long is filled with remorse that he has played the truant and lost his golden school day.

"The life beyond the grave is indeed more real than this—a long step toward absolute union with God's consciousness, which is the only permanent and perfect reality. To choose death by suicide is a sad shirking of duty. To die in youth or middle age is, indeed, to awaken the more glorious, fuller, more joyous life. To die in old age is, if anything, a great relief, since the worn old body has as a rule long ceased to act for its wearer as a suitable medium of expression and vehicle of action.

"Such a splendid being as Tolstoi will speedily enter into a high state of consciousness after death, communing with many of the mighty sages and philosophers who have gone before, and he will, long hence, return to another earth life, in a new body, provided with fuller counsels, richer wisdom and enlarged powers, to delight and teach and lead mankind more gloriously than he has in his life.

"Bon voyage, brave and great Tolstoi."

Transition of a Noble Man.

Thursday, April 23, 1908, Cyrenius W. Judd, of Tounville, Pa., graduated from this world of physical sense to the superior sphere beyond the "Great Divide." He was one of the noblest and best of men. A Spiritualist for fifty years, his life was a talisman and testimony for the cause. Born Sept. 6, 1826, he has given many years to the world, all of which added to the betterment of society. Married to Emily Lowe, July 4, 1858, they were contemplating a family reunion on the fiftieth anniversary of their marriage, next fourth of July. Mrs. Judd is a sister of Mrs. E. L. Watson, the ever popular inspirational orator of California; and the remarkable talent that characterizes the whole of the large family, is fully represented in Mrs. Emily Judd.

The Judds and Lowes are striking examples of superior moral character, intellectual acumen, and spiritual virtues. A large attendance at the funeral—conducted by the writer—Sunday, April 26, attested the loving esteem in which the family is held by the general public. The gospel of Spiritualism comforts his beloved companion; but the change covers her earth life with a heavy shadow of pain. The Grange, of which he was an honored member, conducted the service at the grave. All who knew him bless his memory. To me he was a brother much loved.

LYMAN C. HOWE.

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THE AGE OF REASON.

Psychic Science Claims That the Gradual Effect of Liberal and Scientific Thought Upon the Human Brain is the Formation and Growth of New Brain Cells That Soon Become Susceptible to the Influx of Kindred Thought.

To the Editor: The present age history will bear out the statement that man is rapidly advancing in the scale of spiritual growth; he is growbetter and wiser. This country is being swept by a wave of righteousness that will bear fruit and lead to the nation's spiritual advancement. Temperance in all things is the slogan of the present-day reformer. What does it all mean? What is the cause of this general awakening of the nation's conscience? Is it the effect of religious teachings of the old school, or must we attribute this phenomenal assertion of man's higher being to the teachings of advanced and liberal thought in science and religion?

The almost universal and spontaneous quickening of man's higher faculties seem to indicate that modern scientific research and new thought teachings that appeal strongly to individualism are to be the agents of a great reformatory movement that may eclipse in its far-reaching effects any human agency for man's spiritual and intellectual advancement ever undertaken in the world's history.

Psychic science claims that the gradual effect of liberal and scientific thought upon the human brain is the formation and growth of new brain cells that soon become susceptible to the influx of kindred thought. The soul of man—the ego—is the builder and master of its body; it shapes and molds its atomic structure unconsciously in accordance with its thought. The time is at hand when man will become conscious of this mighty power that is akin to the Infinite. The proper and legitimate use of it, will give him perfect mastery of himself and his body.

The tremendous effect of such a transformation upon the spiritual and physical development of the race can hardly be estimated at this time; it would surpass the fondest hopes of those who are now laboring for the uplifting of humanity. Mankind is living in a realm of thought of illimitable expanse, governed by the law of vibration, attraction and repulsion. There are no barriers between this world and the spiritual world. The current of thought waves is electrical in nature; it is a force and unlimited as to distance. The law of thought transference and telepathy has been abundantly demonstrated and it seems logical and in accordance with natural law that its operation should extend to the unseen realm—the spiritual world. We are constantly dwelling in a maze of thought waves that embraces the seen and unseen worlds. One may form his own conclusions as to the effect of intelligently directed thought waves from the spirit realm upon the human brain in this world. The possibilities are immense; they are not speculations of an imaginary mind, nor are they vagaries of a disordered brain. They are living problems that confront mankind.

The mere reference to an intimate relationship of the two worlds, based upon the indisputable law of vibratory action of thought force and its resultant effect upon sensitive human brains opens up a mental vista that may well amaze the most skeptical student of modern science. The persistent efforts of psychic research will finally establish a union of science and religion upon the altar of reason, the pinnacle of faith in that infinite wisdom that governs human life from its first entrance into earth-life conditions, its trying experiences along life's narrow pathway and its final passing into spirit life—an unbroken chain of continuous, progressive growth. It is only reasonable to suppose that God, in his infinite love and wisdom, has made it possible for man to continue his progressive growth in spirit life, unhampered by material limitations. In this age of reason human minds are led more readily by appeals to their intelligence than by adherence to all time dogmas and doctrines that have outlived their age of human origin. God's laws never change, and if man follows them as his guide it will safely bring him that peace "that passeth all understanding."

HENRY SCHARFFETTER.

Baltimore, Md.

Transition of Geo. H. Brooks' Mother.

At the home of my sister, Mrs. F. A. Sherman, at Oak Park, Ill, my dear mother passed to spirit life aged 89 years, 6 months and 3 days. For fifty-four years my dear mother has been separated from her companion, and what a glorious reception it must have been when at last they met, as well as her two sons and one daughter who passed away many years ago. Mother passed away most beautifully; you could not tell when the soul left the body, and after her going there was the most beautiful, peaceful influence that filled the entire home and rested upon us all, as a divine benediction, and it remained long after the home was once more quiet. I went to help care for mother, as soon as I could, went Monday, the 27th, and was in hopes mother would recognize me, but she never did.

I know it is best she is released from earth, to go on and be with father and the many dear ones there, yet I find her going has been most hard to bear. She was a true, noble mother, and she filled her mission in the highest and truest sense. There are left behind one daughter, two sons and one sister. Mother was a pronounced Universalist, coming from a stock that were among the very first to advocate Universalism. The funeral was held Sunday the 3rd, at my sister's and my sister took the remains back to Munnsville, Madison Co., N. Y., where her form was buried.

Mother has gone. God bless her, she is free to dwell in a land free from the sorrows of earth. The soul life is made richer by her going. Earth was blessed by as true and devoted a mother as ever came to earth.

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List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have first-class speakers and mediums, For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wonewoc, Wis., Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Brady, Ohio.

The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.

The Winfield Camp opens July 18 and closes July 28. Mrs. L. H. Bellman, of Winfield, president; Mrs. Willa Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp.

The Etna Spiritualist camp-meeting will open August 26 and close Sept. 6. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monron, Maine.

Etna, Washington, Camp.

The fourth annual camp of Etna, Clark county, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Ocean Grove Grove Camp, Mass.

Ocean Grove Camp, Harwich port, Mass., opens July 12 and closes July 26, 1908.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Mt. Pleasant Park, Clinton, Ia.

Opens July 26 and closes August 23. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Chesterfield Camp.

Begins July 23 and ends August 30. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Forest Home Camp, Mich.

Opens Aug. 2 and closes Aug. 23. For programs or further particulars, address Frank Lesher, president, or Millie Mitchell, secretary, Mancelona, Mich.

New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further information address the secretary, F. E. Dunton, 358 15th street, Eugene, Ore.

Madison, Maine, Camp.

The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington.

Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washington.

Sunapee Lake Camp, N. H.

SunnapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August — and closes September —. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscot, Mass., every Sunday, beginning June —, and closing September —. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28 Cabot street, Salem.

Delphos (Kansas) Camp.

Opens August —, closing on the —th. Address all communications to T. D. Rice, secretary, Delphos, Kan.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake Mich., opens July —, extending until August —. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July —.

Vicksburg, Mich., Camp.

Vicksburg Camp, Mich., opens July — and closes August —. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.
dress each of the above at Queen City Park, Vt.

Ottawa, Kan., Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August — to —, inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. Mary Cook-Pearson, secretary Spring Hill, Kansas.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July —, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

Temple Heights Camp, Me.

Temple Heights Spiritualist Camp-meeting commences August — and ends August —. For full particulars address A. D. Champney, secretary, Rockport, Me.

Verona Park Camp, Me.

The Verona Park Camp-meeting Me., will open August — and close September —. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Central New York Camp.

Located at Freeville, commences July — and closes August —. B. L. Robinson, McLean N. Y., secretary; W. K. Kelsey, president, Cortland, N. Y.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July — and closes August —, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Pine Grove, Niantic, Ct.

Camp meeting commences there July — and continues through the month of August.

Haslett Park, Mich.

Commences August — and continues to September —. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Queen City Park Camp, Vt.

Queen City Park Camp, South Burlington, Vt., commences July —, and ends September —. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president; Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens ad-

Unity Camp, Mass.

Opens on Sunday, June — and continues every Sunday until the last of September.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August — to September —, 1908.

GEO. E. LYON, Sec'y.
1974½ E First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-second annual meeting, July —, and closes August —. For full programs address the Secretary, Onset, Mass.

HUSTLING FOR A RECORD.

Lily Dale Assembly Making Many Improvements.—List of Appointments and Concessions.

It has been many years since the management at Lily Dale has undertaken such improvements as they have arranged to make this season. The Assembly has purchased the Sunflower building, and it is being remodeled, half into commodious quarters for the Ladies' Auxiliary, and the other half into finely equipped public flush toilets and lavatories. The Octagon building is being remodeled and will be used by Professor Sheehan as a school of vocal music. The bowling alleys are to be redressed and be put in first-class condition. New billiard and pool tables are to be put on the second floor, and the electric lighting rearranged. The building will be painted, the lawn tennis court improved and many improvements made to add to the pleasure of those who enjoy sports. Much money is to be spent in numerous improvements, beautification of the grounds, etc.

The following appointments and concessions have been made:

Chairman, John T. Lillie; superintendent, W. O. Hall; gate keeper, O. H. Maxham; superintendent of Lyceum, Mrs. Amelia Peterson; librarian, Miss Lucy A. Greene; manager of bowling alleys, Jean L. Reed; pianist, Miss Helen Smith; draying, C. D. Greenemeyer; Maplewood hotel, Dayton & Turner; milk, Benj. Luce; meat market, C. A. Waite; store, Frank Fuller; store, A. S. Dayton; pagoda, Mrs. Eveline Bach; pop corn, Mrs. Amelia Klock; boats, S. J. Richardson; engineer, A. H. Winchester; electrician, C. Payne; barber, E. Lawson; ladies shampooing and manicuring, Mrs. E. Lawson; lunch room, Senor Green.

Balance of appointments not yet given out.

MRS. JEAN L. REED,
Secretary.

Lily Valley, N. Y.

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A Spirit Message From Mahomet, Given Through the Mediumship of Libbie Ziegler, Denver, Col.

Ancient voices are being heard from the spirit side of life in your day and age, warning the children of your plane of life to be up and doing the work that has been given to them to accomplish. There should be high progression on your side of life, just the same as on our side. If more of the children of your plane would seek to blot out the sufferings of the children who carry on the work, how much easier would be the progression of all. Look at the improvements of the age in which you live, and then look at those of my time, on your plane; then would it not be easier for you to take up the yoke of the spirit and aid your fellow man into the high and supreme thought that would lead you unto a most perfect day?

There will be many powers that will rule your planes, but the supreme and all-wise power that should rule, is the great power of spiritual truth, and the time draws nigh when your earth will be one of love and life, one in which the spirit will rule and will make all men equal in thought, soul and power.

The spirit on the spirit plane does his or her duty with a love of doing that which is right, not for the praise it gets, but for the aid and advancement it can give others. Be warned of aiding others to receive reward, for the God of Spirits is the rewarder of all men and giver of all perfect gifts.

The spirit realm from which I come is a land of perfection, knowing no rule except love and the great power of spirit progression. The God's principle and love are one, and the gates to our spheres are faith, trust and obedience. LIGHT is furnished by the auras of our spirits which make our city a place of radiance, equaled by naught but the brightest sun-rays. Our simple love of aiding others on your side of life, as well as of those who know not how to progress their souls from the dark spheres, animates us and fills us with joy in progressing humanity.

How fleeting are the shadows of your plane with its everyday toil, compared to the great peace and rest that are awaiting the faithful ones who do their work with patience and meekness, having no thought of reward, for the less you think of self, the greater numbers can be saved to bless you and make your earth burdens lighter, for by thinking, speaking and acting as if you were working hand in hand with God, do you find the work easier and life more progressive.

Many question the power of spirit, but those who question us on your side, and believe us not, will see the time when they are spirits and be questioned in like manner by the earth children. Believe you in the Cosmic principle of God in His all-wise and infinite power, and then you will cease to doubt that He sends His messengers to you. Would He in any light strain, send you deceptive messages? Would a ruler, high in authority on your planes, who had no good reason whatever, try to deceive His children? If the children of your earth, who receive spirit messages, and who become impatient because they do not see results come the minute they are desired, will seek by prayer to make yourselves fit companions for the spirit, you will always find that the messages will come to you according to your spirit unfoldment. Sometimes they miss the exact time fulfillment, but you soon see that the spirit is Truth forever in the realm of spirit.

On a previous occasion Mahomet gave us the following, which he desires to be added:

I am going to give you just a short address to simplify things to your minds and show you the beginning of God's great work! God, the Infinite Father, knows and loves us all. He reaches out His right hand, not only to one but to all. The poorest of His children, as men count possessions, are the richest in His sight in the kingdom of heaven. Those of you who sow and work and seem not to reap, do reap in spirit, wonderful results. The homes of the spirits are not governed by rulers, but by God, the Father. You govern your own spirit home by your thoughts and the conditions which you form around yourself. The spirit of God worketh wonders and worketh in mystery; it bringeth forth many things, and as you sow, so shall you reap, saith the Lord of Hosts. Watch ye well, speak kindly to one another, think ye first of the kingdom of God, and all things will be unto you perfect.

The perfection of God is the perfection of spirit. Find ye the holy spirit within yourself, and God, the loving Father, bringeth those you love before you, not as they were, but as they are in spirit, faithful even unto death. The Reaper, the king of hosts, sends forth his messengers and calls this one and that one home, because the spirit seeks to cling to the body. Decay being there, God sees fit to release the spirit and bring it home to progress therein to the glory of His most high name.

(Mahomet, through the hand of Libbie Ziegler, Denver, Col.)

THE RELIGIOUS QUESTION.

This Writer Insists Spiritualism Is Not a Religion.

What religion really is continues to be discussed in your columns from various standpoints, and the most far-fetched ideas are connected with it in an effort to show it is something good, and everybody must have it to be normal in their makeup and happy in living.

Such ideas find no stopping-place in my mind, and no more desire exists for religion in any form than for brain-bondage and thought-restrictions by some other means of producing such results. I want freedom to think naturally but when a man connects himself with any kind of religion as defined by the dictionaries, and there is where we must go for the meaning of words if we are to understand each other and talk rationally,—he puts restrictions on his "thinker" and becomes more or less the slave of fear. As all religions, which the world recognizes as religions and speaks of as such, have a God on which to rest, we find religious people trying to discover what this god wants them to do, and what kind of worship is the most pleasing to him.

Religion connects men with some kind of a God, and is ever trying to define what those relations are; but as gods are nothing but creations of the imagination, religious duties when summed up correctly are simply what priestcraft—which outlines them for the masses, thinks and says they are.

Cut out the Gods, and you can dispense with real religion as readily as a man going from Chicago to the equator could there discard his overcoat.

The world would never have been cursed with Gods trying to control men's thoughts and actions or any kind of religion, had the human intellect always been where we see it to-day in the highest form in men of great scientific attainments. Those things and ideas owe their origin to the infancy of the race when mental faculties were undeveloped, and to cherish and perpetuate them now is to reveal a desire to look backward instead of forward; to be the slave of other men's ideas when they knew nothing comparatively with what is known to-day, and may yet be learned if faces are kept toward the rising sun.

It is one thing to call Spiritualism a religion, and another to prove it. A pretty good proof that it is a religion will be forthcoming when its buildings, devoted to Sunday services are exempt from taxation in those states that so favor real religious organizations. No state nor our national government, looks upon Spiritualism as being a religion; and the only claim that it is comes from the reactionary portion of Spiritualists who are so much in love with the word they cannot bear to discard it.

Spiritualism is no more a religion as defined by standard dictionaries which regulate the use of words, than is the platform of the democratic party, for it has no more to do with Gods, upon which all religions rest.

Spiritualism claims to connect the spirits of the dead mortals with live ones, and to demonstrate that death is not the end of human consciousness. Its mission is to establish the fact if possible, and to reveal the folly of accepting religious beliefs that fill the mind with fear and terror. Its work was along those lines when it burst upon the world 60 years ago, and it did more to dissipate the horrors of the Christian religion than any movement that has set thought in motion since that senseless superstition had birth nearly 2000 years ago. And to the pioneers in the movement who tried to dissipate the doctrine of hell fire and damnation so generally accepted and believed in 1848, and to rescue the human mind from the thraldom of priestcraft—another name for religion—I doff my hat with respect and approval, but for those who are now trying to make of Spiritualism a religion, and to connect it with an infinite God which finite minds cannot comprehend, if such a god could possibly exist, I have nothing but censure and contempt, for it is a backward step that will affect humanity in its efforts to progress, and get rid of all religions, which have no excuse for being now the gods are dead.

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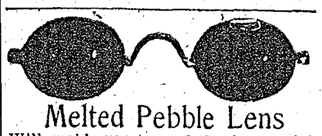
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Another Object Lesson.

WHISKEY, MEDIUMSHIP AND DECEPTION COMBINED IN ONE MEDIUM TO DECEIVE THE INSATIATE GULLIBLES.

Fake Medium Has Easy Graft in a Seance With the Gullible.—Discovers a Lost Art in the Treatment of Minerals With Chemicals.—Locates "Color," But It Has Stamp of Government Upon Its Face. Not Found on Desert Wastes But in the Pockets of His Dupes.—Spirit Return Mixed With Deception.

To the Editor: The enclosed article from The Sun of San Bernardino, Cal., of May 3, explains itself. Tabor, who is a "delicate looking little chap," weighing about 125 pounds, awakened sympathy by his appearance, and by the fact that he would not accept any money at seances where no results were forthcoming, and they were quite numerous. However, he was given a "test" by members of the local socieety here, and after waiting for an hour without any demonstrations whatever, things began to happen during the second hour. The trumpet was moved and tapped several people upon the hands; the guitar moved and was played upon. Tabor sat at one end of a long narrow table, and the guitar was at the extreme other end. Reliable persons had hold of Tabor's two hands. No person could have been concealed in the room, and the two doors were locked. One door opened into the public hallway of the hotel and the other into an adjoining room, but this second door was also fastened with a screw driven into the crack between the door and the jam.

So you see how he won our confidence and pretending to be sickly diverted attention from his real purpose.

Tabor is about 5 feet, 8 inches high, has dark hair, which he parts in the middle, brown eyes, a sallow complexion and clean shaven face. His wife is short, and weighs about 160 pounds. Tabor drinks nearly a quart of whiskey every day, and smokes innumerable cigarettes. His chief guide is a negress, and he speaks with a Southern accent.

His case is now up before the prosecuting attorney of this city.

SECRETARY.

San Bernardino, Cal.

W. R. Taber, where art thou?

More than one good Spiritualist of this section is asking the question, impelled by the knowledge that Taber is about the smoothest article in his line who has come this way in many a long year. Few Spiritualists escaped his control, and all who placed faith in him are to-day minus considerable of their good money. In fact the statement is made that the wily rascal got away with many hundreds of dollars.

Located Case.

Taber's supreme graft was to pretend to locate a deposit of wondrous metal, having the appearance of copper, only blazing bright like the sun, light as aluminum, hard as steel, and would not tarnish. "It's the lost art that I have found," exclaimed Taber to his credulous dupes, and they poured out their money like water at his behest.

Taber came to this locality, presumably from Los Angeles, two months ago. He took apartments at the Westminster, and a few days later his wife joined him. He hung out a card as a medium, and took membership with the local Spiritualist society. At first he posed as a developing medium. One victim states that he had the power of dematerializing, and offered to develop her along such lines, and only take pay when she was satisfied with the results. She bit, and paid him $50 for chemicals necessary in the development.

"He would come to the house about once a week," stated the subject. "We pulled down the shades, lighted a ruby lantern, and he would swing a censer burning the chemicals. The aroma was stifling, but so sweet. All the spices of the famed Isle of Spice could not be more so.

"He had a yellow streak or I would have become possessed of full dematerializing powers. I am convinced of this by what little experience I had. Please don't mention my name, for the world laughs at such things. But he was crooked, his own power was stunted, and money, money, was all he could think about, talk about or see. After you placed yourself in his keeping he squeezed you for every dollar you could get."

Strong on Mines.

Many local Spiritualists were taken in by this game, and becoming established Taber then branched out as the discoverer of a wondrous mine. D. R. Davis, of 666 Sixth street, was one of the first he approached on this subject. To him Taber described the nature of the metal, told of somewhere in the Scriptures, and seemed greatly excited when he made his first discovery. This was first made in Cajon Pass, about forty miles from a ranch house. The "precious" mineral was formally located in Davis' name, but Taber abandoned it, claiming the ledge was too public. He therefore took up another location on a ridge of the hills north of town, between C and D streets.

Taber grew more and more enthusiastic. He claimed to have reduced the ores by a mysterious process, known to him through his power of divination, and finally informed his victim that there were fortunes in it for all. Pitifully easy were the Spiritualists to stumble into the trap, and swallow the bait he had so skillfully spread before them. His declaration was that he had secured a wealthy capitalist to put money in the mine.

Syndicate to Buy Mine.

Finally a syndicate was to buy the property, and about Wednesday, April 13, Taber showed what he declared was a telegram which he had received from Los Angeles. It was signed merely "H. L." and asked him to hold onto the property, as the capitalists would come across by April 20. So that was the date set for the closing of the deal. This "telegram" was written with a typewriter on a Western Union blank, but it was the "sending" instead of "receiving" blank, though this was not noticed by those to whom the "message" was shown.

According to Taber's declaration the capitalists represented by "H. L." were to deposit the sum of $10,000 cash on April 20, to bind the deal. This money was to be distributed among those who had been taken into the deal, including Davis, the other payments were to follow, until the total of $250,000 had been paid, when title would pass to the purchasers, but Davis, Taber and others would then be on velvet.

Davis, who is one of the most faithful believers in Spiritualism in this city, dug up to the tune of $150. A widow residing at Highland handed over $200; and numerous other men and women contributed sums ranging over $50 to $100, and one old lady, who has been a Spiritualist almost all her life, was about to mortgage her home and turn over $1,000, but she fell ill the day before the mortgage was to be executed, and took this as an omen that she had sufficient of this world's goods, and so religiously turned against the scheme.

Confidence Inspired.

Taber explained that the man who sent the alleged telegram was Howard Longley, son of a wealthy and prominent family of Washington, D. C. The telegram inspired confidence, but, when, two days later, the wife of Taber took her departure from town, the victims commenced to have an awakening suspicion that all was not as it should be. Two days after that, at 10 o'clock at night, Taber telephoned to Davis, telling him that he was going to the train in hope of meeting a man, but if he failed to be there that Taber would have to take a run out on the desert, about 18 miles north of Barstow.

This increased suspicion. Taber had taken Davis to his room at the Westminster and requested him to remain there until he returned from the desert. And Davis waited, suspicious, yet willing to give the man a chance to make good. That proved a long week. "Say, did the boys ever take you snipe hunting," exclaimed Davis last night, with a merry twinkle in his keen blue eyes. "Well, that's about what Taber did to me—kept me a whole week holding the sack for the 'snipe,' only worse. He's the smoothest article I have ever met. He's a well informed chemist, drinks like a fish and is an inveterate cigarette smoker."

It is the belief of the local Spiritualists that he has gone to San Diego. They are of the opinion that he has worked his graft extensively, and have information that he swindled numerous people on the same graft at Los Angeles.

Still Have Faith.

But the most remarkable feature of the story is the fact that the people who were duped by Taber still have confidence in his theories, even though they are compelled to admit that he himself is a fakir. In investigating the story yesterday, Sun men were told that there was no doubt that Taber had the secret of dematerialization, and one of those who was swindled out of $150 still points to the fact that he yet has some of the chemicals that will accomplish this impossible result.

Taber also professed to have the power of prophecy, although whether it extends further than for him to be able to say when he had better seek new pastures, does not appear. By means of his dematerialization chemicals, he also professed to be able to transmit the gift of foretelling to others. Of course this was after he knew the amount of their contribution.

The Magnet and Thought Waves Considered.

To the Editor: The question is often asked, why cannot any one become a medium? To any one acquainted with the forces required and the laws by which those forces are governed, the answer is easy to explain. To illustrate in a homely way: If I throw a lot of steel dust to the wind, it will probably pass by lots of things without touching them; but if, by chance there should be a magnet in the path of this dust it would attract all that came within its power, and the quantity so attracted would depend upon the quantity and the power of the forces used. There would be an affinity between the dust and the magnet which would cause them to unite.

Now, I understand that thought goes out in waves; those waves might pass by thousands without touching them, so to speak, because they have not the attractive power necessary; but when they come in contact with one possessing that power (like the magnet), they are attracted at once, and the power developed in the receptive would depend upon the power of the thought waves and of the receptive to receive.

CHARD.

Milwaukee, Wis.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll.

Spirit Locates Asphalt Beds

Another Chapter From the Experiences of Prof. E. J. Hoyt, of Arkansas City, Kansas.

In the year 1895 I set out to explore for asphalt in the regions of northern Texas. One night, after a day of hard tramping, weary search, I put up at a hotel in Gainesville, Texas, and after retiring to my room for the night, all at once my attention was attracted to sounds, which I heard on a stand close by, and having had experience with the Spiritual phenomena, I at once concluded that these sounds or raps were intended to draw my attention, and I at once put myself in touch with the controlling Intelligence. A communication between myself and the Intelligence was at once opened and carried on by means of verbal question and answers by raps. I asked of the Intelligence if it had any information to give me that would aid me in my undertaking. He answered, "Yes," by means of raps. I asked, "Do you know what I am in search of?" Answer, "Yes." my next question was, "Who are you?" To be brief he told me he was a Comanche Indian and that he knew me in 1872 during the government survey of the Indian Territory. He also said that he was with me in the Wild West Department in Philadelphia in 1888, all of which was true.

I asked him if he knew where there were any tar deposits or what is now known as asphalt. He said he did. I asked where it was and after many questions and answers, he told me it was about forty miles south and east of Fort Sill. I recognized it would be in the neighborhood of Ardmore, and he told to me to go Ardmore and that when I got there, he would come to me there and give me further instructions relative to the asphalt deposit.

I then asked him if there were anything further that he would like to tell me. He said, "Yes." I asked him if what he had to tell me was of great importance. He said, "Yes." About this time a great shower, as it were, of raps, came from every quarter of the room. After many questions relative to what those raps were made for, he told me that they were a warning to me and told me that the hotel I was then in would get afire in the morning, which it did, and that fire caused me to make a sudden and very hasty move in the morning.

The next morning I took the first train for Ardmore. That night in Ardmore I opened communication with what purported to be the spirit of my Indian friend and he at once told me to go sixteen miles northwest, which I did, and by noon reaching a little town called Woodford. This was the locality designated by the spirit, and I at once set out to explore that locality. And in less than two hours I was standing on the mother asphalt lode of that country.

I proceeded at once to secure title from the Indians to said deposit, which I did, and went into camp.

I once more put myself in touch with my spirit friend and he appeared to be very much elated over the progress so far made. He then and there told me that there were other spirits who wanted to speak to me on another subject. The communicating Intelligence changed and told me to secure a pair of double slates and that they would write me on the inside of those slates. I secured the slates and after a few attempts on their part, they informed me that they were ready to proceed.

After carefully cleaning the slates, I placed them on the stands, and with their permission, I placed my head on those slates. And at once I heard writing on the inside of those slates, and almost as soon begun I heard three raps, which indicated that they were done. I asked if I should open the slates and they said, "Yes." And to my great surprise, I found the bottom slate filled with good, plain writing. This writing was made by my brother, who died thirty years previous to that time. You want to know how I knew that the writing came from my brother. I will say that he addressed me by a given name by which I was not known outside of the family. I can also say that his manner of expression and the form and shape of the letters which he made, and closing remarks and by signing his name in full, is sufficient evidence to me that the person who wrote on the slate was my brother.

About this time and at the same place occurred another wonderful experience in the way of proving Spiritualism to be a reality. As I said before, I was in camp about sixteen miles from Ardmore and had written to my wife, who at that time was living in Arkansas City, Kansas, about two hundred miles north of where I then was, requested that she send me two sixty-pound cans of strained honey, from my own apiary. She did so and I received the bill of lading. After due time had elapsed, I inquired at the depot in Ardmore for the honey, but I was told that no honey had come. I kept going to the depot almost daily to see if my honey had arrived, but they kept telling me that no honey had come. I, having a sweet tooth, became anxious about my honey, so I thought I would see if my spirit friend could not help me to discover the whereabout of my two cans of honey. Accordingly, I asked them if they could not find and tell me where the honey was, and they said they would try. That was all that was said in reference to it that night. The next night I asked them if they had found my honey and they said they had, and to my great surprise informed me that it was in the freight depot at Ardmore, and had been there for a week, notwithstanding the fact that I had been inquiring for it almost every day during that week.

I asked them where in the depot it was. They told me it was in the southwest corner of the depot, one can set on top of the other, and was under and obscured by an immense pile of furniture.

Fortified with this information I again went to the depot and demanded my honey. The agent again told me that it was not there, but I, relying upon the information I got from my invisible friends, told it was there. I also told him that it was under a huge pile of furniture in the southwest corner of the freight depot.

The agent said he was satisfied that the honey was not under the furniture and showed a strong reluctance to moving it as it required a great deal of labor to do so.

When I saw that he hesitated to move the furniture on account of the expense, I made him an offer. I told him if he would set men to work to remove the furniture and it proved that the honey was not there, I would pay the cost of removing it.

In brief, we found the honey under the pile of furniture and one can placed over the other, exactly as my invisible friends told me.

The discovery of the honey in the manner above mentioned caused no small wonder in the mind of the agent, and after urgent request, I told him from whom I got my information as to where the honey was. To say the agent was astonished, would be putting it mildly.

This is but an item of the many experiences of a kindred nature that I have had.

E. J. HOYT.

Subscribed and sworn to before me, a notary public, in and for Cowley county, Kansas, this 28th day of March, 1908.

J. F. HOFFMAN, Notary Public.

My term expires October 26, 1911.—Arkansas Daily Traveler.

LINES TO BABY LUCERNE.

(Dedicated to Lucerne Zinzow, of Milwaukee, Wis.)

Oh, I know a precious baby who has come to bless a home,
Who has entered in the mortal, neath Love's highly tow'ring dome;
Who has laid the plans of future for his parents in their yearn;
And this darling angel baby wears the pretty name Lucerne.

Pretty baby; angel baby, out of soul-land having come
To the hungry, loving parents, as a sweet and wholesome crumb,
Come with welcome, come enchanting hearts with links of purest gold,
For a life of high unfoldment here within the mortal mold.

Out of Life's great depth of silence, up from other forms of clay;
Up from other souls immortal thy pure soul has found its way;
And as baby eyes outsearching find the beauties here in store,
May these beauties bloom and fashion thee in soul forevermore.

DR. T. WILKINS.

A VERY CURIOUS CASE.

One That Will Excite Great Attention Among Spiritualists.—As Set Forth in the Washington (D. C.) Times a Medium Sues Mrs. Adams' Widow, Wanting a Fee for Influencing Him in Making Will.

New York.—Mrs. Al. Adams, widow of the former "policy king," has admitted through her counsel that she had been sued by a Spiritualist medium and teacher of psychology for five per cent of the fortune of $2,000,000 left by Adams. Attorneys for Mrs. Adams have been asked to accept service of the summons, which is dated April 29.

The suit is based upon a claim that Mrs. Adams signed an agreement to pay five per cent of all received by her to the medium if he would get Mr. Adams to make a will in Mrs. Adams' favor.

Thomas J. Betiero, the medium and complainant in the case, says that as soon as the matter reaches court a most sensational story will be made public.

According to the story told by the medium, Mrs. Adams was living apart from her husband for several months just prior to his death. When it became known that he was dying it is claimed that Mrs. Adams went to Betiero and asked him if he could do anything to influence her husband to make a will in her favor.

Lessons in Psychology.

At the same time Mrs. Adams is said to have expressed a great interest in Spiritualism and psychology. As a result of these lessons she is said to have been assured in advance that Mr. Adams would leave the bulk of his fortune to her.

Betiero asserts that he went to Mr. Adams while the policy man was ill at the Ansonia and persuaded him to become reconciled to his wife, and leave his fortune to her. A reconciliation is claimed to have been effected just before Adams committed suicide.

Mrs. Adams' beautiful daughters are said to be particularly insistent that their mother shall fight the claim of the Spiritualist. Mrs. Adams herself is living at 417 West End avenue, but she declines to say one word about the matter.

Tells of Appeal to Him.

According to Betiero, Mrs. Adams came to him when she was in great distress of mind. She told him, he declares, that she and her husband had been living apart and that she wished he would use his influence to bring them together and induce Adams not to leave her out of his will.

Some of the lessons in Spiritualism and psychology, Betiero says, were given in his studio, while others were given in the camp at Oskawana, which Mrs. Adams visited just prior to her husband's death.

In the midst of some of these alleged seances Mrs. Adams is said to have appeared to the medium as a "shadowless figure upon a great silvery ball," and to have been surrounded with a golden aura, signifying that she was to be successful in her wish.

Betiero affirms that Mrs. Adams signed a written agreement that if he would see her husband and induce him to remember her in his will she would give the medium five per cent of all the money she received.

Claim to Have Contract.

This contract, it is claimed, is in the possession of the medium's lawyer, together with letters said to have been written by Mrs. Adams confirming parts of the contract and other facts set forth in the complaint.

The medium asserts that for several months Mrs. Adams required almost all of his attention. He says she wished to have many seances, and that in her desire to study the various mystic branches in which he claims to be an adept he was obliged to neglect all his other duties to attend to her case.

Betiero says he was introduced to Mr. Adams, and on several occasions visited him in company with Mrs. Adams, and had luncheon with them. He also visited Mr. Adams alone, he asserts, and declares the results of these visits was that Mr. Adams agreed upon the will which left to Mrs. Adams an estate which her lawyer admits is in excess of $2,000,000.

Betiero Talks of Spirits.

"I have been obliged to bring suit against Mrs. Adams," said Betiero, "although I think that if it were not for her daughters she would have fulfilled her contract with me.

"We had many seances, in which Mrs. Adams received assurances from the spirits that all would be well.

"Not one-quarter of the case has been suggested in my complaint. I have plenty of other proof of the justice of my claim."

"What happened at the seances?" the medium was asked.

"I have little idea, but it will come out at the trial if the suit has to go to court. She studied many things under my care, and she attended the meetings at Oskawana, and was a devoted pupil. Mr. Adams also seemed deedly impressed, and I should say that he died a complete believer in Spiritualism."

RECOVERS VOICE IN HYPNOTIC SLEEP.—SPIRITS DO IT.

Press Agent and Prima Donna's Chaperon Tell of Restoration.

The hypnotic eye made its appearance with Svengali in "Trilby," and in due time disappeared from the stage. May 7 the hypnotic voice received its first hearing at the Fifth Avenue theater, New York, where Miss Audray Maple, prima donna of a sketch called "The Love Waltz," made it known to the public.

Miss Maple, says the New York World, is the owner of the voice, but her press agent has an equity in it. Some weeks ago the prima donna found her vocal chords were becoming affected by the strain of singing at two daily performances, so that she hardly could make herself heard across the footlights. Moreover, serious nervousness developed.

Her press agent suggested she take treatment from Dr. John D. Quackenbos, of No. 331 West Twenty-eighth street, who hypnotizes subjects. Miss Maple accompanied by a chaperon, called on the doctor.

Dr. Quackenbos placed the young woman on a sofa and put her to sleep. He declared the singer's voice was strong and she could develop an exceedingly great range.

When Miss Maple awoke she spoke to the chaperon, and was amazed at the change in her tones. At least every one present says so. Her singing notes were even more remarkable. Not only was her voice stronger, but it was of greater range than formerly, and as for nervousness, she hadn't a bit.

At the evening performance the press agent, the stage manager and all the members of the company noted the vast improvement.

Verily while she was hypnotized, spirits cured her.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Seneca

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MOVING PICTURES.

Trenchant Reflections in Regard to Selected Scenes from the Celebrated Passion Play, by F. M. Wickizer, Editor of The Reflector, Argos, Ind.

Selected scenes in moving pictures taken from the celebrated passion play were given this week at the electric theatre and many were deeply impressed with the lifelike portrayal of Christ's early history. The scenes given were all familiar to Biblical students and represented the birth of Christ, the appearance of the star of Bethlehem to the shepherds, their pilgrimage to the scene of birth, the flight of Joseph and Mary to Egypt to escape the wrath of Herod and, through it all, the marvelous hand of an unseen power in the form of angel spirits, guiding, protecting and blessing the parents and babe through all the vicissitudes that beset them in their journey o'er the hills and valleys in the ages long ago. A few of the scenes from this play are calculated to inspire the auditor and carry him to the heights of religious enthusiasm, a few depict the ancient savagery that possessed the human heart while others portray the matchless beauty that always and will continue ALWAYS to characterize the human soul in its true expression of life on this plane.

In reading the story and viewing the illustrations of this noted chapter in the world's history, however, it must require an extraordinary stretch of the imagination to believe nature would be so fickle in her laws. It must require a mountain of faith to carry one back over the span of twenty centuries to behold with credulous eyes and unprejudiced mind the performance then of marvelous phenomena and at the same time and with the same mind doubt the existence of such a law to-day, even regarding the mere suggestion of such a probability as sacrilegious and harmful to the church and religion, uncanny and "spooky." Notwithstanding the deep love, the spiritual guidance and the providential presence of an unseen power that was pictured with Mary and has been beautifully woven in verse and song to commemorate the world's greatest event from its very inception, many hard-headed students of Biblical history, probably just to be contrary, hang strongly to the belief that Joseph was deeply wronged and has all these years been denied a part of the credit justly due him as one of the leading characters in the drama of Jerusalem.

Compared to eternity, and even eternity does not nor can it change or altar the laws of nature, two thousand years is not the span of a human breath. It must surely require some little faith to believe the voice could come to Joseph and the angel visit Mary and minister unto her through the years of her trials in one breath, then, and in the next breath, now, this voice and this angel represent the very demons of fancied hell. How strange the provisions of nature would suddenly become perverted and render those ancient communications and spiritual manifestations sacred in one breath and cursed in another? Yet there are many that hang with a loyalty of desperation to every word and letter describing those wonderful miracles ascribed to the fishermen of Galilee and their leader who, to suggest to them the sacred law has not changed to this day is sufficient to throw them into a fit and invite from them the charge that such sauggestion is inspired by the devil or come from some distinguished functionary of evil designs and questionable motive.

The same natural law of gravity that dashed the tablets to fragments ages ago operates in the same unchangeable manner to-day and brings the rain drop to earth after the natural law of condensation renders it heavier than the space it occupies in the atmosphere. This same drop of water produces the same natural effect upon sprouting vegetation it produced for the crude farmer of Biblical history and the blade of grass that came forth at its gentle bidding to nurture the flocks on the hills of Judea is by nature the same blade of grass that carpets the earth in richest splendors of glory to-day. TRUE NATURE does not, never can change and such a thing as false nature never existed. If one single passage of Biblical history touching those early manifestations is true, and why should such a beautiful story be doubted, then the law that made them was a natural law true and unchangeable and exists to-day the same as it existed then.

It is not the want of a law to produce like results to-day but the want of a wholly unselfish, perfected manhood to work through an existing natural law that is as old as time itself.

WHAT IS RELIGION?

As Defined by G. Major Taber of Los Angeles, Cal.

In The Progressive Thinker of March 28, I noticed a very interesting comment on my former article, by my good Sister Spiritualist, E. K. Eager, who apparently differs with me only in name for our philosophy, and not in essential principles. The very name Religion has drawn to itself more quacks and hypocrites, and has done more harm to humanity than it has ever done good, for this reason: that the orthodox religion teaches as a fundamental principle that no matter how great the crime, Jesus can pardon the sinner. What is the result? a Christian who believes in the doctrine can transgress the moral law of right and wrong one day, and be forgotten the next. Such a doctrine has been the curse of the world. It teaches mankind that they may sin with impunity, which you and I do not believe.

I have had seven years' experience as a prominent officer in, two State prisons, and have been confidentially associated with thousands of criminals, and among them were preachers, doctors, and public officials, and have learned from that experience that those whose religion has taught them that if they receive no pardon here, there was no pardon of the future open to them.

In one of the prisons, I had a class of two hundred convicts, and without once mentioning religion, or Jesus, I impressed upon their minds the fact, that in the transgressions of laws they were only punishing themselves, as an evidence of their being behind stone walls and prison bars. One of the convicts remarked, "What if I committed a crime and no one found it out, where was the injury to me?"

My answer was, every time you look into the glass you must have realized that you were looking at the face of a scoundrel. The result was not one of my class, when their time expired, ever went back to crime, as they were fully convinced that it did not pay. Had I talked religion with them, I could have accomplished nothing. Sister Eager, you do not need to sail under any religious banner in order to do right; you do right because it is for your happiness, both here and hereafter. You may call "doing right," religion, but the name to me signified hypocrisy and a license to crime and not spiritual growth.

The name Religion is rotten with every crime in the calendar, and to sully our grand philosophy by associating in in the category of religion, smacks too much of catering to the Paganism of Orthodoxy.

Is it not a fact that wherever any church has had the power, persecution and murder follows in the name of religion. Sister Eager says it is "ignorance."

True, but the better name would be Religious Intolerance. Our philosophy is as much superior to the orthodox faith as truth is to error. Why then, place it on a par with the religion that teaches a falsehood, and is spending millions to corrupt the minds of ignorant heathen?

On the first page of The Progressive Thinker, listen to the message of the late Reverend DeWitt Talmage, where he closes with these words: "Keep the fire of brotherly love burning in your heart and you will never go wrong, for love lightens the whole world, and where love is there is no envy or strife."

Is there any orthodoxy in that, when you think of the millions murdered in the name of religion? I am still convinced that our grand discovery at Hydesville should not be trailed in the mire of orthodox religion.

Call it Spiritual Philosophy, anything but Religion.

G. MAJOR TABER.

Los Angeles, Cal.

THE HOUSE ON THE HILL.

I think of that house on the hillside,
Where roses run wild by the door;
And sunlight streamed through the big maples,
And lay on the old kitchen floor.
The green shady path in the wildwood,
Worn hard by the cows' passing feet;
The berries that grew in the meadow,
Red strawberries, luscious and sweet.

Kind hearts did that roof cover over,
Dear faces, how long they have lain,
So low, where the blossoming clover,
Is kissed by the dew and the rain.
Methinks in the mansions of heaven
They know all the sorrow I bear;
For sometimes I hear a glad footfall,
And feel a soft hand on my hair.

One summer, one fair, golden summer,
Shines out through the darkness of years;
As a star in the skies of winter,
More brilliant and clear appears.
For we stood near death's rushing river,
The angel of hope at our side;
It drew our lives closer together,
Knit cords that could never divide.

Afar from that house on the hillside,
Two wander with sorrowful tread;
From one cometh never a message
To tell whether living or dead.
And two, in the little old churchyard,
Sleep on 'neath the clover and rain;
I pray for them all in my dreaming,
And know I shall meet them again.

ALICE M. WARREN.

Proctorsville, Vt.

The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophet teachers. The noblest literature of the world will be its Bible. Love and labor its holy sacraments—instead of worshiping one savior, we will gladly build an altar for everyone who has suffered for humanity.—Emerson.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

Thirty or More Camp Meetings.

Have They Outlived Their Usefulness?—Prof. Peck Versus Mr. Barrett, and Prof. Peck Versus Mr. Carrington.—Read and Reflect.

It is seldom that I find myself in serious disagreement with Brother Barrett's public utterances, but, in his timely and forceful article upon the Carrington experiences at Lily Dale he expresses views upon the subject of camp meetings from which I totally dissent, views which, in my opinion, are not only erroneous, but are liable to discourage some of the most efficient instrumentalities for the promotion of the cause of Spiritualism.

After stating the fact that many fake "mediums" find in the camp meetings a most prolific field for the exercise of their trickery, he writes, "Would it not be better for Spiritualism, better for the public, better for science and religion, to abandon camp work and turn the mental, spiritual and financial energies there expended into other and more helpful channels?"

Frankly, this plea strikes me as being as illogical as it would be to suggest that since fakers and tricksters invade the ranks of Spiritualism in such numbers, it would be better to abandon the cause altogether. That is like burning down one's house to get rid of the rats.

Let us examine some of the practical obstacles in the way of carrying out Brother Barrett's suggestion. Take, for instance, the M. V. S. A. camp at Clinton, Iowa. The Association owns there a beautiful park of some twenty acres within the limits of a city of 30,000 population, with the improvements—aside from cottages and private dwellings—this property is worth at least $25,000, free from all incumbrance. Suppose the members of this Association should become converts to Mr. Barrett's views. What then? According to the terms of the deed this plot of land must always be devoted to the purpose for which it is now used. It cannot be sold nor divided into lots, it must forever be a meeting place for the promulgation of Spiritualism.

But even if a legal loophole could be found to get around this plain provision of the deed—a not unlikely thing since the law and its exponents are as full of tricks and subtleties as the most accomplished of mediumistic fakers—what disposal should be made of the proceeds of the sale? Can Brother Barrett guarantee a plan that will net as much spiritual and intellectual profit as is derived from the present investment? Certainly no method or instrumentality so far employed has as yet furnished any proof of its superiority. It might be that the organization of a band of devoted workers—like the Salvation Army, for instance—to labor day and night among the whetched denizens of the slums and the prisoners would result in much greater returns. I know of nothing else that would.

Speaking from an experience in camp meeting methods and results exceeded by few if any in our ranks, I do not hesitate to say that with all their shortcomings, with all the evils that have clustered around them, camp meetings have been productive of at least as much benefit to the cause of Spiritualism as any other instrumentality. To thousands of Spiritualists they afford almost the only opportunity to meet with kindred minds and enjoy a spiritual and intellectual feast in listening to the leading speakers and mediums in ouur ranks.

It is safe to say that there are thousands of people who, but for the camp meetings, would never have enjoyed the privilege of hearing Brother Barrett's soul-inspiring discourses. And many intelligent persons, attracted at first by the novelty of such gatherings, have caught there the first glance of light which led them to liberty.

The almost universal testimony, of those who frequent the camps is that a few days' or weeks' sojourn amid their delightful surroundings acts as a tonic for body and mind.

Why the seeking of spiritual things amid the sweet influence of birds and trees, grass and flowers, pure air and sunshine, should be demoralizing, is a mystery too deep for me and I will have to be shown before I believe.

To abandon the camp meeting would not only inflict bitter pain and disappointment upon thousands of Spiritualists, but it would be a staggering blow to Spiritualism itself. I venture to assert, and challenge contradiction, that had the financial difficulties—now so successfully and happily removed—which lately threatened Lily Dale, resulted in its abandonment as a spiritual camp, it would have been as great a disaster to the cause of Spiritualism, at the very least, as would the dissolution of the N. S. A. itself. I think that nine-tenths of those who have enjoyed the delightful associations of that spiritual mecca in the past will agree with me.

No, the remedy is not to burn down the house, but to SMOKE OUT THE VERMIN.

DO NOT ABANDON THE CAMP MEETINGS, BUT REFORM THEM WHEREVER REFORM IS NEEDED. Difficult as this may be it can be done. It IS being done. The management of the various camp meetings have been severely and even bitterly criticised for permitting frauds to flourish upon their grounds, except in a few instances I feel sure those criticisms were not merited. Only those who have been connected with the administration of the multifarious and perplexing affairs of such an enterprise can realize the difficulties in the way of eliminating everything of a doubtful or questionable nature.

IF THEY HAD ONLY THE TRICKSTERS THEMSELVES TO DEAL WITH, THE PROBLEM WOULD BE A COMPARATIVELY SIMPLE ONE; BUT THE CHIEF OBSTACLE LIES IN THE GANG OF INFATUATED GULLIBLES WHO FORM THE TRAIN AND BODYGUARD OF EVEN THE MOST BRAZEN AND PALPABLE FAKE, AND WHO DENOUNCE EVERY EFFORT TO INSURE THE GENUINENESS OF PHENOMENA AS AN "ATTACK ON MEDIUMS."

Nevertheless, reforms have been and are being accomplished. Two years ago but one medium of a questionable character held forth on Clinton Camp grounds, and he was there against the will of the management, defended and supported by the aforesaid gullibles. Last year, though there were more than the usual number of mediums on the grounds, not a whisper, so far as I know, of doubt was heard against any of them. The result was one of the most harmonious, satisfactory and in all ways, successful sessions in the history of our camp.

There are too many camps just as there are too many weak and struggling societies in our cities, resulting in too great scattering of our forces.

Four-fifths of the existing camps might be abandoned with corresponding benefit to the remaining ones and to the cause. To establish securely a camp where it is really needed requires the outlay of a vast deal of time, labor and much money. And where it is so established it should be encouraged and supported by all Spiritualists within its territory. Every added camp in said territory not only lessens the usefulness of the older one, but generally, after a few years of struggle, goes down to its death, leaving a load of financial obligations upon the shoulders of its promoters.

So convinced am I of the importance of the camp meeting to the cause of Spiritualism that if I had the direction of the disposal of, say, one million dollars to the furtherance of that cause, I would devote one-half of it to strengthening and improving about ten of our leading "Spiritual Chautauquas," and the other half to such institutions as the Morris Pratt School, and the distribution of our literature and periodicals.

W. F. PECK.

St. Louis, Mo.

Prof. Hyslop's article introductory to Mr. Carrington's account of his experiences with mediums at Lily Dale is, in every way, admirable. While it lacks, necessarily, the spirit which warms those of us who are certain of our ground, yet it is such a clear, logical and convincing argument in favor of sane methods that every Spiritualist should read and reread it until its principles are fully incorporated into mind and heart.

The only weak spot in Mr. Hyslop's article was his recommendation that Spiritualists should leave the investigation of psychological phenomena to the "scientists" and abide by their conclusions. Since, however, in response to Dr. Warne's pertinent criticism, the Professor has frankly admitted that he was a little careless in the use of language and has substituted "scientific method" for "scientist." I am in perfect accord with his views.

For years in my public utterances I have advocated the scientific method which, as I comprehend it, is to exhaust every simple, normal and ordinary explanation of phenomena before resorting to the supernormal or spiritual hypothesis. Rats have been responsible for more haunted houses than ghosts ever were.

The example of such investigators as Professors Haré, Crookes, Zoelner and the members of the Society for Psychical Research might be followed with profit by all. This question, above all others perhaps, has a special and personal interest for every man, woman and child, and there is no reason on earth why any person of average intelligence may not investigate it for himself and do it, too, in a scientific manner.

That the methods pursued by the average Spiritualist—so far as the physical phenomena is concerned, at least—is UTTERLY VALUELESS, as Prof. Hyslop maintains is palpably true, and it is small wonder that men and women of intelligence, even when convinced of the substantial truth of our philosophy and of the phenomena underlying it, hesitate to call themselves Spiritualists or to be identified with our movement.

While the testimony of history and the experiments of our own days have established beyond reasonable doubt the reality of such phenomena, yet their rarity and infrequency and the delicate conditions requisite for their production naturally and logically call for extreme carefulness in testing all alleged occurrences of that nature. There can be no doubt that the laxity of our methods of investigation has been a STANDING TEMPTATION TO THE FRAUDS AND TRICKSTERS, especially when a golden harvest could be so easily garnered. "E. Z. Marks" have been very numerous and profitable picking in our ranks; yet it is an indisputable fact that many of the most confirmed and steadfast Spiritualists have been the most exacting and critical in their experiments, and their success in demonstrating the reality of these things under crucial scientific conditions, proves that Spiritualism is not dependent in any degree upon that which is questionable or doubtful. THERE HAS BEEN ENOUGH GENUINE PHENOMENA SINCE THE ADVENT OF MODERN SPIRITUALISM TO HAVE CONVERTED THE WHOLE CIVILIZED WORLD HAD THEY NOT BEEN NULLIFIED BY THE VAST AMOUNT OF COUNTERFEITS CIRCULATED AT THE SAME TIME AND UNDER THE SAME AUSPICES.

The publication of Mr. Carrington's experiences with the mediums at Lily Dale must RESULT IN GOOD, if it is only to make people more careful and critical, yet I must second Dr. Warne's regret that Mr. Carrington did not make charges against those whom he accused and give them a chance to defend themselves at the time. It is manifestly unjust that they should be tried and convicted, and that the world should accept the verdict of a court where, as Dr. Warne says, detective, witness, prosecuting attorney, jury and judge were all embodied in one person, and where the alleged culprits were not even heard in their own defense. Had an opportunity been offered them to defend themselves from the charges, and they had refused, then the inference would have been that they dare not stand trial and the case would have gone against them by default.

I do not feel to question Mr. Carrington's truthfulness nor the sincerity of his convictions as to the fraudulent nature of the performance he describes, but it should not be forgotten that he had already published a book in which he professes to explain all the tricks of "the medium game;" he therefore had a theory to sustain, and doubtless had prejudged the medium a fraud so that, however fair he meant to be, he was naturally biased more or less by that prejudice. His account, too, breathes something of the spirit of the reporter, who is looking for a readable story or "write up." But this is not all. In his published account occur some discrepancies which in a court of justice, would exert considerable influence in determining the reliability of his testimony, or his powers of observation.

For nistance, in his description of his sitting with Keeler he says that he wrote four questions while the medium was not in the room, and add: "I feel quite certain that he did not see the questions at that time." Yet later on he says the questions were written in the presence of the medium who manipulated and read the first one while the second was being written, and so on. Here is a discrepancy of so grave a nature as to demand an explanation.

I mention these things because justice demands that they be given due consideration; not that they overthrow Mr. Carrington's conclusions as a whole, FOR HIS EXPERIENCES COINCIDE SO CLOSELY WITH THOSE OF HUNDREDS OF OTHER ACUTE INVESTIGATORS AS TO MERIT AND DEMAND THE MOST RESPECTFUL CONSIDERATION, even though they are not necessarily conclusive.

W. F. PECK.

1817 Bacon street,
St. Louis, Mo.

Brief Explanation by Hereward Carrington.

To the Editor: I have read Mr. W. F. Peck's criticism of my Lily Dale report, and wish to say only one or two words in reply. If Mr. Peck had read my book on "The Physical Phenomena of Spiritualism," he would have seen that I defended the genuine phenomena in Part II. as strenuously as I exposed the fraudulent in Part I. and it seems to me that I cannot be accused of having any ax to grind or any way wishing a "write up."

As to the Keeler episode, I think if he will re-read the report, he will find the statement clear enough. I stated that my first two questions were written while Keeler was out of the room, but the second two questions were written when he was sitting on the opposite side of the table from myself, and that the names of my so-called relatives were inserted on all four slips, also while he was sitting across the table from me; thus, half the writing was done while he was out of the room and half when he was in it.

I hope this statement will make my article clear.

HEREWARD CARRINGTON.
519 West 149th street,
New York.

Spirit Messages.

Written by Mrs. Mary C. Lovering, Medium, Boston, Mass.

On wings of love I wend my way earthward and convince you I am not dead, but more fully alive than ever. I safely crossed the stream of time and anchored my barque at "Home, Sweet Home." My blessed Sunshine piloted me to the friends of yore, who extended their hands with joyful welcome to the beautiful fields of Paradise. Oh, that I could portray to you in words of love what met my gaze. Truly "Earth hath no sorrow that Heaven cannot heal." I found long ago ETAO,p-ETAO ITAOI NNN myself surrounded with friends of long ago, who were weaving flowers into beautiful garlands and cast around me, saying, "Hattie, your earth work is over; you were true to the voice of the spirit, faithful to duty; reap the reward of well doing." Then with one accord they joined in singing, "Nearer, My God to Thee," and "Our Beautiful Home Over There." How many times I joined you in singing it, and we are yet to meet again! I will be one to welcome you.

I am now free from bodily ills, free as a bird soaring in the atmosphere, gaining in strength, ready to go on with my spirit work now looming up before me. As I enter your presence on this material plane, I say, Is it possible I am free from that tedious suffering, I tried to patiently bear?

Sarah A. Byrnes grasped my hand, whom I had often seen in my sick room. She said, "Hattie, come with me to Mrs. Lovering, and she will write from you, for the sixtieth anniversary is near at hand, and though unseen, your voice can be heard again earth friends." Truly "Only a thin veil between us." Helen M. Flint is very near this morning, giving words of cheer. Your mother says Elmer will return home safe, benefited by the trip abroad.

And now my soul goes out to the dear daughter, over whom I felt such a solicitous care. To her I say: "Feel your mother is safe at home, one prepared by herself in earth life. She will ever watch over you; a mother's blessing rests upon you. Call for me when I am needed and you will feel my presence. Also to the other dear ones, I am thankful for all the watchful care bestowed upon me."

I would the Ladies' Aid Society be especially mentioned. I loved you all, and the happy hours spent in your midst will ever be a bright vision looming up in the future. I did what I could to make you happy; that is, with Sunshine's help.

Since this writing commenced many of the Old Veterans come around, say put in our names—J. Frank Baxter, William H. Banks, Jacob Edson, Dr. B. Storer, A. S. Haywood, Eben Cobb, Dr. E. D. Moore, Judge Nelson Cross, and many others. They say they are to hold a similar observance of the anniversary in these realms of light, and the spiritual influence will be felt by many earth mediums, for great is the light and knowledge and wisdom to descend upon earth's inhabitants in the near future. The pulpits have taken up the work, and the whole world will be revolutionized into the new thought of infinite intelligence, from the immortal shore of time, for great is the mystery of godliness, let earth rejoice, and all men enter into the sunlight of God's eternal presence.

Now, Mary, I have much more to earthly chance to make myself known say; this is a new experience; perhaps I have omitted some things I was going to say, but in time to come I hope to be more collected in my thoughts. I am so glad to feel the friends may once again hear from me; that I would have just this again through this friend and visitor. May heaven's choicest blessings rest upon all who hear and accept these words coming from

MRS. HATTIE C. MASON.

Read at the sixtieth anniversary of Modern Spiritualism, Mar. 27, 1908, at Ladies' Aid Society, Appleton hall, Boston, Mass.

From Rev. Warren H. Cudworth.

As the lady has just withdrawn, I will again speak and state it is a great pleasure to give words from our side of life and have it appreciated without a doubt. It is what is purports to be—letters from spirit life. You are the instrument used, we play upon you, the same as you do on the piano; when in good tune the better we can give our thoughts. It has been my privilege to welcome many newcomers this past year and introduce them to the joys awaiting. It thrills my soul with delight as they drink in the depths of divine love, and the satisfaction they feel in the exchange of conditions from earthly scenes to personal joys.

And now for one moment ascend with me the hills of light and note the mystical throngs of spirits who congregate together and rehearse earth's experiences, that brought them safely through all earthly trials and sorrows, and now they rest forever on the plane of thought, pointing out the way to greater heights of love in the future work before them.

I often enter your various churches and note the change in religious belief; the people are advancing out of superstitious errors and embracing the new thought as it comes to you, in writing from departed spirits. You were taught under your orthodox training you could go to them, but they could not return to you. I will state a large number of spirit friends have now assembled around you "en masse" as I advance, some recently assembled ones to watch the modus operandi of thought conveyance.

In spirit life many are attracted to the large cathedrals, and listen to the eloquence of divines who have been delving in the paths of learning for centuries, only satisfied in the paths of progress made plain by the wise men of the past, who pilot them along to the seats prepared for them by the sages of old.

I am an interested listener to many new ideas advanced, at other times gazing spellbound on the eloquence of the speakers.

In this, the twentieth, century, great wisdom is to descend upon the inhabitants of earth; they are already catching the sparkling sunbeams of hope and radiance from above; minister and people are testifying to the spiritual wave of thought penetrating the very air you breathe, thus inhaling into your being the sweet angelic breezes from the summerland of song and life made a joyful pilgrimage on earth plane.

Other spirits are interested in the study of medicine for the human system, others in the healing process without medicine; mind over matter; some are engaged in art and the sciences, making themselves proficient in the profession.

Others are attracted to the music spheres, and what could not be attained to while on earth, their aspirations can now be satisfied in spirit life, and the full scope of ambitious aims be realized.

I am often attracted into these spheres, and listen to the grand triumphant march of the progressionist as he stamps error under foot, clashes with old theology, and the light of truth brightens up the pathway so that no one may stumble or fall, but with an erect head press on to victory. Thus the Savior of mankind, "Truth's mighty power," will reign triumphant and all nations, languages and tongues proclaim Glory to God in the Highest; peace, good will unto men be the watchword forever.

As I again wend my way through your earth patch, I say yours is a beautiful world to enjoy, and yet heavenly attainments are gotten through no wearisome body; that is left behind; the spirit grows strong under the active duties of spirit life; it does not tire; work is rest; compensation sure. After being in spirit life a quarter of a century I am capable of defining the difference. Many of my parishioners I have with me. We exchange friendly salutations. Often we meet in little groups and speak of those still in the form. My sister draws near, and says: "Mrs. Lovering, that letter you read me from my brother opened my eyes to this wondrous truth. It was a new thought to me, which I accepted, feeling it was honest and sincere on your part."

I have often conversed with Mrs. Ellis; she says, keep right on; your eye fixed on the star of hope which points out the way, and you will safely anchor in the harbor of peace, and wave the hand of fellowship as you leave earth's scenes for celestial heights. And now, Mrs. Lovering, you may as impressed make use of these messages at the coming anniversary.

REV. WARREN H. CUDWORTH.

Read at the sixtieth anniversary of Modern Spiritualism Mar. 27, 1908, at Ladies' Aid Society, Appleton hall, Boston, Mass.

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DEMONSTRATIONS OF SPIRIT POWER.

Showing That Spirits Can Move Things in Broad Day Light.

The space I now ask for is to publish what I, with many others, term a most remarkable demonstration from or through occult powers. Just who was the instrument for this manifestation, I cannot determine; but the day previous to my friend, Miss G., and I going to Clinton, on April 1, Miss G. went to the bank to draw some money. Upon her return home, she found upon opening the handbag, which was a very small and shallow one, that she had lost the bank book. Miss Garrette was alone when she went to the bank, and did not call on me until late in the evening, and she then said to my daughter and me, "I lost my bank book this afternoon." I said, as would anyone, "It is too bad, but I think you will find it."

She then turned to my daughter and said, "Gertrude, I wish, if not too much trouble, you would inquire in the different stores where I was, if they found a bank book."

Now, remember, friends, I had never seen Miss G.'s bank book, I was never in her home, so it cannot be attributed to my having anything to do with it, and should any doubt my veracity, write to my friend, for I assure you she is the soul of honor and goodness.

To proceed with my story: On Wednesday noon we went to Clinton. On Thursday morning I was giving an automatic written message by letter to a gentleman who had written for same, and while sitting in the parlor of Mrs. Ida B. Ward's home writing, Wannitta entranced me, and talked to Miss G. and Mrs. Ward while the message was being written. When Wannitta came, she began laughing, and Miss G. said to her, "Wannitta, did you do that?" (Miss G., it seems, had gone to her handbag for something, and there lay her bank book on top of everything; but she had said not a word to me about its being there.) "Wannitta, where did you find the book?"

"Your father find it laying under edge of bed in your room at home, and him give it to me, and me bring it to you."

Who was the instrument for this manifestation, friends; was it really necessary to have an instrument? Or could it not be done by my little guide independently?

Miss G., upon her return home that afternoon, previous to our going to Clinton, had emptied the contents of her hand bag upon her bed to make sure the book was not there, so consequently at that time it had fallen just where her spirit father had found it; I think I hear many exclaiming, "Show me!"

Well, friends, I wish I could, and also wish I could know who was instrumental in carrying that bank book from Cedar Rapids to Clinton, or was it done just independently without needing my assistance as an instrument between this and the spiritual realms of life?

While in Elgin, Iowa, I said to dear little Wannitta: "Will you bring, or do something while here, for Mr. and Mrs. Connor, that will prove your physical demonstrative powers?" She answered she would try. The day before I returned to Cedar Rapids, and early in the morning, while I stood talking (and I know neither one of us was thinking of Wannitta) to Mrs. Connor's mother, there was quite a loud noise, and there, in almost the middle of the floor lay a small photograph of Mrs. Arbuckle's granddaughter, having been taken from the frame in which three other card photos were placed. Neither one of us were near the frame, and neither one moving at the time it fell.

Wannitta does many such things, and always in the broad daylight, or when gas is burning bright, and when no one is looking for or expecting, anything of an occult nature.

Last summer, while attending camp, Mrs. Henderson (a very fine medium of Davenport), said: Mrs. Jaquet, you are going to have a change in controls, and for physical manifestation."

Wannitta was brought to me by my very much loved guide, Sunbeam, and she has, though very young, proven herself to be a wonderful spirit.

Friends, I have given herein only truth, founded upon bare facts, of what the friends, who have preceded us to the higher life can do to prove to mortals that the so-called death does not end all.

ELIZABETH J. JAQUET.
606 1st Ave. E.,
Cedar Rapids, Iowa.

An Appreciative Letter.

To the Editor: I must write you and express my admiration of the grand paper you are giving to all earnest investigators of the truth—the incomparable Progressive Thinker. It is simply superb, and no one who wishes to keep abreast of the progressive thought of the age should be without its weekly visits. IT IS AN UPLIFTING POWER IN THE RANKS OF SPIRITUALISM. I am proud of your moral courage and your high conviction of duty, which will make The Progressive Thinker a potential factor for good in the great battle that is now and will be fought for truth. Brother Francis, keep the Searchlight on those who yet infest the ranks of Spiritualism until they are driven entirely out. Let none but genuine mediums represent our cause.

All honor and praise to Harrison D. Barrett for his review of Mr. Carrington's Report. I know the dishonest medium is trembling; he is reading the writing on the wall, and, like old Belshazzar, his doom is staring him in the face. But though fraud and duplicity have so long darkened the name of Spiritualism, yet amid all the gloom of night I believe there yet shines the radiant star of hope. I believe Spiritualism will yet arise from its long slumber and shake off once and forever the dark pall that enshrouds its glorious presence. I believe a better and grander day is beginning to dawn; the coming dawn is even now purpling the hilltops, and ere long the religion of the skies will bless at last the sons of men.

You have a strong force of writers. I enjoy those scintillations from Henry Morrison Tefft; they are fine, indeed. He is another Emerson. I am reminded of the sage of Concord while reading his epigrammatic sentences. You quote from another writer, Prof. Geo. B. Foster, of Chicago, who would be a valued contributor.

Long may you live to battle for the right is the wish of your friend,

S. M. BARNETT.

Teague, Texas.

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Sunday Laws in the Far West.

In the far West, the spirit of fair play seems to have determined that in matters pertaining to religion, each shall believe or not, regardless of the narrow minded bigots who, in all communities, are public nuisances. A year or so ago some of this tribe in their fanatical efforts to convert the world to Christ, raked out an old statute of bygone days, which stated that all business shall cease on Sunday as well as all noisy amusements; it also included theatrical performances.

Of course this would apply to baseball, which is very popular in these parts, roller skating rinks and confectionery, fruit and cigar stands. They closed the saloons, which met with general approval; then they had the confectionery and cigar stores closed; then the roller skating rinks were the target of their attack, but to this some one had to swear that the music was annoying, but in place of that, these wicked people said that the music was enjoyable; and, balked in this, they tried to close the theater, whose attendance Sunday evening was such as to make the man of the cloth green with envy in comparison with their empty pews; but the court, in order to appease the wrath of these so-called holy people, said some flaw in the law rendered it inoperative.

This movement, as your readers will remember, was the result of a well-planned, concerted movement from ocean to ocean; but this blue law experiment collapsed completely, except the saloons close their doors Sunday with the approval of the masses, regardless of religion.

The liberal clergy in many instances deserve credit for this result; as an example, here in Tacoma recently, Rev. McLeod, pastor of one of the largest churches, stated that it was as necessary to have laws protecting the Sabbath as marriage. Rev. C. E. Knight, pastor of the Seventh Day Adventist church, through the Daily News, took issue with him by saying that a man or a company of men should not resort to compulsory methods to enforce Sabbath observance, and said the author of the Sabbath upheld him in his contention.—St. Mark 2:27. While marriage was a legal ceremony by its nature requiring a legal status, not a matter of belief or unbelief but an enactment to determine the rights of the wife and children as pertaining to inheritance and other matter. He said the business of the Legislature is not to see that one day in seven is religiously set aside, but that protection is given those who have set it aside under what they believe to have been a divine command, then if the church is to see that it is not frittered away, there are only two ways by which this can be done, viz., persuasion and compulsion, but the church cannot compel without the use of civil power, and when she secures that union of church and state a religious despotism is born. The only method consistent with Christian or religious intent is to persuade.

S. L. FALL.

Tacoma, Washington.

NOTES FROM ENGLAND.

Easter Reflections, by William E. Bonney.

We have just passed the period known throughout the civilized world as Easter, the time of year when all things seem to point toward a reawakening, when all nature teems with a wonderful newness of life, and the mind reverts to things spiritual as it gathers inspiration from this wealth of foliage and flower which begin to beautify the lanscape.

It is time for renewing and strengthening, if possible, old memories, old friendships and associations which are far off in a material sense, but in a spiritual sense very near and closely interwoven with our highest hopes and aspirations.

Easter is a time of special interest to Spiritualists, because it is near the time of their anniversary celebrations, and because it is the time of year for quickening and solidifying the hopes of mankind in regard to a continued existence.

We believe in nature as a great teacher at all times, but at no other time of year do we see so many evidences of the unseen forces which work underneath the surface, in the dark seance room of nature, if we may be allowed to use such an expression, that beautiful materializations may appear on every hand, not such forms as we have sometimes witnessed which only brought a feeling of disgust and disappointment, but beautiful, natural forms of flower, fruit and vegetable life, which help to make life more pleasant, and furnish food for our comfort and sustenance while on this mundane sphere.

Oh! that we could see coming from the cabinets of our workers on all occasions, materializations such as come from the cabinet of nature, grand, comforting and satisfying to all who witness them.

And yet again I venture to hope that sometime we shall be able to witness in some perhaps yet unsuspected manner more wonderful manifestations than we have yet been able to see, or that we have ever heard of.

Evolution is surely going on in the ranks of Spiritualists as well as in all other walks of life, and we must advance in unison with other movements.

Can we expect the best results in any form of mediumship, in the present great unrest which agitates the world? Can we hope for grand manifestations till war is abolished, peace is firmly established among the nations of the earth. The liquor traffic is more thoroughly controlled, poverty is done away with, and all men and women are educated in principles of honesty, sobriety and unselfishness?

WILLIAM E. BONNEY.

Monk Sherbourne,
Basingstoke, England.

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965

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Two Facts, One Solemn, the Other Cheerful.

It is a solemn fact that the Banner of Light, the Religio-Philosophical Journal, and the Light of Truth, have ceased to be. While they were gradually dying, it is a cheerful fact to know that The Progressive Thinker was prospering—prospering because its methods were in many respects diametrically opposite to them. If it had followed in the "old rut," endorsing frauds instead of exposing them, it, too, would long ago have joined the great majority of Spiritualist Papers that have passed to graves where their own "Policy Hearse" solemnly carried them.

A CRITICAL REVIEW

An Explanation by the Writer Why So Many Spiritualist Papers Have Died.

A timid and respectable little monthly devoted to the dissemination of an orthodox Spiritualism recently ventured an editorial opinion anent certain ideals which Spiritualists ought to adopt in practice. One of these ideals is a respectable Spiritualistic press; "free from bitterness, rant and rabid partisanship."

Those that care to observe humanity under the **INFLUENCE OF RELIGIOUS IDEAS** will find that each individual passes through certain definite stages of development in harmony with his temperament, mental combination and development. Every person converted to Spiritualism is affected in a similar manner. If he should be highly developed in the religious faculties and at the same time deficient in the faculties of perception and reason, he is sure to accept as facts all the glaring absurdities parading in the name of Spiritualism. Such a character can swallow much more than **HE CAN DIGEST**, and generally gets impatient with those that want to discriminate a little in what they accept as truth. It was no doubt a lack of knowledge that inspired the timid editorial alluded to above, since our press in the past has been above par so far as respectability is concerned. Every observing reader knows that our papers have been **TOO GOOD, TOO "RESPECTABLE" TO TELL THE TRUTH**, and therefore they have been of little service as an **EDUCATIONAL MEDIUM** to their readers.

But you ask: "Are your papers willfully deceiving their readers by making statements that are untrue?" **THEY CERTAINLY ARE, EXCEPTING THE PROGRESSIVE THINKER**, most of them, if not all, have been engaged in the past in establishing or apologizing for a fictitious Spiritualism. Their columns were crowded with the weary recitals of bogus phenomena which the fakers in mediumship were constantly palming off on a much abused public. There has been no class of phenomena yet coined by the fakers too marvelous for our papers to endorse; every fact reflecting adversely on Spiritualism and mediums was carefully suppressed by them, and the honeyed side presented instead. They coddled and pampered their readers with **SWEET THINGS AS IF THEY WERE INFANTS OR IDIOTS**, making them excellent subjects for mediumistic fakers.

But the uninformed and inquiring public is at last getting an education. The Progressive Thinker and the secular press are supplying them with facts that the timid and uninformed Spiritualists' press has neglected. The avowed policy of The Progressive Thinker **TO PUBLISH FACTS**, though they may be disagreeable for Spiritualists to consider, **IS AN ENTIRELY NEW DEPARTURE FOR A SPIRITUALISTIC PAPER TO MAKE**, though I believe the time will soon arrive when all papers devoted especially to Spiritualism will have to adopt a similar course of action or go out of circulation. Their dignity and respectability cannot save them, since several of our papers that embodied these qualities in a high degree have recently met a premature death. The Banner of Light, **THE OLDEST**, and at one time the most influential Spiritualistic paper of the world, was one among others to succumb. It was an exceedingly "dignified" paper, but it failed, except during the time it was under the control of Mr. Barrett, to keep abreast with the times. Its articles were generally too heavy and too dry for the average reader, and no time, during its last years, under Simonds, could it be called an interesting paper. It rarely exercised any discrimination in regard to mediumistic phenomena, but generally indorsed everything **LABELED WITH THE "ISM."**

The Religio-Philosophical Journal, at one time under the editorial management of J. R. Francis, had a circulation of 24,000, and was an immense success. When, many years afterwards (some fifteen, I think it was) published by Newman, it was an eminently "respectable" Spiritualists' paper, its circulation dwindling down to about 1,000, never had a Single **CROSS WORD** with a **MEDIUMISTIC FAKER**. It believed everything stalking about in the name of Spiritualism to be the gospel truth of nature, and every mountebank practicing as a medium to be a messenger of light between this world and the next. It served, therefore, no practical use to the cause it claimed to represent, but, in some respects, was a detriment to it. For years it endorsed and sustained a spurious Spiritualism; it always stood for policy instead of principle, and died lamented by nobody excepting the fakers. The Occidental Mystic, which was published in this city, lived and died a "respectable" Spiritualists' paper; it never said anything to anybody while alive; never threw a stone nor a piece of mud not even at a lonely faker! It never even had a row with Hugh Moore or Elsie Reynolds! But it loved everybody, excepting the antifakers. It was "free from rant, bitterness and partisanship," and had no convictions about anything. Shortly after its birth it died of pure "dignity" and "goodness," **BELOVED BY ALL THE FAKERS** on the Pacific coast.

The Light of Truth was also a highly "dignified" and "respectable" Spiritualists' paper. It was, I suppose, in late years wholly circulated in the interest of charlatanry in mediumship. To all the abuse heaped upon it by Spiritualists it never replied, but endured all in silence, while posing as a martyr to the public opinion of a skeptical world. It left a **STENCH BEHIND IT** that will not soon be forgotten, and it **CAN ALWAYS BE POINTED TO AS THE MOST DISHONEST PRODUCTION THUS FAR INCORPORATED AMONG THE LITERATURE OF SPIRITUALISM.**

It cannot be expected that a Spiritualists' paper expresses views altogether at variance with the views of its readers, since no one will support that which is opposed to his honest conviction and belief; nor can it be expected that our papers always supply correct information, for that would be impossible. But **AN IDEAL PAPER** cannot support that which is erroneous for the sake of bolstering up a belief or theory. **IT OUGHT TO HAVE A CONSCIENCE**, and its aim should be to uplift humanity—not to profit by its degradation. It should, in a measure, be the **GUARDIAN OF ITS READERS**, saving them when necessary from themselves, **THE VIGILANT ON THE WATCH-TOWER, POINTING OUT ERRORS AND SUGGESTING REMEDIES.** In short, while it must in a degree express views in harmony with those of its readers, it must be free and critical; it must deal honestly with all sides of a question, sifting truth from error in the interest of the education and advancement of its readers.

There is a great and important work for the Spiritualists' press of the world to do, if it will but rise to the occasion, and do it; it must **HELP SPIRITUALISM ON TO A SOLID FOUNDATION**, by constantly pointing out the many errors gathered in its sixty years' course. Emotional Spiritualists must be educated in facts and principles, and their unbridled enthusiasm restricted through a dominant educational force. But the first reformation must begin by ridding Spiritualism of **THAT LARGE ARMY OF IMPOSTORS**, living and thriving on it in the name of mediumship. Every community is infested by **THESE WOLVES** in sheep's clothing, and their record of crime is generally charged up to Spiritualism. Our movement, therefore, will not attain its proper position before the world, until it shall have openly disassociated itself from all willful dishonesty and deception. From the apathy and indifference of our present press toward this subject, one would suppose there was some special virtue in being deceived by fakers, or that their **HOLLOW TRICKERY** was essential to the **LIFE AND GROWTH** of Spiritualism.

Both from a financial and moral standpoint this question of what constitutes true mediumistic phenomena is a very important one. Hundreds of thousands of dollars are annually expended by Spiritualists in witnessing so-called phenomena that have no real existence. This money is not only a dead loss to investigating Spiritualists, but supports that undesirable class of which Spiritualism must rid itself at any cost. Spiritualists need this money, and it must be directed into worthy channels for their interest; it must be expended where it will bring satisfaction and delight to its owners, instead of humiliation and disappointment, as it does now.

But it is the moral aspect of this question of phenomena which is the most important. Harrison D. Barrett is a conscientious Spiritualist, and he claims that about five per cent of the physical phenomena are genuine. Hereward Carrington, another trustworthy authority, claims that two per cent of the phenomena may be genuine. Naturally these gentlemen could not of course locate even this small percentage of genuine phenomena, and no doubt merely made the expression to somewhat soften their statements. But even if it should be true that from two to five per cent of these phenomena be genuine, Spiritualists cannot in a general way endorse them. **THE PERCENTAGE IS TOO SMALL**, and the harm and confusion they would create would far outweigh any good they might confer. From facts at hand it is certain that the most **DESPICABLE CRIMINALS** are now practicing as mediums. They are constantly watched by the police of every community, because of the many complaints made against them by those they have victimized. **IT IS, THEREFORE, HIGH TIME THAT EVERY HONEST SPIRITUALIST DECLARE AGAINST THEM; EVERY SPIRITUALIST SOCIETY SHOULD KEEP THEM OFF THEIR PLATFORM; EVERY SPIRITUALIST PAPER SHOULD DENOUNCE THEM.**

The mental phases of the phenomena are now, in some instances, being successfully imitated as well, which conclusively proves that all the external evidences we have are often unreliable and unsatisfactory. Hence we should more and more seek the evidences of immortality which come through our reason and intuition. Such evidences are open to all, without price, and can never be monopolized nor produced to order for money. **THERE IS NOT THE LEAST DOUBT BUT THAT MAN'S IMMORTALITY, AS WELL AS THE SPIRIT WORLD, CAN STEP BY STEP BE INFERENTIALLY PROVEN.**

P. A. JENSEN.

Los Angeles, Cal.

WORDS THAT VIBRATE

They Emanate From the Pen of Harrison D. Barrett, and Convey an Important Lesson.

VIGOROUS REMARKS ON AN OLD SUBJECT.

Of Pressing and Vital Importance to the Cause of Spiritualism.

Oh, the agony of soul, the anguish of mind, the painful heartthrobs, the cruel mocking of the tender emotions of one's being, experienced in everyday life by sensitive mortals whose natures have been attuned to vibrate in accord with the melodies and harmonies of the "Morning Land!" Why, WHY must all these things be? Why do mortals impale their sensitive brethren upon the torture-hooks of scandal and slander? Why is it that a boy or a girl, or a man or a woman, who is doing his or her best in moral endeavor, in purity of thought and aspiration, is made to pay such a fearful price for spiritual freedom when he or she steps out into the limelight, where every effort and its purpose can be determined by the onlookers, should they but pause to test appearances? Are the results obtained by the sufferers commensurate with the price they pay for them? Joan of Arc purchased the crown of an Archangel through her spirit's apotheosis at the stake. Do our modern Joans do likewise? Who is there on earth wise enough to respond to these queries?

Men of the noblest of purposes, or the purest of lives, women of the highest characters, of the sweetest, truest and most spiritual natures, are tied to the stakes of hatred, envy, malice, jealousy and prejudice in hundreds of communities, and burned slowly with the green wood of suspicion until all of their ambitions to do for their fellowmen, all of their zeal to accomplish something that shall add to the happiness of the world, all of their ideals for the spiritual illumination of the race, fall around them in the gray ashes of despair, in the black soot of sorrow and grime of distrust. As church members, or non-church members, their friends and neighbors had only words of praise to say of and for them. As Spiritualist speakers and mediums, the Spiritualists, egged on and prompted by other speakers and mediums, have only the fiercest and cruelest of invectives, the bitterest of condemnations to say of or about them. Why is this? In accepting Spiritualism, have they suddenly become Pariahs to their brethren? In days of old, some one said, "See how these Christians love one another!" Apply that saying to present-day Spiritualists, and see if the moral will not deduce itself.

In gatherings of Spiritualists, mediums in particular, some take special delight in tearing into shreds the characters of those of their fellow workers who are NOT present. Every crime in the category of crimes, murder sometimes not excepted, is laid at the doors of the absentees. If one-tenth of what is said against those under the harrow of discussion be true, it would be enough in any court of justice to place the offenders behind prison walls for life. It would seem as if the worst enemies of Spiritualism and of Spiritualists were the Spiritualists themselves. It is true, as was said years ago, "Spiritualism survives—not because of its friends, but in spite of them." In listening to such fulminations against people who have no chance to defend themselves, an outsider can but wonder that such things can be, and is not to blame if he asks "Cui bono?" as to Spiritualism itself. All great movements are rightfully judged by the people who come before the public as their representatives. Spiritualism is no exception to the rule. So long as Spiritualists persist in tearing their workers into inch bits, so long as they delight in scandal and social filth of al sorts, just so long will Spiritualism be looked upon with suspicion by non-Spiritualists.

There should be no condoning of knavery of any sort. It does no harm to call a spade a spade, but—it should be well determined that said implement IS a spade before any public declaration to that effect is made. The exposure of guilt does not necessitate the assassination of character. The question of morality for one person to does not mean that some one else should be destroyed to build the other one up. If mediums and speakers are guilty of fraud, and there is evidence to sustain a charge against them, let that evidence be reduced to writing, and submitted to proper authority for the determinateon of the facts. Upon the finding of the facts, let the public be informed, pro and con, a proper record made, and then proceed to take up other matters. There are two conditions among the Spiritualists of America concerning which no honest man or woman should remain silent. The one is the fraud question—the other that of slandering our platform workers and representative laymen.

If Spiritualism does not make its followers better men and women, it should be stamped out by the strong arm of outraged morality and justice. The condonation of fraud is proof positive that there is something lacking in the moral nature of the one who does it. The treasurer of one of the State Spiritualist Associations was caught acting as a confederate for a bogus materializing medium. Asked why he did it, his reply was to the point: "It makes people happy to believe in Spiritualism, hence I am doing them just as much good as if the work was genuine!" Here is the old Jesuitical argument: "The end justifies the means!" Does it? Is deception of such a wickedly cruel sort ever justifiable? Is it ever right to feed people on diseased or impure material or spiritual food? There is one in stance in American history where an affirmative answer can be found. Under government authority it was right to feed the soldiers embalmed and poisoned beef, and wrong to condemn it. But is this the ethics of Spiritualism?

Some honest-souled Spiritualists deplore the exposure of frauds and their methods of work on the ground that those who are ethically weak, or lacking in moral poise, are thereby instructed in counterfeiting, and inspired to enter the field as deceivers of the people. Possibly there may be a modicum of truth behind this statement, but it will not appeal to clear-headed rationalists as being sound in fact. A man is caught counterfeiting government money. His devices are new and strange. Is it morally safe to cover up this man's arrest or to prevent his methods from being thoroughly exposed? Apply that question to bogus mediums and their tricks; what would eventuate from such a condition? Counterfeiting proves one great fact, i. e., that there is something genuine to be counterfeited! When, however, the genuine coin is obtainable, why should any one be content with spurious representatives of it? Should not the fearless exposer of fraud, the one who dares to lay bare the tricks of the charlatan, be honored and encouraged in his work, rather than denounced and condemned?

Spiritualism has great need of a Hercules having the strength and courage of the one of old who turned the river Alpheus from its course, and thereby cleansed the Augean stables of all their impurities. The river that flows through the realm of Spiritualism is Spirituality, and if a modern Hercules could and would turn its wholesome waters into a new channel of honest fact, the Augean stables of fraud, scandal, slander, gossip and ignorance would soon be purified.

Fraud is bad enough; its open defense and excusing are much worse. The trickster is not so bad as the one who condones and upholds him in his nefarious practices. The trickster and his abettor are angels of light and purity when compared with those who occupy themselves with gossip, slander and scandal-mongering! Luetgert, who killed his wife and sold the sausage he made out of her body, is an archangel of love and beauty when contrasted with the man or woman whose sole aim is the assassination of character and mental integrity of a friend, or neighbor in the marketplaces of honest endeavor. "Fraud must go" is a good rallying cry for all honest Spiritualists, but if they would succeed, they must add to it the words, "and gossip, scandal and slander cease forever!" Fraud is but a full-blood brother of the other three greater evils. Cowardly teachers used to thrash the small boys and allow the large ones to do as they pleased. Spiritualists have been equally cowardly in thrashing the small boy of fraud, and have even smiled in approval at the diabolisms of gossip, scandal and slander.

Horace Greeley once said, when asked about the resumption of specie payments, "The best way to resume, is to resume!" The best way to get rid of gossip, scandal and their smaller brother, fraud, is to stop all use of or association with them. Resume the practice of saying and doing kind, honest and truthful things, and all untoward conditions will vanish forever. Instead of vilifying a person behind his back, then greeting him with a kiss, or a warm handclasp, or a smile of approval, be manly enough, be womanly enough, to stop all vilification, and cultivate the rare art of thinking the BEST of every one. "Give of your best, and the best will come back to you," is a truism. Let a thief be convinced you really trust him, and he will never betray you. No one will indulge in gossip, slander and scandal unless he has within himself the self-same element he attributes to one whom he condemns! To rid the world of these fearful evils, the individual must first remove them from his own nature. The words of the writer in the Bible who speaks of the mote and the beam in certain eyes can well be applied to the lives of Spiritualists to-day. Look for the good in the lives of men, and rich mines thereof will surely be found. Speak no evil; think no evil; act, no evil. Trust begets trust. Goodness is a concrete principle, not an abstract glittering generality. Live the principle, and all phantom abstractions and shadows will disappear forever.

Yours for truth,

HARRISON D. BARRETT.

A Divine Lesson.

HIGH IDEALS.

Yes, High Ideals, Beautifully and Comprehensively Portrayed by the Great Liberalist, Dr. Madison C. Peters.

If you are content with what you have done you will stand but a small chance of becoming famous for what you will do. Progression is a law of nature. You cannot stand still; you either must go onward and upward or backward and downward; you never can remain stationary. The man who gives up the life fight and relinquishes his gun before the last shot is fired already is dead as far as the world is concerned, and the grass might as well be waving above his grave.

The spirit that will not make the effort to soar aloft must remain on the ground and grovel amid the dust of its surroundings and become of the earth, earthy.

Failure is pardonable after honest endeavor, but a low aim is a crime against the world as well as the most flagrant injustice to self.

He who aims at a star will hit the tree top, but he who looks no higher than his own level will strike the mud at his feet.

Cannot Live Without Ideals.

There **MUST BE IDEALS IN LIFE**, otherwise there can be no inspiration for confidence, nor can existence be transformed, as it should be, into a grand, sweet symphony of harmony in which all the notes sound a perfect key. We must have an end in view and keep the eye constantly upon it, if we would reach a right destination and fulfill our mission on eaarth as we should.

It is possible for all to ascend the heights if the powers of attainment are only exerted, but some there are who let these powers lie dormant and never rouse them to worthy action.

The limbs, the legs, the arms, if not used **BECOME ATROPHIED** and unable to perform their parts; it is the same with the mental qualities. To bring them to their best they must be exercised, the oftener the better, for perfection only can be reached by constant use of those faculties which place men on an eminence above the rest of the creation.

A DEFINITE AIM always must be kept in view; the man who never loses sight of his aim finally will grasp it. Ambition will carry him along and nerve him to put forward all that is in him to reach the desired end.

Meaning of the Mysterious "V."

Horace Maynard when he entered Amherst put a large "V" over the door to his room. Others ridiculed what they looked upon as an eccentricity or absurdity. Maynard smiled and asked them if they could not infer the meaning of the letter. In time they were enlightened. When the plodding student became valedictorian of his class the meaning of the cabalistic letter flashed upon them with stunning surprise. From the first the word, valedictory, had the foremost place in Maynard's mental lexicon.

Nothing so strengthens the mind, enlarges the manhood, widens the thought as constant effort to **MEASURE UP YOUR IDEAL**. The desire to come up to its standard stretches the mind, makes it elastic to encompass all purposes, and touches life to finer issues.

Of course all the expectations of youth may not be fulfilled, for often nature holds back some of her wages, lest we quit work and sit down contented with a share when we could have had the whole.

Whenever the spirit flags, when the disposition comes to let the world take its course without interference or effort on our part, the ambition must be fired to set the machinery again in motion. We must not wait for something to turn up, but earnestly set about and turn up something.

Garfield, when he made up his mind to get an education, split wood for fifty days to get $50 to meet expenses. Then, when he had managed to get his foot on the ladder, he resorted to every honest endeavor to mount higher. He rang bells, swept houses, and did general chores. In the end he triumphed over all obstacles and succeeded in carving his name on the topmost notch in his country's history.

To a man with a will and a purpose there is nothing impossible. Such a man can do anything; he can accomplish seeming miracles. Once he puts his shoulder to the wheel he never lets the spokes turn in a backward direction, but always pushes them onward and forward inch by inch and revolution by revolution until he rolls them to the top of the hill.

Will Overcomes All Obstacles.

When indomitable will is combined with **LOFTY IDEALS** no hindrance can block the way to the pinnacle of success. Poverty, so far from being a drawback, becomes an incentive to an iron will and invincible determination to overcome trials and crosses and all kinds of impediments to reach the goal that lies away in the far land of manly endeavor and honest effort.

Therefore, call up the power of will and harness them to the wagon of endeavor and you have nothing to fear, for nothing can prevail against you. You are bound to reach the heaven for which you steer, the port to which the winds of pluck and determination will bring your craft after a safe voyage, no matter how stormy, or how much you may have been buffeted by fate.

Remember the object of life is to grow. There is a progress from the cradle to the grave. As an atom of the universe you must go on—let it be on to success, not to failure.

Don't indulge in aimless reverie, but have a definite aim and always keep it in the light of attainment, never letting the shadows of doubt or uncertainty fall athwart your path.

Ideal Determines the Character.

KEEP YOUR IDEAL constantly before you, never lose sight of it. **THE IDEALISTS** have transformed the world and spurred their kind on to effort and accomplishment. They have made us great by mingling with our daily pursuits transcendent conceptions and so have thrown around our daily life, our sensuous life, the grandeur of a better.

THE IDEAL in all instances determines the character. What right has a man to choose a low calling, when a higher one is possible? Why should a man stunt his moral faculties in a base pursuit when a respectable one is open to him and one which would enlarge and ennoble his soul? Why should he turn his back on all that lends to life its majesty and dignity and refuse to extract from it all the good that it holds for those who will but avail themselves of its sweetness and bounty?

Let the longing **TO DO SOME GOOD THING**, to be somebody in the world, find its noblest expression in the impulse to do your best. Enthusiasm for the best alone lifts life on a plane worth living.

Don't dream of a position where drudgery is unknown. There are few sinecures in this age, and such in the end place nothing on the credit side of life's ledger. Let your heart be in your work and aspiration after better things will become inspiration to accomplish them.

The above from Mr. Peters is especially important. Every Spiritualist should have **HIGH IDEALS**, for without them progress or spiritual unfoldment is impossible.

IDEALIST.

Letter from Hoquiam, Wash.

I want to thank Mr. Little, our state president of this state, through your valuable paper, for sending us such a noble woman and such a grand worker in our cause as Rev. Mrs. Emma Lapworth of Seattle. She is a fine medium and a fine lecturer. She held a meeting in my parlor on the night of the 1st with good results, and on the night of the 2d she gave a lecture in Ogden's hall, and on Sunday, the 3d, she gave a lecture in the A. O. U. W. hall, and also at 7:30 in the evening, and all with good results. She also had an invitation from the Hotel Arlington proprietor to hold a circle at the hotel parlor Monday evening, which she did. The results were fine. Sixty-three were present and enjoyed two hours of spirit messages. Mrs. Lapworth had as assistants two little girls, twins, eight years old, grandchildren of mine. This was their first attempt in public. The first we knew that they were clairvoyants was a week ago. Two messages were given by them and recognized.

Mrs. Lapworth advised us how to get best results for the cause through the children.

I am happy to say that she has developed a good writing medium in the person of Mrs. Cramer, who lives here, so now from this on we will hold our circles once a week.

I have worked hard for the last two years and spent lots of money in getting mediums to come here to lecture and give tests in our cause, and I have always got the best, and by so doing, as the orthodox would put it, my measure is full and running over, and I hope it won't be long now till we can organize a class here that our State Association will be proud of and you, Mr. Editor, look out for subscribers for The Progressive Thinker from Hoquiam.

I wish to say that those little twins sit ten minutes every dat at 3:30, and they never fail to geet good messages for us, and it is a hard blow to the skeptical to see those two little girls, only eight years old, go into trance and give such fine messages. They all say, "Well that beats everything we ever saw; that is all honest, for the little ones don't know anything about frauds.

A. J. PETERSON.

Hoquiam, Wash.

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SATURDAY, MAY 23, 1908.

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Was Jesus a Jew?

Now comes another question, "Was Jesus a Jew?" The question is not, "Was Jesus a God?" but was he a descendant of Abraham, from whose loins all Jews claim to have descended.

Prof. Paul Haupt, an eminent Assyriologist and Orientalist, who occupies the chair of Semitic languages in the Johns Hopkins University, in a paper recently read before the American Philosophical Society, decides in the negative, and says, Our blessed Lord was not a Jew, but sprang from the Aryan stock, the same stock as the Grecians, Romans and Anglo-Saxons."

All the pictures extant of the junior God represent a person of the Caucasian race, and are fraudulent if the Master was not a Jew. His biographers traced his ancestry all the way back to Abraham, through different parents, upwards of fifty generations, meeting with Solomon, he of 700 wives and 300 concubines, going that bad man, Brigham Young, fifty odd times better.

If Prof. Haupt will turn his brilliant searchlight on Nazareth he will find a fact in connection with that subject worthy of note. There was no such city as Nazareth in the time accredited to Jesus, and probably not until the Crusades, when the city was invented and located, to supply a supposed need. Such a city is not mentioned in the Old Testament, or by Josephus, neither by Paul.

A Nazarite is described in Numbers, 6: He is represented as a person who was to dedicate himself to the Lord; to abstain from wine and all intoxicants; no razor was to come upon his head, but the locks of his hair were allowed to grow. Samson, whose great strength was in his hair, was of this Order. Mat. 2:23, says: "He [Jesus] came and dwelt in a city called Nazareth that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarine.'" So to make Jesus a Nazarene the Bible-makers knew no other way than to make a city, Nazareth.

The practice of manufacturing cities to supply Christian needs, was not limited to Nazareth. Mary Magdalene was a case in point. The word magdalene, in its original, is equivalent to harlot. It was so understood by priest and layman. Our lexicographers, in giving it the proper meaning, softened it somewhat by inserting REFORMED before its real meaning, but of late years, and to remove the odium from "our Savior" for associating with such a character, have located, for the benefit of gulls, on the west coast of the Sea of Galilee, a CITY which they call Magdala. The word magdal, in Greek, signifies "towering cliffs." It actually describes the physical condition of that coast, and leaves no possible place on which to locate a city. No ruins of a city were found there; but the need was great, and recent writers have supplied one to meet the great wants. So Mary, of Magdala now sounds better on every sensitive Christian ear; and, with the uneducated, removes the proof that Jesus consorted with "sinners." See Luke 7:34, 37.

When a Catholic Candidate is on the ticket and his opponent is a non-Catholic, let the Catholic candidate have the vote, no matter what he represents.—Catholic Review.

Attention, Spiritualists!

An Important Communication from a Leading Author and Prestidigitator, Establishing Spirit Return, Will Be Published Next Week.

LOOK OUT FOR IT!

THE PROGRESSIVE THINKER takes the lead in all things pertaining to SPIRIT RETURN or occult matters generally.

It is EDUCATIONAL all along the lines of our phenomena and philosophy.

It fully realizes that SPIRIT RETURN is an important fact, a sublime fact, a fact scintillating with IMMORTALITY, a fact that has made an impression on the world for good as no other fact has. And when it is possible to clinch that fact with THE TESTIMONY of an expert, one who is clear-headed, and a skillful performer in sleight-of-hand, a master magician, as it were, and one who can not be deceived as to phenomena, we seize on the opportunity, and our readers get the benefit of the same. We have procured permission from the OPEN COURT, a leading scientific magazine of Chicago, to republish a copyright article by David P. Abbott, a prestidigitator, an author of note, and a man of marked ability, giving a full account of his visit to the home of Mrs. Elizabeth Blake, of Broderick, Ohio.

In some respects the narrative reads like a FAIRY TALE, yet it fully ESTABLISHES the fact of SPIRIT RETURN in BROAD DAYLIGHT, and even when a sitter practices DECEPTION by assuming, as Mr. Carrington did, a fictitious name, thus "knocking out" the theory that if you go to an honest medium with deception, you will get fraud in return. Coming from the source it does, we consider Mr. Abbott's experience with Mrs. Blake at her home one of the most IMPORTANT PRODUCTIONS of the twentieth century, and worth at least one year's subscription to The Progressive Thinker, which leads as an educational factor in Spiritualism.

Departed and Departing Glory.

We casually remarked in the presence of a good Methodist friend during the last week, that "information from all directions seem to indicate Christianity is in its decline, and those who are active members of orthodox churches are beginning to question the divinity of the junior member of the Godhead, and are not quite sure the Holy Ghost was really personified by a dove when the "blessed Jesus" was baptized.

"Don't believe yourself," he replied, with a skeptical laugh. "There has been no period in the world's history when Christianity was making such rapid strides toward universal conquest as now." He was doubtless sincere, as we know we were.

The very next day after the conversation mentioned, our eye fell on the following in our morning paper. It was news to us, and will be to our readers. We copy headline and all without change or addition:

"Church Decline in New York City.—The truth is there are fewer Baptists, Methodists and Presbyterians in New York to-day than there were twenty-five years ago, though the city's population has been more than doubled. The rapid extinction of churches of these denominations in Manhattan during the past decade shows this. In 1896 the Baptists reported sixty-four churches. Last year they only claimed forty-eight. Many of these claims are pitiful absurdities—mere names of mission halls and soup kitchens, supported by the charity of one or two rich men. One-half of them represent hopes as yet unfulfilled, declares Thomas Dixon, Jr., in an article in the May number of the New Broadway Magazine. The same thing is true of the Methodists, who reported seventy-three churches in 1896, and only claim fifty-nine in 1907. The Presbyterians reported seventy-one in 1896 and only fifty-seven last year. In the year 1840 New York city had one church to every 1,800 in population. Last year we could not find one church to 4,000 population, counting all our soup kitchens and mission halls as "churches." There are many sections of the city which are practically pagan. One district of 16,000 population, which is typical of many more, has one saloon to 111 inhabitants, and one church to 8,196. In another large district there are some 50,000 inhabitants with a saloon to every 200 people and a church to every 10,000. In the section between Twenty-fourth and Fifty-ninth streets west of Ninth avenue there is but one church to 15,000; while the district between Fortieth and Sixty-fourth streets west of Tenth avenue contains 46,563 people, and has but one church. And the sad part of the story is that many of these churches that are reckoned on the map as living and performing their duties to these vast populations are dead and don't know it."

Fewer members of the leading churches in New York to-day than there were twenty-five years ago, though the population of the city has doubled in that time! There are localities where it is probable, with redoubled effort, in which the membership may have advanced; but the country at large will show a decline.

One remark from our friend greatly pleased us, and it is worth recording. He said: "I will admit I have lost confidence in the popular teaching regarding hell." It was unfortunate we did not press the inquiry in that direction. The Inquisition silenced! No sale of criminal indulgences for revenues; no wars to propagate the faith; and hell eliminated from the creeds, what remains of Christianity as taught 300 years ago? Standing erect, with folded hands, and eyes aloft, we pray our brother, weep for glories fled! At the same rate of decadence where will be the churches of New York with the close of another twenty-five years?

Be kind to everybody, but especially to the aged, for we are all traveling that way very rapidly.

Hold your thoughts, your mind, your will in principle and you will succeed.—Huling.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

Revelation vs. Science.

"And God said * * * I do set my bow in the cloud, and it shall be for a token between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud."—Gen. 9: 12, 13, 14.

This was the device planned by God, according to his own inspired word, for the rainbow.

Says science: "Rainbows are produced by the refraction and dispersion of light in passing through raindrops, reflected back from the drops on the sky or cloud, and presenting itself in the form of an arch with prismatic colors. So long as sun has shone, rain has fallen, and there were eyes to see the rainbow has been."

The priest who wrote Genesis, ignorant of science, gave the best idea his genius could devise for the phenomenon, and credited to God his ignorance. All the miracles in the Bible contravening natural law, are impositions on ignorance, and betray the falsity of the claim to divine origin.

Wandering over the hills and mountains of Palestine, Arabia, or any other country; boulders, rocks, pebbles and sand furnish the traveller evidence they were water-worn. They have rolled along the bed of ancient rivers, or been dashed together by the surging sea. In process of ages, by some mighty convulsion, they have been uplifted; mountain chains and even whole continents and great islands the product. A priest who knows all about God, and whose mission is to teach that knowledge to his fellow, used to burn him if he would not believe his story. He knew nothing of geology; nothing of the natural forces ever active; so ascribed to God and miracle. The regret is, well educated people neglect to THINK, so childhood teaching and impressions go with them through life, and are transmitted to another thoughtless generation.

Truth Abounded Through a Lie.

There is a trickster game known as thimble-rigging, a sort of gambling device, which is manipulated to defraud the credulous. Three thimble-shaped cups are used with a ball. The latter is placed on a board, or table, and is covered by one of the cups. These cups are quickly shifted in position and a wager is made as to which covers the ball. By a nice mechanical device inside the cups the ball is apparently removed by the player and is found under neither cup, else under a different one from that supposed, so the game becomes in effect quite equal to flipping the copper with "Heads I win, tails you lose."

Are the Christian clergy encouraging in results the practice of substantially this thimble-rig game in the form of materializing? For we are sure no Spiritualist will resort to such detestable methods as is practiced by the vile to impose impostor spirits on the credulous, not solely for the money there is in it, but to bring Spiritualism into disrepute.

The Punch and Judy shows of the Elsie Reynolds variety, with "now you see a spirit and now you don't," with cheese cloth accompaniments, seem closely allied to the fraternity of tricksters.

If it is not the preachers who are encouraging the mediumistic frauds, who is it that is back of them? They were taught by the good Paul, virtually, to lie and deceive for the glory of God. See Romans 3:7.

Shun passion; fold the hands of thrift; sit still—and truth is near.—Emerson.

I had rather be damned with Plato and Lord Bacon than go to heaven with Paley and Malthus.—Shelley.

TRANSITION CALLED DEATH SUBLIME.

Impressive Words by Mrs. M. T. Longley, at the Funeral of C. C. Sailer.

Messages, says the Washington Times, accredited to C. C. Sailer, who died lately, were delivered by another Spiritualist to a hundred or more friends and relatives who gathered around his bier at 3129 N street northwest, Washington, D. C., to pay a final tribute to his memory. Mr. Sailer was buried in Oak Hill cemetery.

"There is no death. What seems to be, is transition," said Mary Longley, who delivered the sermon. Our friend was a Spiritualist. He believed in its tenets and precepts. He sends this message to you: 'Spiritualism is pure. It lives in the heart, abides in the memory, and is beautiful, comforting, and heavenly.'"

Mrs. Longley's sermon, which was delivered without notes, was a literary gem. There were those at the funeral services who scoff at Spiritualism, but all agreed that this gifted woman took the most philosophical and beautiful attitude toward the harvesting of the Grim Reaper that could be imagined.

Thanks for Death.

For more than half an hour she held the mourners, and by her eloquence, transported all of them into realms of serenity and tranquillity. More striking than this was a prayer which Mrs. Longley made at the conclusion of her sermon. In it she thanked Providence for causing the death of one of her best friends. Jarring as this seems, it sounded beautiful as the words flowed from the lips of the speaker. It was a tearless funeral.

"He is not dead," declared Mrs. Longley. "His spirit has been released from the bondage of a physical frame, but has flown to a higher, nobler, grander and brighter world. We thank the Great Spirit for delivering him and we know from this dear friend that he has been reunited with loved ones, dwells in a sphere infinitely more beautiful than this mundane earth, and is happy in his rejoicing. His spirit is immortal. Though the deeds of his life may never be made in bronze or stone, the memory of his good, kind life will remain with us long after metals and minerals have crumbled. Nature has simply claimed her own and demanded the elements and atoms composing the dwelling house of his kindly spirit to continue her reproduction. Death is liberation of the spirit and should be met with exultant joy rather than fear. We hear from our friend to-day that there is happiness in what is called death, and we know that he is grateful for deliverance at the time he was ripe in years, wealthy in experience, and happy to be ushered into that beauteous great beyond.

Sufferings Would Increase.

He might have lived many years more, but his infirmities would have multiplied and his sufferings increased as time wore on. We thank the great Spirit for taking him into a heavenly world. There is but a veil between these worlds and he can abide with loved ones gone before and commune with us on earth. There is no reason why we should mourn, for he is happy, joyous, and content. He lived a useful, beautiful life. Eloquence is not needed here to-day. The fact that so many persons assemble to pay a final mark of respect to him is more forceful than words from mortal tongues."

Other than this extraordinary sermon the Spiritualist funeral, one of the few conducted in Washington, was similar to those of other rituals.

C. P. Longley, husband of the woman preacher, sang "Just a Thin Veil Between Us." Mr. Longley is eighty-two years old, and possesses a strong, clear baritone voice.

Has Talk With Grant's Spirit.

Evangelist Eklund Startles Audience by Telling Queer Story.—Hears Voice in Tomb.—Dead Warrior President Happy, and Glad He Was a Christian.—Avows Belief in the Appearance of Spirits.

Avowing a belief that the spirits of the dead are sometimes allowed to appear to comfort the wounded and broken-hearted, Evangelist Eklund last night electrified his audience at the Riverview skating rink by declaring that while in Grant's tomb in Riverside Drive, New York, he had carried on a conversation with the spirit of the great warrior-president. Turning to Mr. Jacobson, his soloist, the preacher pointed him out as a witness to the strange occurrence. Mr. Jacobson nodded assent.

Standing with bared head in the beautiful marble tomb, the evangelist was, he said, mysteriously moved to ask a question of the great man whose body lay buried there. What followed is as described by him:

"General, are you happy in your present state?" was asked.

For a few moments there was an awesome stillness in the tomb. Then the evangelist and his singer experienced a strange feeling as of some unseen presence, and a clear, distinct voice replied:

"I am."

Almost overcome by emotion, the evangelist paused for a moment, then asked:

"Of which are you gladder now,—that you were president of the United State, or that you were a Christian?"

"That I was a Christian," replied the voice, quickly, and with more strength than before.

In speaking last night on "Heaven," Mr. Eklund said in part:

"Somewhere in that unlimited space in the ethereal regions, God has a heaven prepared for his redeemed people; I can easily believe it is a place with mansions and rooms and that we shall live there something like the way we live here, in body and spirit. But it is a far better place than the world we live in now, as there is no sin, sorrow or death, but, on the other hand, joy, peace and happiness with Christ, while the years of eternity roll. God in nature is great here, but it is only a shadow of what God has prepared for his people. Washington, Lincoln, McKinley are in heaven and I'm going there to meet them."

Speaking of Spiritualist, he said he did not believe in spiritual humbugmakers and triflers, "but I do believe that God in His infinite wisdom and mercy, through His spirit, does at times, to console his wounded and heart-broken people on earth, reveal, not only the spirit but the form of the departed."

As atheism, in nearly all its forms, deeply interests the Swedish people, and having had such a great advocate of mysticism as the learned scholar, Swendenborg, of whom it is said, "Could his doctrines of correspondence be verified, our means of insight into the character of God would be largely extended," it is readily understood that the sermon was highly appreciated.

The evangelist's views on death are clearly put forth in Longfellow's words:

"There is no death; what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

Many a father's and mother's heart was made glad when he spoke of their meeting with the little girls and boys who had gone to the home beyond. His story of the little girl who had died at two years of age and came back to the world in spirit form and revealed herself to her father as a beautiful maiden recalled Longfellow's words from his poem, "Resignation:"

"Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child.

"But a fair maiden in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face."

"No more revival services in heaven," said Mr. Eklund; "there's where I lose my job."

The invitation to prepare for this beautiful home of glory was accepted by quite a number. The Rev. A. F. Thornblom, of the First Swedish Congregational church of Pittsburg, took part in the services.

There will be a meeting conducted entirely in the English tongue for ladies at the rink to-morrow at 2 p.m., when the evangelist will give a lecture over the topic, "The Big Four to Hell." All ladies, and especially the English, are cordially invited. There will be a meeting to-night at 7:30, when Mr. Eklund will speak and Mr. Jacobson will delight the audience with song. The orchestra and choir will take part. All are invited.—Evening News, McKeesport, Pa.

ATTACKS RELIGIOUS HISTORY.

Prof. Wenley Says Discrepancies Fill the New Testament.—Disputes Jesus' Biography.—Effect on Christianity Discussed in the Episcopal Congress.

Fear of the result of an investigation of the historical originality of the Christian religion was the basis of a paper read May 14 by Prof. R. M. Wenley, of the University of Michigan, before the Episcopal congress of Detroit, Mich.

"Your knowledge of the historical Jesus is most fragmentary," he said. "This New Testament teems with discrepancies. The truths of Christianity do not seem to be peculiar to it. Similar teachings are found in other and older religions.

Christian History Misleading.

"The history of the Christian faith is misleading. In fact, we know very little, indeed, either of the authors of Jesus or the New Testament.

"The material for a biography of Jesus do not exist. My own conviction is that the negative process of historical research is destined to travel even farther, and it may be when criticism comes to clarify the evidence and to reconstruct the situation from an 'exact' historical standpoint, we shall stand aghast, stricken and helpless.

"The operation of the historico-critical method has made a vast change in the perspective in which we must set primitive Christianity. One good of this movement, however, has been to make the Bible a familiar book again. Yet, on the whole, its consequences count heavily on the negative side and bear hardly on natural piety.

VALUABLE ASSISTANTS FROM THE SPIRIT REALMS.

They Assist a Lady in Removing a Large Number of Books.

To the Editor: All this recent expose of fraudulent material manifestations in the ranks of Spiritualism, affecting those who have stood for years as accepted realities, causes the very pertinent question to arise, as to why the sincere seeker at this late date should take the risk of being deceived by those who have financial ends to serve, when one might almost safely declare that there is not a family in America where the facts could not be demonstrated, and all chance of fraud absolutely eliminated.

I do not stop at my belief in the family circle to demonstrate physical phenomena, but believe almost without exception the same can be demonstrated to the individual who seeks the truth with singleness of purpose, because to him the question is a vital one. Something like twenty-five years ago the question, "Is materialization a fact in nature," appealed to me with persistency that would not be silenced. I was an earnest, sincere and ever hopeful seeker, and for this very reason I met with many bitter experiences, for without myself understanding in the least the faculties of clairvoyance or clairaudience, I nevertheless possessed both. Cabinets had neither curtains or doors for me. I witnessed things that seemed to me strange and weird and frightfully wicked. Again and yet again I went forth on tours of investigation, only to return dumb with the heart-break of bitter disappointment. At last I reached the conclusion that this was the shadow side of Spiritualism, and I decided henceforth to keep in the light of the more spiritual side, believing that in time the light would grow strong enough to cast out the shadow entirely. Probably a year or more passed. I silently adhered to my conviction concerning materialization and all classes of physical phenomena, when an event occurred that completely upset my theories, and brought a lasting knowledge of the reality of materialization. At the time I occupied a large, old-fashioned residence in a Western city. It had often been vaguely hinted that the house was haunted. This did not in the least concern me in any manner, save the reduction in rent. At the period of which I am writing I had been alone in the house for several weeks. I had occasion during the last week to remove a collection of several hundred books from the top floor to the basement. There were two long flights of stairs and three long hallways. The two halls of the lower floors were gloomy, and the last flight of stairs almost dark. My method of transferring the books was in two good-sized market baskets. I made one trip, and then I realized that I had underrated a task greater than my strength could endure. As I descended to the first of the two lower halls on my second trip, I suddenly felt a hand on either side grasp the handles of the baskets, and the weight was entirely lifted from my hands. I was so frightened that I dropped the basket. After a few moments I recovered from my nervous shock and picked up the baskets. I no sooner laid hold of the handles than the weight was again lifted by big, strong hands that crowded mine, but as yet invisible. I proceeded on my way merely holding on to the handles of the baskets, and trying to keep pace with the rapid movements of my invisible helpers. When only a few steps down the last and almost dark hall, my helpers became distinctly visible, and the touch of their hands felt quite more real. To all appearances and touch they were real, live red men of the forest, clad in their deerskin. My helpers did not leave me until the last book had been deposited in the basement. I was absolutely alone in the house, therefore all chance of deception was out of the question.

Since that time I have witnessed almost every phase of physical phenomena when entirely alone, and these manifestations are always spontaneous, and absolutely unexpected. I am the last person in the world to be selected as a mediumistic type.

I recall a rather amusing incident of physical phenomena; this occurred some ten or more years ago in Brooklyn, N. Y. I had an intimate friend, a young lady, a professional nurse, who was very much afraid of all kinds of manifestations. She was mediumistic, but did all she could to cast off the consciousness of the presence of the invisible hosts. This seemed to rather amuse the spirits. This friend called one Sunday afternoon. There was a gentleman caller, and I had been sitting by a large oak library table. My young lady friend, being very much at home, started into the back parlor to lay off her wraps, the gentleman and I still sitting by the table (I was at the time an invalid). Suddenly the table gave a lurch in the direction of my young friend, and then trotted after her. Hearing the noise she turned, and with a screech began running around the room, the table awkwardly galloping after her.

On another occasion there were three persons present, a husband and wife and myself. We were discussing table rappings and experimenting with a small three-legged bamboo table, and receiving quite distinct raps. The husband was very skeptical and felt perfectly sure that we were doing the rapping ourselves (his wife and I). He told us if we would sit across the room against the wall, and he on the opposite side, leaving the table in the middle of the room, he would show us whether outside influences were manipulating the table. We complied with his request. He, in a spirit of fun, began singing, "Hot Time in the Old Town." The little table vibrated for a moment, then raised two legs and marched across the room to the music, keeping perfect time as long as the song lasted, which was brief, for before the table reached the man, he felt a sudden conviction that the presence animating it was that of his brother, whom I believe died at San Juan.

I firmly believe that almost any seeker after truth for the truth's sake can and will receive demonstrations, thoroughly convincing, without the shadow of possibility of fraud; but alas! how few seek to know the powers of the unseen realm without hope of some material gain.

SISTER ONFA,
Mount Aden, New Mexico. Order of the Golden Rule.

A MISTAKE CORRECTED.

None are perfect; and all honorable men making mistakes delight to have them, in a fraternal spirit, corrected.

In The Progressive Thinker of May 2 a writer commences a paragraph with these words: "Celsus, one of the Christian fathers, insisted that it made no difference," etc., etc. Positively there was no apostolical or Christian Father by the name of Celsus. Listen. Lippincott's Biography and Mythology, page 594, says in substance: "Celsus, an Epicurean philosopher of the second century, the friend of Lucian. Both of these were noted for attacks upon Christianity."

Dr. Lamson (Unitarian), author and historian of "The Church in the First Three Centuries," writes, page 144: "Celsus, learned, witty master of the art of ridicule, was the Voltaire of his time. The Christian Father Origen replied extensively to his attacks upon Christianity," etc.

The erudite Dr. Hurst states that Porphyry, Hierocles and Celsus, the latter living about 150 A. D., were the strongest assailants of Christianity"—all of which is pretty solid testimony against the statement in The Progressive Thinker that "Celsus was a Christian Father."

This may be registered as a certainty: The writings of Spiritualists will be criticised keenly, mercilessly during the next quarter of a century. One of the sharpest, most pungent criticisms that I ever read was written by a Krishnaite Hindu in a Hindu Monthly Magazine, commenting upon Kersey Graves' book entitled "Sixteen Crucified Saviors." This Hindu critic, Harivijava, said that there was not an intelligent Hindu in the world who believed in the crucifixion of Krishna (pronounced "Kreeshna"), and of whom it is reported he had sixteen thousand wives, each of whom bore ten sons and one daughter; and when they grew up, Krishna performed their marriages. Also that he engaged in a number of battles, and finally was wounded while running to escape pursuing warriors, dying at the foot of a tree. This Hindu scholar referred me to three different lives of Krishna, written by Hindus, besides a sketch of his life in the Puranas.

J. M. PEEBLES, M.D.
Battle Creek, Mich.

DEATH IS SWEET.

Oh, Death is sweet, we oft are told,
There is pleasure dear in dying,
If this be true, then can we not
On belief like that relying,
Become quite fearless of the time
When mortal breath shall leave us,
And loving friends in spirit forms
Are ready to receive us?

How hard, when in the midst of life,
Surrounded by the pleasures
Of fortunate and friendly times,
And all these worldly treasures,
How hard to leave them one and all,
When life is worth the living,
Each new success and joy on earth
A new contentment giving.

And yet, when thoughts grow deeper still,
And reach a plane more splendid,
And see the good in spirit life,
The worry soon is ended.
A sweeter, dearer world than this,
Devoid of care and worry,
A world without this toil and strife,
And everlasting hurry.

This thought, this truth, can it not change
That dreadful thought of leaving,
And alter all those dark ideas
That lead to wrong believing?
Just think—think deeply of these things—
I'm sure 'tis worth the trying
To make our hearts find truth in this:
"There's pleasure dear in dying."

BERTHA M. RICHTER.
Napoleon, O.

There is in spring a sort of mental unrest, parallel with the impulse at work in nature. I always think there is something in me which I have not yet discovered. It leaves me to rest. Is it a thought? Is it a feeling? Is it a word? A deed? I know not. But I feel as if I wanted to give vent to something.—Auerbach.

Highly Interesting and Suggestive.

In the following Translation from the French, by Mrs. Tattersfield, the Spiritualists everywhere have something to think about—something, possibly, that may startle them, in consequence of its departure from ordinary lines of thought in connection with mediumship, Spirit Return and the Spirit World. The Progressive Thinker is educational all along the Kaleidoscopic lines of Spirit Return. You can not keep posted without reading it.

WITH RESPECT TO HYPNOTISM AND SPIRIT CONTROL BY RUFINA NOEGGERATH, AUTHOR OF SURVIE.

Translated Especially for The Progressive Thinker from La Revue Spirite (Leopold Dauvil, Editor-in-Chief, Paris France), by Mrs. A. Monthon Tattersfield.

Hypnotism is the order of the day, books of all kinds abound on the subject and there is not a publication, psychic or scientific, that does not readily dwell upon the question.

That does not say that the treated subject is understood; nobody, so far, has given a rational explanation of the phenomenon, and as for our savants, they are not allowed to, because they deny themselves the right to rise above matter and will not admit, what they scornfully call, "The hypothesis of the intervention of spirits."

Spiritualism gives us the key to this mystery, but in order to thoroughly understand hypnotism it is indispensable to recollect a few precepts relating to incarnation and the physical constitution of man.

They are in brief:

Man is an immortal spirit enclosed in a perishable body; he has a soul, a psychic body, and a material body.

The soul is the spark coming from the Divine Hearth; the psychic body is the fluid covering of the soul, the body of flesh is the spirit's instrument of progress during successive incarnations; it is by means of the psychic body that the spirit acts on the material body; consequently there are two kinds of lives; the spiritual life, the fluid life of space, which we call invisible, and the corporal life, man's life on earth, which we call visible.

During the spiritual or physical life, the spirit manifests itself, perceives, acts, etc., by means of the psychic body, whose modes of perception, properties and faculties, if we compare them with those of the terrestrial, body, are extraordinary and unimaginable, and plunge us into the most profound admiration.

During the terrestrial life, the psychic body is intimately connected with the material body, whose modes of perception, qualities, etc., are adapted to this special life. The incarnate cannot manifest himself without this material covering; indeed as soon as it is abandoned, as is proved during calm sleep, trance, fainting or death, it becomes immediately inert, insensible and disaggregates.

This infers that each body in motion has a spirit to animate it. During the corporeal life the spiritual life is closed to the spirit, the law of incarnation granting neither reminiscence of previous existences, nor of this fluid life.

Therefore it is useless for man on earth, at the risk of injuring his body, to attempt to live for a few minutes the life of the Beyond; his efforts will not amount to anything, seeing that on his awakening he is not able to remember what he may have seen.

But the Great Universal Soul, in prescribing successive incarnations to the simple, ignorant spirit, so that the latter may climb the ladder of progress and learn to evolve to the upper worlds, has taken away from him the memory of past lives, so that he might not be constrained in his new and transient condition of life, nor troubled by remorse of previous faults.

He has shut himself off from heaven, but as a set-off, he willed in His justice that a friend of space, a spirit, a **SECOND SELF** should come to dispel the darkness of the material world, and to point out the road he ought to take, and to remind him of the splendors of a spiritual and real life!

This friend, who is **"THE SCOUT,"** we call the "Watching Spirit;" it is he who superintends our incarnation; it is through his intervening that the being who is going to incarnate takes possession of the fertilized egg that soon shall become his prison of flesh; it is he who directs this coming into matter and superintends the adaptation of the psychic body **TO THIS WONDERFUL EVOLVING MACHINE—THE HUMAN BODY.** And when the spirit passes into the life of space and loses all recollection of the past, it is he who in the brain of the newborn, registers the resultant and acquisition of preceding incarnations.

Man has near him a being similar to himself, who is his reflex, but invisible to all eyes, for he is in the domain of spirits; it is this Scout who transmits the light to his second self, and who teaches him the principles of divine intelligence; if the human being has evolved, this Scout has done the same; he is part of himself; he never leaves; he is the transmitter of the grand divine laws that are brought to him; he is the "I Am" beyond the grave; he alone can speak of what constitutes the spiritual life, but still keeps within limits assigned him by superior laws, for he cannot reveal more than what is permitted.

Man has his free will; that is, he can **ACT AS HE LIKES,** but often when he errs or leaves the right road the Watcher's voice sounds in his ear, endeavoring to save him from temptations of the matter or solicitations of bad spirits; this voice from the conscience is his; and later on, when the incarnate's task is finished and the hour of deliverance from earthly chains has sounded, it is he again who superintends his disincarnation, assists him out of the trouble, and on his awakening wishes him welcome to the new-found life of space.

The mission of the Watching Spirits is to take care of the world and prevent its going to ruin; it is thus that "The Nameless One" has instituted the law of brotherhood and joint liability that bind the invisible with the visible, and unite the living with the dead; this law ought, then, to be the law of man, and when Jesus in a sublime incarnation came to say, "Love our Father above all things and your neighbor as yourself," and again, "Call of me and I shall come," he has given the wonderful synthesis of perfect knowledge of the universal laws.

Mediumship is, then, properly speaking, only the Watcher's positive influence on the incarnate; it depends, then, absolutely on the subtlety of the latter; it is not then the medium that wills. But the Scout cannot transgress the natural laws and make of his incarnate what he would like; the two spirits have each their own mission; one is the transmitter of fluid laws, the other the executor of earth's laws; the Watcher sets the cerebral movements of his incarnate in motion,—conscience, intellect, genius, etc.; the incarnate has all the elements of earth against him, and these are re-acted against by the Watcher.

We also know that manifold forms can be clothed by means of mediumship according to the medium's facility to communicate with his Scout. In the conscious, waking state he is seer, clairaudient, inspired, etc., and reports what the latter has made him see, hear and say; asleep, the management of the brain is left to the Scout, who speaks for him and serves him as a necessary medium in case of incorporation with other spirits, and directs the manipulation of material elements necessary for the production of phenomena. We know, for a fact, that the spirit, though enclosed in matter, can nevertheless leave the body momentarily while staying attached to it by a fluid band; this is the phenomenon of sleep or exteriorization. This parti-color state can be produced by different causes. Sometimes the spirit, having exhausted his store of fluids, goes into space to acquire renewed strength, to fetch new forces so that he can bring his instrument of evolution into action; this is natural sleep; sometimes he makes his escape voluntarily, without restraint, on the solicitation of his Watcher and this is mediumistic sleep; sometimes he is pursued and prevented to act by certain substances, if he makes a practice of them, such as opium, narcotics, alcohol, etc., which paralyze his body, putting it into a peculiar state of crispation; if this shrivelling up becomes too intense and lasts too long, death follows, caused by rupture of the fluid band, and this is provoked by sleep. Joy, fear, pain and anger are equally causes of weakness, syncope or disincarnation, etc., etc.; finally when the spirit sleeps and finds himself under the sway of a will but his own, he is in a magnetic sleep, another kind of provoked sleep.

During all these different kinds of sleep the exteriorized spirit finds himself near his Watcher; then he remains with him at the side of his body, or indeed, if he has already evolved and circumstances permit, he penetrates under his guide, into the invisible world, ready to return on the slightest alarm. He has a sense of this alarm by a shock to the fluid band that connects him with his material covering. It is most dangerous to awake a person in a deep sleep abruptly.

The spirit does not remember anything on his awakening, unless his Watcher allows him to live over again, in the form of vision, the few moments he passed in the other world.

This granted, how is the hypnotic phenomenon produced? When the hypnotizer or magnetizer operates he calls to his aid, in spite of his Watcher, by effort of his will, dominating spirits, whose fluids repel the vital fluids of the incarnate, compelling him to leave his body and to put himself under the magnetizer's absolute control; these dominating spirits, as a result from former incarnations, have a band to unite them with the magnetizer.

In speaking of "hypnotism," then, we mean "dominion;" thus we find ourselves in the presence of dominator and dominated, and we shall easily understand the reason why this practice is strictly condemned by the "Great in Space," **HYPNOTISM BEING CONTRARY TO THE LAW OF LIBERTY.**

Magnetizers can act only upon weak, excitable beings of an overwrought nervous system, void of will-power, as in the case of sufferers from hysteria; powerful hypnotizers are scarce, but subjects are more so. The incarnate who surrenders his will power, leaves his body and allows himself to be dominated by another person, as well as giving up his organism, evidently puts his Watcher in a difficult position; the latter is justly charged with the keeping of this brain that he, so inconsiderately, lent to another. Who knows, if this other may not by ignorance, stupidity or spitefulness **PUT THE MACHINE OUT OF ORDER?**

What will, then, the Watcher do? Because the incarnate no longer can manifest himself, he tries to replace the absent one; he answers questions in his place, of course, if it is possible, for he cannot go beyond the comprehension of the incarnate, nor violate universal laws; no will power can compel him to speak things from the invisible; he particularly tries to repel the influence of the magnetizer's domineering spirits that surround him, and according to the fluid laws, administered to the spirits, he is urged and sometimes compelled to let them take momentarily possession of the subject. Generally these incorporations are the echo of the experimentalist's own thoughts. It can also happen that in consequence of a moment's inattention or lack of will power on the part of the hypnotizer, other spirits than his own incorporate with the sleeping subject; these spirits nearly always are rebellious, resist the hypnotizer and sometimes even try to do him harm. Because of this, the latter suddenly finds himself troubled, ill at ease, exhausted and wishes to close the seance, but he finds great difficulty in awakening his subject, and will not succeed in doing so before the incorporated, who no longer can keep his place, is positively repulsed by the Watcher, who all the time is making the greatest efforts to make the incarnate re-enter his body. This power to reinstate the spirit to his prison of flesh belongs to the Watcher alone.

As for the subject, he generally comes out of these experiences with **CEREBRAL DISORDER, COMPROMISED OR RUINED HEALTH OR MAD.**

From the preceding, it is easy to understand that the dominator can suggest to the dominated what he thinks fit, and moreover should his subject be accustomed to be put to sleep by him, he can act upon him from a distance by the intervention of his spirits. But it may happen as a set-off that the Watcher of the subject, with the aid of friends from the Beyond, shall discard the magnetizer's dominion, reject his fluids, and obey no longer; and however docile the subject may have been, it now become refractory.

In most cases no serious results can be obtained by the way of hypnotism; the subject assailed by elementary spirits, against which the Watcher never ceases to react, is absolutely shut off from the advanced spirits, and consequently these proceedings ought then to be absolutely condemned by every conscientious searcher; they are **CONTRARY TO THE LAW OF LIBERTY, DESTRUCTIVE TO THE HEALTH OF THE SUBJECT, AND LEAD NOWHERE.**

But savants and experimentalists who hypnotize, what do they want?

Information about acts of controlling?

In that case they are deceived, because the Watcher of the subject cannot reach further than a certain limit, and is not admitted beyond that limit. Besides, the results thus obtained are so impregnated with the thoughts of the operator, that the latter openly calls them "suggestions."

Nevertheless it has happened that secrets and confessions have been forced from certain persons, criminals, for instance, by this means; but such cases are quite exceptional, and cannot be generalized, for in the first place, in order to produce them, these persons must have been easily hypnotized, and minus will power, which is very uncommon with a malefactor or any one who is not disposed to tell what he knows; in the second place, the Watcher may have been authorized to make such revelations, as he could not disclose what the incarnate seemed to hide so well; if not, the latter, overwhelmed by remorse or from some other reason, has made a formal resolution to confess all. The Watcher is constantly pointing out to the culprit his bad actions in order to incite him to repentance and to redeem his fault, but he is obliged to respect the liberty of one whose guardian he is, and consequently he cannot betray him.

Why, then, hypnotize?

I do not think it is but to show to the astonished ignoramuses that, by means of will power, one being may have dominion over another, providing the latter surrenders himself, full of confidence, and to prove that anything whatsoever can be suggested to him?

In any case these experience prove indisputably, that the will of one being can be substituted by that of another; all our savants agree upon that point.

And what is the manifested will, if not an act of spirit power?

Under these circumstances, when our mediums at our Spiritualistic seances, of their own free will, without intervention from those present, fall into a trance, are plunged into mediumistic sleep, producing wonderful phenomena, we are obliged to attribute these manifestations to somebody else's **WILL POWER, NOT OUR OWN,** because we are passive; if there are other expressions of will than ours, the manifested will being the property of spirit power, then there must be spirits! * * *. On the other hand, because the subject is a terrestrial subject, and as he is only permitted to received the echoes transmitted to him, it is evident that from an experimental point of view, it is preferable and more interesting to take a subject under mediumistic influence; that is, under the influence of fluids other than those of the experimentalist, in order that the body of the medium may be in a catalepsy,—otherwise said to be freed from the fluids of his incarnate—and to have submitted to this influence, there must have been other spirits than those of the earth near the subject, who have repelled the vital fluids of the incarnate, so as to take possession themselves, or make place for some of their own. But these spirits of the space, being in full possession of their spiritual forces, they can enter the medium without restraint answer set questions, interpret their principles, give information and produce phenomena; this they could not do with a hypnotized subject.

As for the medium, he has nothing to fear for his health, the mediumistic sleep being absolutely without danger. The spirits take care of him, and at the close of the seance he is left with healing fluids in his organism.

Therefore, our teachers always forbid us to hypnotize or magnetize any medium, our terrestrial fluids not being able to harmonize with those of advanced spirits, are repelled.

The conditions of success of every seance depends solely upon the experimentalist's passivity, patience and **LOVE FOR THE GOOD.**

Therefore never, then, touch a medium for whatever cause, neither before, during, nor after a seance. Before the seance you would hinder the spirits' preparatory work; during the seance, you would chase away the advanced spirits, and after you would make the medium lose the benefit of the healing fluids left by the spirits.

If the medium is in a profound trance, or a long time in regaining his senses, do not act upon him by means of magnetic passes! You would do him the greatest injury by paralyzing the action of his Watcher. Have no fear, the spirits know better than we do what suit us; they certainly know how to awake those they have put to sleep.

RUFINA NOEGGERATH.

Paris, France.

HOW ABOUT THE LAMBS?

What Do We Owe the Workers of of the Future?

Casting an observant eye over the past and present work in the Spiritualistic field, and noting well the steady onward march of progressive workers, also the readiness with which at present our teachings take root, there rises in the mind the question: "Is it not high time to stake our claim in wider dimension? In other words, Is it not our ardent duty to work with sharper outlook into the future?

The present is always too ready to wrap us in sweet oblivion, and partly deafen our ears to the commanding voice of progress. "Feed thy children what thou deemest the best fruit upon the tree of wisdom."

We have arrived at a point from which, in sharp angle, our path is turning into a different direction. Spiritualism of the present must become wider awake. Will it sweep out of its path the obstacles which hinder its unfolding into a savior from old belief?

We were and are all busy gathering sheep into the fold, but how about the lambs? Should not they call our keenest attention as to their spiritual welfare? How much are we doing at present for our future workers in the field of Spiritualism? Industriously, orthodoxy everywhere is gathering in the children; the Spiritualists as well, hugging them as close to its bosom as possible.

Orthodoxy knows well where its strength rests. Young minds, trained in a proper way, are fortifications of unlimited strength. May the inner fort be crumbling with decay, the outer protecting new ones will shield it for a long time yet, from entire collapse.

We have nimbly carried much of orthodoxy's theatrical finery into our stronghold and adorned its walls therewith, why not also copy its stratagem in the way of taking care of the spiritual unfoldment of the young? Here we stand blowing the horn of Reform in spiritual belief, for getting to make our offspring herald the glad tidings also, in their own small way by our side.

Great is the labor of the few trying to bring about a recognition of the fruitage, won on the Lyceum field! But what does their hard work amount to, if not every Spiritualist make it his business to foster with all his might the laborious work of the comparatively few far-seeing ones? We must come out of the old rut, and speedily; time demands it.

SPIRITUALISM HAS A FUTURE IF WE MAKE ONE!

Let us not be hugging the flimsy apprehension that Spiritualism is gaining headway, if we hang out no **HEADLIGHTS.** We need them, and in plenty. Our road is not devoid of chasms; let us take care to bridge them, or the future Spiritualists might take a tumble; to the immense delight of our relentless foe, the church. What we have gained by way of consistency and patience, is really not bulwark for future days, if we neglect to raise properly a new army of defenders of our beloved cause. Spiritualism of to-day is not any more the Spiritualism of thirty and more years ago. Waves of enthusiasm surged high at that time. They came from the very souls of the interested, inspiring to ardency and endurance in the effort of gaining living proof of the basis of their teachings: "Phenomena of spirit return."

The first enthusiastic trumpeting of an astounding truth into the world has in time slackened down considerably, leaving us, the followers, almost of those heroes, cool-headed and collected; going about our works. Science has a meddling hand in our declaration; it is true that science will in due time help us prove to the world the genuineness whereupon we feel based, but science will not wake in our children that reverence, that deep seated inerrability, which our training can develop in them, for and in our philosophy, the crowning glory of our phenomena.

Science is devoid of sentiment, such as inner feelings press upon the mind of the spiritually inclined. Phenomena requires none, but that part of our scientific philosophical teaching, which has a religious bearing, does. Sentiment will always, and must, go hand in hand with feelings of reverence for the ruling power of the universe, no matter how much it is spurned by some, as not befitting the searcher for cause and effect.

Our children, if we want them to share and foster our belief in future, must be taken in hand early; as early as the church was wont to take care of our spiritual unfoldment.

He who piously hugs his Spiritualism and lets his children feed upon morsels falling from the tables of orthodoxy, or entire freedom from soul culture, **IS NO SPIRITUALIST AT ALL!** And he who stands aloof, cynically denouncing movement of unity and progress, rooted only in phenomena and remnants of dogmatism, has a long way to walk yet ere he ascends to the spiritual heights of real Spiritualism.

Catholicism has shown the world what **UNITY CAN BRING ABOUT** and persistency in training. Spiritualists should carefully take note of that fact, and waste no time "getting together" and fostering the recent undertaking of the N. S. A. in urging and helping to erect for our children Lyceums all through the land wherein they will be taught how to become "genuine Spiritualists and fruitful workers of the future."

With the help of the Lyceum lessons, freely and generously given room in The Progressive Thinker, every home where children are can be made a Lyceum, if need be. "Where there is a will, there is a way," the old saying is; if we earnestly strive for a thing, we will attain the qualities necessary to bring about realization.

Would that my earnest plea for a general sprouting up of Lyceums, awakened some of our old and tried warriors of the Cause, to action, and their pen, more skilled than mine, take up the cry: We owe the future workers for the Cause of Spiritualism a proper training! and pursue it until all Spiritualists bestir themselves to join in, and feel duty bound to become hod-carriers at the erection of the grand temple that shall represent Spiritualism in the future.

IDA LOUISE STRUEH.

Chicago, Ill.

AUSTRALIA NOTES.

Lole F. Prior Writes from Brisbane, Queensland.

Only a few words of greeting from this far-off land, which I hope will prove of interest to the many readers of The Progressive Thinker, showing how "Truth" is spreading in this part of the world.

Since my last letter I have closed my engagement in Sydney, N. S. W., which covered a period of two months, comprising two lectures each Sunday, and two mid-weekly meetings, one of which was hel at Burwood, N. S. W. My stay in Sydney was a pleasant one, and I shall recall with deep feelings of thankfulness, the weeks that were spent in New South Wales, and the warm-hearted folk who were my host and hostess, Mr. Geo. W. Nettleton and his wife, and the many staunch supporters that contributed so much to making the meetings the great success they were. In this connection I must mention one of "God's mediums," Miss S. E. Lester, a saintly woman, who is a "Divine Scientist," but who has grasped the truths in Spiritualism! What a wonderful woman! At the age of eighty, she has the clear mind, brave heart, and cheerful smile of early youth; while her physical activity is that of one who has not yet reached the age of thirty. Her's is the elixir of life; for she has learned to appropriate God! It is to her generous spirit I owe thanks, for she, by sending me a check for £15 ($75) enabled me to rent one of the best halls in Sydney for the Sunday evening meetings. While there are four organized societies in said city, they do not conduct evening meetings, only as each medium has a circle in his or her own home, while the lectures are given in the afternoon.

In one sense Spiritualism is not upon a very high plane there, because there are but few teachers, and only a handful of workers who are willing to aid the teachers. The old "Psychic Society," that had existed for years, is of the past, and out of it has been born "The Spiritual Church of N. S. W.," the "Church of Seers," "The Church of Spiritual Philosophy," and "Mrs. Schutz and Mr. McLeod Craig's Meetings." There is a little too much "personality" and not enough "principle" taught; but I hope the future will correct all that. I left Sydney on April 3, and traveled by rail northward over 600 miles, to Brisbane. The journey, while hot and dusty, was nevertheless enjoyed; for I was passing through a wonderful bit of country, which is somewhat mountainous. The train would dart in and out of tunnels, thunder over bridges, swing across the "Darling (river) Downs," opening up a perfect panorama for eyes to behold! Greens, browns and reds, what a beautiful dress nature has put on after the rains, which have recently visited the state! Ah, God's paint brush has been at work, and if we only grasp the beauty of the canvas presented to our view, we must say, "This world is a grand place to live in!"

I left Sydney on Friday at 5 p. m., reached Brisbane at 9:30 at night on Saturday, somewhat tired, but ready the next day for my work. The first lecture was given in the opera house to a packed house, and was warmly received. My stay here is three weeks, when I go still further north to "Charters Towers," the leading mining center of this part of the world, and over 700 miles from Brisbane; in my next letter I will tell you about "The Towers."

Brisbane (Queensland) is the capital of the state, which is the second largest of the commonwealth, and one of the richest, for here are to be found gold, copper, and tin, great mineral wealth, while opal and other gems are also mined. Then the Darling Downs are noted for grazing ground, for vast herds of horses and cattle, and flocks of sheep. The only drawback is, Queensland cannot always depend upon getting rain enough, but this has been a splendid year.

The capital city was a convict colony, and was settled about 1825. It makes one's heart ache to listen to the stories of horror told of those past times, how cruelly the convicts were treated, and how many times they escaped from one horror, only to be the victim of another; for if they escaped from their tormenter, the jailor, they were flogged for the least offense, they either died in the bush from the bite of snakes, or were captured by the natives who are cannibalistic, and were the main feature at the feast. 'Tis well not to think of those times.

I am the guest of Mr. Thurlby, who is the president of the society here, and have been made most welcome. There are two societies in Brisbane, and both doing very good work, which I will report in my next letter, as I do not wish to occupy too much of your valuable paper.

LOIE F. PRIOR.

Brisbane, Queensland.

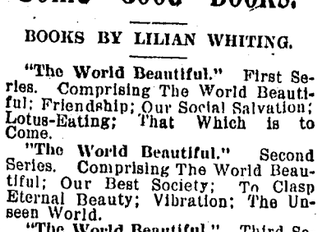
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The germ-destroying and health-producing vapors generated in the "Actina" will penetrate the innermost organs of the head; therefore, as a relief for catarrh, hay fever, bronchitis, deafness and all other ailments produced by cold and catarrhal deposits "Actina" has no equal.

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"From Dreamland Sent." Verses of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought.

All of these books are in uniform binding, and are especially appropriate for gift books. Price $1.00. each.

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"Farm Engines, and How to Run Them." The Traction Engine; The Science of Successful Threshing. By James H. Stevenson. Price $1.50.

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An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from new standpoints. Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic. Price $2.00.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Correspondent writes: "The closing monthly meeting of the Chicago Spiritualists' League, held on Saturday afternon and evening, May 9, was well attended by a very enthusiastic audience. The afternoon program began by the introduction of the Lyceum subject, opened by Dr. T. Wilkins, followed by Dr. Burgess, Mrs. Kirchner, Mrs. Nora Hill, Mrs. A. W. Bloom, and a committee of ladies, Mrs. Kirchner from the south side, Mrs. Hill from the west side and Mrs. Bloom from the north side, were appointed by President Wilkins, each to select their own aids, which they did, and 23 children were enrolled. But as the heated season is upon us now, it was thought best to give the Spiritualists children a ride to Elgin, Sunday, June 21, as a starter toward getting them together, and following this up with other picnics during the summer months. It was the unanimous sentiment of the meeting to carry this out, and it does begin to look as though the Lyceum work was to be taken up with a vim."

The last monthly meeting of the Chicago Spiritualist League, held on Saturday, May 9, was well attended by an enthusiastic audience and the program in the afternoon from 3 to 5, consisted of music by the Richards Orchestra, invocation by Mrs. Nora E. Hill; paper by Mr. A. M. Griffen, read by G. H. Sidwell, secretary; recitation by Mrs. Bird; addresses by Dr. T. Wilkins, Dr. C. A. Burgess, Mrs. A. W. Bloom, Mr. S. B. West, of Elgin, Mrs. Henrietta Lichtig, Mrs. Hilbert, Mrs. Susie Thompson, and the messages were given by Mrs. Vaughn, Mr. Sidwell, Mrs. Wilson, and others. Then came lunch and coffee time, a rest, a visit, and the evening service. Again some beautiful music by the Richards Orchestra, an eloquent and logical address by Mr. H. F. Arnold. The duets by Mr. Arthur Hooper and Miss Ludwina Lunzen, were really the finest renditions of the season, and called for an encore, as did the beaulful piano solo by Carl Richards. Dr. Wilkins read a poem, Mr. Harry Burgess delivered an eloquent address on the Indian aand his religion, and compared it with the Christian religion of the past and the present. Mrs. Theresa Loll, and Mrs. Isa Cleveland were the message bearers, and right well did they do their work, and the audience seemed thoroughly satisfied with each of them. The League Executive Board will hold their regular sessions for the transaction of business through the summer season, at regularly announced times.

Mrs. Cora L. V. Richmond, Secretary Morris Pratt Institute Association, will attend the annual meeting of that body, to be held in the Institute at Whitewater, Thursday, May 21st.

Frances Spalding writes: "We closed our engagement with the Temple Fund Society of Cleveland, O., Sunday, April 26, serving that society, both March and April. Mrs. Elizabeth Grey, president; Mrs. Hattie Prindle, treasurer; Mrs. Carl Sollinger, secretary; with other efficient workers, are earnestly looking after the Cause of Spiritualism in that city. We shall serve the First Society of Hamilton, Ontario, May, June and July, and then to Lily Dale for a short vacation and rest."

Oscar A. Edgerly writes from 181 Newbury Street, Boston, Mass.: "On Sunday, May 3rd., I began the second month of my two months' engagement at the First Spiritual Temple (Ayer's Temple), Boston, Mass. In occupying the rostrum of this temple I find ideal conditions supplied for a trance speaker. The environment furnished by the beautiful auditorium, coupled with the lovely singing of Mrs M. S. Ayer, accompanied by the music of the magnificent pipe organ, is indeed soul-inspiring. Mediums often fail to find sympathy when it is most needed. But when one occupies a rostrum where Mr. M. S. Ayer presides, there comes that feeling of perfect content which best supplies the conditions which make it possible for the spirit inspirers to do their best work. In my opinion the time will come when the Spiritualists of the whole world will appreciate what Mr. Ayer has done and is doing for our cause. Those who come in personal contact with him can best appreciate the man, and the work he is doing. During June I shall fill engagements at Unity Camp-meeting, Mass., and at Lake Brady camp meeting, Ohio. My permanent address is 42 Smith street, Lynn, Mass."

A cordial invitation is extended to all Spiritualists to attend a special test seance to be held on Thursday evening, May 21, at the Hyde Park Occult Society, 319 E. 55th street, near Monroe ave. Good mediums will be present and an enjoyable evening may be looked for.

Quite a large crowd assembled in Hyde Park Occult Society Hall on Sunday evening, May 10, to listen to the grand truths as they were expounded by Brother and Sister Kirchner, Sisters Lichtig, Hansen and Harper. The people of the Hyde Park district, knowing of the good talent that is always on the platform tell all their friends, thereby increasing the attendance more and more every Sunday. The messages were all recognized, and the spiritual uplift we all received from the remarks of Sisters Lichtig and Hansen were very gratifying. The society now has the assurance of good workers; thus we hope to increase our membership and spread the gospel of our glorious Cause.

BEAR IN MIND that the Editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

We desire to state that in the notice of last week, written by Mrs. Peet, regarding the election of officers of the Band of Harmony, the name of Mrs. Mary B. Hill as secretary was accidentally omitted, we regret to say, by the printer, NOT by Mrs. Peet, the corresponding secretary.

Mrs. Barbara Hilbert, pastor of the Progressive Spiritual Society, 183 E. North avenue, is greatly enthused with the prospect of having with her on the rostrum, Sundays, May 24 and 31, the eloquent young graduate of the Morris Pratt Institute, Miss Lina M. Schanbacher, and that little hall should be packed each Sunday.

Many of the meetings in the city are intending to close up for the months of June, July and August, to give the workers a chance to scent the fragrance of the summer air.

Dr. T. Wilkins, President of the Illinois State Spiritualists' Association, will attend the Commencement exercises at Whitewater on the 20th inst, and will make a report of the same for The Progressive Thinker. Of course the official report will come through the Secretary of the association.

Mrs. Ada M. Came writes from Cambridge, Mass.: "The Cambridge Spiritual Industrial Society held its regular meeting May 8. Mrs. Katie Ham was the speaker, and drew a large audience. The last meeting of the season will be May 22, when Mrs. Ham will again be the speaker. Supper at 6:30; evening meeting at 8 o'clock."

G. H. Sidwell writes as follows of The Second Spiritualists' Church, formerly The Church of the Psychic Forces: "It held its regular Sunday services at Wilcox Hall, 361, E. 43rd street, May 10. There was, as usual, a very harmonious gathering of Spiritualists and seekers into this grand truth. While we expected another medium to be with us beside our own pastor, Sister Isa Cleveland, and were somewhat disappointed in not having her present, our disappointment gave way to happiness when we listened to the grand messages given by our pastor, who, even suffering a gread deal of physical pain, has always stood ready and willing to show to those seeking the true light the way they should go. While a great many come to these meetings seeking advice that will help them materially, there are also those who show by the interest taken that they come to seek that which will help them to understand the truth of this grand and noble work, purely for the uplifting and betterment of humanity. We again had the pleasure of listening to another lecture by H. F. Arnold. Such lectures as it has been our privilege to listen to from this young and talented speaker have done much to redeem the cause of Spiritualism, and help us to have faith in the ultimate redemption of mankind. It is not necessary to state that this society has many energetic workers for Spiritualism in its ranks and is increasing in membership all the time. All are invited to help us in this grand cause."

Mrs. Bergere writes: "On April 22 the Fraternal Daughters elected officers as follows: President, Mrs. Caird; vice-president, Mrs. Blunt; recording secretary, Mrs. Bergere; financial secretary, Mrs. Adams; treasurer, Mrs. Schwartz; trustees, Mrs. Travis and Goldstein. Financ- secretary and treasurer's report as follows: From May 1, 1907, to May 1, 1908, receipts, $321. 78; disbursements, 293.11; balance on hand, $28.67. The Daughters are highly pleased with their year's work. The Daughters' Get-together Social on April 29 was a grand success in every way. Everyone enjoys these socials. The children, the young folks and the older ones took part in the exercises. Our next will be the last Wednesday, May 27. Come and have a good time with us, 406 Ogden avenue, corner Robey street, Atlas hall. The Daughters hold their meetings every Wednesday afternoon and evening in the same hall."

Rev. Sophia B. Selp, president O. S. S. Association, lecturer and platform test medium, desires a change. She will answer calls in any state, or at camps for a short or long period. Address her at No. 302 Alisky building, Portland, Ore.

E. W. Sprague writes of the Michigan State Convention: "It was one of the best conventions it has held in years; good work was done last year, and there is promise of still better work being done the coming year."

J. Madison Allen writes: "It is my intention to take the great field again for a long summer's work at least, leaving the numerous local duties and special lines in sole charge of Mrs. Allen, who is abundantly equipped, capacitated and devoted. I am hoping and expecting to be kept busy as the weeks and months go by; and would like to fill full as possible the route program. To that end I wish to call the special attention of societies, camps and committees, along the line of my proposed route: Eastward through Illinois, Indiana, Ohio, Pennsylvania, New York and New England) to the fact that my professional services can be secured for the summer or fall. Please let me hear from you promptly, with any particulars needful. You will be served from the standpoint of one who is in the work for its own sake, not for money alone. Address me at Decatur, Illinois, in care of Thos. S. Kiser, 531 N. Mercer street."

IN RE L. L. KINGSLEY.

A question has arisen as to the death of the man whose name heads this article. Can any Spiritualist resident in Minneapolis, Minnesota, or in Indianapolis, Indiana, positively state from personal knowledge that this man committed suicide Nov. 25, 1907, in Minneapolis? Some people assert that Kingsley is still on the face of the earth, playing his old time trade. He may be in Portland, Oregon. Any information will be thankfully received.

Very truly yours,
HARRISON D. BARRETT.

Rev. Marguerite St. Omer Briggs is convalescing from a severe attack of pneumonia and heart trouble.

Mrs. Maggie Vestal writes as follows from Wichita, Kansas, where she has been working for the First Spiritual Society: "I am now open for engagements, including camps and platform tests, through the trumpet in glaring gas light; the only light trumpet medium in the field. Address me at No. 139 North Lawrence, Wichita, Kans."

The twelfth annual convention of Montana State Spiritualists' Association will convene in Butte, June 4, 5, 6 and 7. The officers and members extend a cordial invitation to all Spiritualists of the state to be present and lend a helping hand to make the convention a success socially and financially. We will have good speakers and test mediums present, and look forward to a grand and glorious meeting. For further information write to Mrs. Eva McCoy, of Butte, Montana, or Mrs. W. C. Selbrede, secretary of M. S. S. A., Billings, Mont, 303 N. 27th street."

Mrs. Dr. Caird writes: "Do not forget that the Illinois Sunflower Club will hold a basket or box party at the residence of Mrs. J. R. Francis, 40 Loomis street, Saturday, May 23, at 7 o'clock. Every effort is being made by the committee to make this a most enjoyable affair. Remember, the lady bringing the finest basket or box of lunch will receive a prize, and rest assured that the members of the Club will make this occasion fully equal to any of their past efforts. Come and help us make this in every sense a success. The Club will hold its next tea party Tuesday, May 26. Good mediums will be in attendance. Mrs. Ella J. Bloom will preside at the urn."

LONGINGS.

Oh! had I the wings of a dove to fly
far away and find rest,
Far above the mountains high, and
o'er the ocean's foamy crest;
For somewhere there is an island fair
where sorrow is unknown,
Where night is turned to lasting light,
'tis there my loved have flown.

But when and how to reach that land,
I ask?
Tell me ye birds, tell me ye flowers
that bask
In the noonday sun, why must I wait
so long,
Why tarry here when my heart's in
the land of song?

Seared is my brow with care, heavy
my eyes with tears,
Weary my hands with toil, my heart
fraught with fears;
Still the call cometh not; long have
I waited,—
Ah, lonely wanderer, surely thou 'rt
fated.

Like a poor pilgrim, footsore and
weary,
Wending his way through trackless
sands dreary,
Sees the dream city, radiant and shining,
Forgets that for water and food he is
pining.

Thus I am gazing far, far away
Wearily waiting the dawn of the day,
Watching the gates of the dream city
white,
When those gates spring open, farewell to the night.

For there on the portals my dear ones
will stand
To welcome me home to the dear summerland,
And my heart so long burdened at last
will find rest
Safe there in the haven with those
I love best.

MATHILDE L. KILLE.
Philadelphia, Pa.

ALL SPIRITS IMMORTAL.

The Writer Believes That the Most Depraved Continue to Live Forever.

To the Editor: Charles Dawbarn, the Pacific Coast philosopher, predicts the total extinction of the Fiends of Darkness on the spirit side of life.

He says that certain spirits by declining to advance are on the road to extinction and to actual disintegration of his personality, which he says probably means that the real man within his form may have to begin mortal experiences all over again in another form of personality.

We beg leave to take exception to the idea of extinction. Once Abraham Lincoln, John Wilkes Booth or the worst criminal who ever lived, each and all maintain their personality. The greatest criminal inherits eternal life just as certainly as the most virtuous and best of men. We are born to inherit whether we desire it or not; it does not depend on the character of the person. The Christians declare that eternal life is obtainable only through Jesus Christ. Then on the contrary they declare the wicked will suffer eternally, although they may call on the rocks to hide them and the mountains to cover them, and desire extinction.

The only reliable information we can procure comes from the spirit world. We say reliable advisedly, because, although we receive some conflicting, or even contradictory statements from spirits through mediums, is not a good reason why very many statements coming through honest, truthful mediums should not receive full confidence. We believe they are entitled to it. They tell us that all life, whether of animal or vegetable, is continuous after so-called death; that it is indestructible; that life is spirit and that spirit is life, and that the spirit world consists of emanations from this planet which it surrounds.

People complain because they know so little about the spiritual world and its inhabitants. Very true, and it is equally true that we know very little about this life in comparison to what we don't know.

People on earth differ so much in their statements concerning the same subject, frequently contradicting each other, yet each may state what they believe as they see it from their point of observation; but we do not usually discredit all the different statements because they do not agree in every particular. Many people are more exacting in regard to spiritual statements. They expect all the communications to agree in every particular, or they are disposed to discredit all; in fact, some people make more of an effort to discover a little discrepancy than to discover the truth which may conflict with their preconceived ideas.

Surely communications coming from spirits who, while on earth, were distinguished for truthfulness, are as much entitled to our repsect and confidence as they were before going to the spirit world.

While we understand that death does not transform vicious people into angels of truth and purity, it is equally true that death does not transform honest, truthful people into deceivers and liars. "By their fruits we may know them." While we despise and bitterly denounce fraud as practiced by some in the name and guise of Spiritualism, we must not be discouraged in our search for truth concerning a future state of existence, because spirits who have passed over tell us that the knowledge they acquired concerning the spirit world before leaving this they found very much to their advantage. There is no excuse for people remaining in ignorance on this subject if they wish to be informed.

I would earnestly advise those who do not possess a copy of original Spiritual Letters from Franz Peterslia through his son, Carlyle Peterslia, to procure one, which they can almost do without money and without price; by subscribing for The Progressive Thinker you can get it as a premium. The book is full of the most interesting, and I believe absoluely reliable statements concerning spirit life, and I think is worth more than its weight in gold.

My advice is to pay more attention to information coming from the spirit world through good, honest, reliable mediums than to the guesses and conjectures of the most learned philosophers who have never been there. Have convictions of your own, and don't be afraid to stand by them.

JOSEPH CHALLAND.
Topeka, Kansas.

A PERENNIAL MYTH.

Exploded by the Truth Seeker.

Our esteemed contemporary, The Progressive Thinker, unwittingly does Colonel Ingersoll an injustice by attributing to him a temperance lecture which he never made or claimed as his. Somebody took a paragraph of Ingersoll's and attached to it a paragraph by somebody else. On the strength of this piece of patchwork Ingersoll was accused of plagiarism. Not only that, but Christians allege the theological allusions in the added paragraph are proof that Colonel Ingersoll could on occasion appeal to God and the devil. "My Christian friends," writes a Missouri reader of The Truth Seeker, "take great pains to call my attention to the Colonel's use of these terms." We recommend that he submit to his Christian friends the pamphlet "Ingersoll As He Is" (price 25 cents), by the Editor of The Truth Seeker. Ingersoll offered to pay a thousand dollars to any one who could show that he ever pretended that he was the author of the God and devil part of the speech; that he ever uttered it, or wrote, or repeated it, or published it, or claimed it directly or indirectly as his own. The Editor of The Truth Seeker ten years ago induced the editor of the leading Methodist paper of the country to inform his readers as above, but the libel survives all attempts to kill it. When it gets into a newspaper read by Freethinkers the case looks hopeless. What Colonel Ingersoll actually said (The Progressive Thinker's version seems to be taken from somebody's defective memory), is this:

"I believe, gentlemen, that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it. I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against the liquid crime. All you have to do, gentlemen, is to think of the wrecks upon either bank of the stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who have struggled with imaginary serpents produced by this devlish thing. And then when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank—I do not wonder that every thoughtful man, is prejudiced against the damned stuff called alcohol."

Anything more or less, attributed to him as a "temperance" speech, is fabricated and fraudulent.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50.

Lyceums desiring graded lessons can secure the same at the following prices, from J. L. Mussina, 13 East Third street, Williamsport, Pa.: Single copy, 50 cents per annum, in advance; 13 cents per quarter. In lots of 20 or more copies, each 40 cents, in advance; published weekly.

"Around the Year." A birthday book, compiled from the poetical and prose writings of Ella Wheeler Wilcox, with half-tone illustrations prefacing each month of the year. Price $1.00.

DEDICATION OF THE ALLEN HALL AT ETNA, WASH.

The Coming Camp Meeting at That Place.—A Beautiful Location.

It seems that I am forced into the lecture field again. For several years for lack of remuneration sufficient to secure a livelihood I have been forced to retire, and give myself solely to the healing art, and here I have done a great amount of good, as I am no failure in chronic complaints and I save hundreds of poor souls from the cruel knife of the surgeon.

I have just returned from Etna, where I was called by that indefatigable worker, Henry B. Allen. Here I met Mrs. M. E. Congdon, of 699 E. Ninth street, Portland, Ore., and together we held a three days' meeting, the friends coming in the morning and remaining till the closing meeting at night. I tell you, Brother Francis, it seemed like old times, when there was such unity and enthusiasm among Spiritualists. Such fellowship is greatly needed in these days when so many attend meetings not so much to learn anything, or to grow intellectually, as find out whether they better make some trade, or invest in some mining scheme, or go to see something spectacular.

Etna is up the Lewis river, about nine miles above Woodland, and is reached by a carriage with the mail-man or the boat, Etna, which makes three trips a week, Mondays, Thursdays and Saturdays. It is the best fruit country in all Washington—just now the wild strawberries are in full bloom, saying nothing of the strawberries under cultivation. It has been colonized, largely by Spiritualists of the more progressive class, and to homeseekers in the East, who wish to get among a progressive people where they can raise a livelihood out of a few acres of land, obtainable on easy terms, I could not recommend a better sight. A camp meeting is held there each year, at which they have the best of lecturing talent, and excellent mediums, and the fact that people come for hundreds of miles in every direction, from Oregon, British Columbia, and different parts of this state demonstrates its popularity. Spiritualists in Washington and Oregon should not fail to attend this camp. There is no admittance, no ground rent, rent nor any other expense except what you may feel to contribute of your free will. You live out of doors or in your tent, among the grand old trees, holding communion with nature, your friends in earth life and the spirit world. It is a glorious place. I would not miss it for anything.

You old Spiritualists all either know Henry B. Allen, or know of him. In the early days of Spiritualism he was known as the "Allen Boy." He was and is a musical medium. At his sittings spirits play upon the dulcimer and guitar, also ring a small bell in time with the music, the guitar floating about the room and lighting on the heads or resting in the laps of the sitters while the music is in progress. Communications are written out from the friends of the sitters and thrust in their pockets or about their person somewhere, and spirit voices, the voices we so loved to hear in earthlife whisper their names to their friends. Each person in the circle has the privilege of holding one of Mr. Allen's hands, the other being held by some one meantime, on his right side. Mr. Allen has never made any money in his business. Whatever he has got, has been put right into the Cause. This is not much like the way our physical mediums generally do. Generally what they get goes right down into their pockets, and it is not quick to come out of there, except to satisfy some selfish object. But he is working for the good of Spiritualism. He gives the camp ground, built the hall, 30x70 feet, an eating house in front of it, and now, as in the past, assumes the responsibility of running a camp meeting through the entire month of August. This is the hall where we had our meetings. Here I met friends living in the neighborhood, and my brother, Moses Hull, and my old time friend, William Denton, who were so like themselves, I seemed to feel they were in their earthly bodies, and here I expect to meet old time friends in the flesh or in the spirit of other days next August.

DANIEL W. HULL.
Olympia, Wash.

SPOOKS IN ASHEVILLE.

Ghosts Swing from the Ceilings and Terrify the Prisoners.

Asheville, N. C.—The authorities have ordered a thorough investigation to be made at the county jail where all kinds of uncanny sounds are heard in the night and unaccountable objects are seen. The prisoners have been badly frightened and many of them found the following morning by Jailer Mitchell in a high state of excitement. It is declared by Jailer Mitchell that it is not a ruse on the part of the prisoners, for he knows it to be a fact that mysterious persons are seen at night at the jail and the most weird cries and sounds are heard. Sheriff Hunter has ordered a night ghost watch to be put on to try to solve the mystery.

Another visitation of the ghosts took place last night and the prisoners were wild from fright. Several of them fainted and were found this morning by the jailer in a dull stupor. They declared that two ghosts came to the jail last night, let themselves in through the iron grating, carried heavy iron chains aand swung to and from the jail ceiling upon ropes. They refused to talk, but made it known by signs that they would return later and make known their business.—Special to the New York World.

Poems by Ella Wheeler Wilcox. Price $1.00 each: "Poems of Passion," "Poems of Pleasure," "Poems of Power," "Kingdom of Love and Other Poems." She is one of the grandest poets of the present age.

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Announcement.

Mr. Chas. J. Anderson, well known in California, is planning a lecture tour through the Central States and the East, and wishes to correspond with societies desiring his services. Mr. Anderson's lectures deal with the practical application of the Spiritual philosophy and topics of worldwide interest. He also teaches and demonstrates psychometry. Campmeeting engagements desired. Address 201 Jachson street, San Antonio, Texas.

IMPORTANT NOTICE.

A Grand Mass-meeting by the Disconsin State Spiritualists' Association will be held in Whitewater, Wis., Wednesday evening, May 20, As the Commencement exercises of the Morris Pratt Institute occur on Wednesday afternoon, the 20th, the State Association is going to take advantage of this time by using the speakers who will be present on that occasion. This notice is late, I know, but it is the best we could do, and I earnestly invite all friends from all parts of the state to not only attend the Commencement exercises of the Morris Pratt School, but to remain and attend the Mass-meeting in the evening. Good speakers, good music and a good time. Come one, come all. G. H. BROOKS, Pres.

W. S. S. A., 856 Holton St., Milwaukee, Wis.

The Cause at Muskogee, Okla.

To the Editor: At the last business meeting of the Church of Spiritual Harmony of this city my engagement was extended indefinitely. I have, therefore, settled in this city for the present at least. My son, Milton Baker, who is engaged in the Spiritualist ministry, will make this his home, when he is not busy lecturing in the various cities in Oklahoma and adjacent state that occasionally employ his service.

I have not worked in a city for "many a day" where the meetings are as well attended as in Muskogee. When the weather and other conditions are favorable, our large hall is absolutely full, even standing room being taxed to the utmost. Our society, however is not strong in numbers, and it is only by the generosity of one member, whose name I withhold from publication by request, that the work in this city had started. Inside of three months this one member has given close to two hundred dollars to meet the expenses of the society; and this member, while, perhaps, in a better financial condition than the others, is far from being rich, and had to make tremendous sacrifice to give this unusual donation.

Spiritualists who make ordinarily good salaries should be ashamed to be content with a subscription of a dollar a month. There has not been enough stress laid upon this doctrine of sacrifice with the Spiritualists.

If the members of orthodox churches were content to give twenty-five and fifty cents, and a dollar a month, these organizations would not flourish, as the most of them do at present.

REV. ALICE BAKER.
Muskogee, Okla.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

On April 16, 1908, my brother-in-law, Odin E. Grader, passed to spirit life, with the assurance that life is continuous. He was taught from childhood the philosophy of Spiritualism; so we feel his tweny-nine years spent on earth prepared him for his life. He was injured by falling a distance of twenty feet, transition taking place ten days later. His father, three sisters and three brothers preceded him to the great beyond. A mother, sister and two brothers are left to miss his daily companionship. MRS. VICTORIA GRADER,
Everett, Wash.

Mr. Joseph Bailey passed to spirit life from the home of Dr. Fowler, on Broadway, Cleveland, O., April 26, aged 87 years. He was a close friend of Dr. and Mrs. Fowler and a member of their household for many years. He was a Spiritualist, tried and true. Funeral services conducted by the writer.
FRANCES SPALDING.

Passed too the higher life, May 4, 1908, Wm. Goethe, of 1121 F. st., San Diego, Cal., aged 56 years, and a staunch Spiritualist. He leaves a wife and four small children, the youngest a daughter, only 11 days old. The family were left almost destitute. A very beautiful funeral service was conducted by Mrs. Katie H. Harveston, of the First Spiritualist Temple. T. J. McFERON, Sec.
San Diego, Cal

Passed to spirit life May 6, Guy Lambert, son of Maggie and Frank Wesson, aged 19 months and 27 days, at Johnsstown, Jasper county, Missouri. Funeral services conducted by the writer and was the first Spiritualist funeral ever conducted at that place.
ELLA WESTON THOMAS.
Webb City, Mo.

Mr. A. R. Arrowsmith, 516 Wenzel street, Louisville, Ky., passed to the higher life May 12. He has been a faithful subscriber and reader of The Progressive Thinker for a good many years, and has lived a beautiful and ideal life; never a fear for the change from this life to the next. He was born in England, Stockton-on-the-Tees, in 1855, and came to the country in 1884. MRS. O. L. BIRCH.

Passed to the higher life from her home in Cattaraugus, N. Y., May 7, Mrs. Jane Ann Burroughs, aged 68 years. April 6 her husband was called away, and as the husband and wife had walked the journey of life hand in hand 51 years, the bond seemed too strong to leave one on earth. Mrs. Burroughs leaves two sons and three daughters, and a mother who is over 91 years old. Funeral service by the writer. Interment in the family plot at New Albion, N. Y.
MRS. T. A. REYNOLDS.

LYCEUM LESSONS

Lyceum Lessons, issued quarterly by the National Spiritualists' Association, assisted by an able Editorial Committee. Each series contains sixteen pages of Important Helps in the Lyceum or Family. Price, One and one-half cents each, postage prepaid. Address, George W. Kates, 600 Pennsylvania avenue S.-E., Washington, D. C.

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

An Old Spiritualist:—Q.—Do you think it wise to publish such articles as those of Carrington?

A.—The truthfulness and fairness of Carrington are not questioned. His investigations were made in the "scientific" manner which Spiritualists have so often demanded. If these mediums did not stand the tests, it is better than to have them go on. Now they will have to show the accusations false or close up their nefarious business. It is always policy to be honest, and the truth is never out of season. Carrington was more fortunate than I in arranging for seances. During two seasons at Cassadaga I attempted in vain to arrange for a seance with the mediums advertised. There was one exception, and that—because I would not say I was satisfied—later brought a brutal assault by the "slate writer." While sitting one evening with Mrs. Tuttle on the porch of the "Speakers' Cottage," this "slate writer" approached me and without warning struck me a blow that sent me off my chair, and in attempting to regain my feet, I caught a post of the porch, preventing a fall to the ground. Only my stiff hat, which received the blow, saved me from serious injury. The "medium" was seized by friends and held, acting like a raging maniac, with awful oaths declaring he would kill me, and it was sickening to hear the talk of those who "believed," of "poor obsessed boy," and how I had been the cause by my stupid objection to publicly saying I believed, when I knew the trick played on me.

Now it has come to the pass I foretold many years ago, to which paid mediumship would surely lead. It is as incongruous to place mediumship for sale as it would be to set a price on the sunlight. It is against the order of things to measure spiritual things by material. No one can set up in the trade of mediumship, with honesty, for money-getting.

The temptations to exceed all this with bizarre manifestations has led to more and more daring attempts, until now it seems the very foundation of Spiritualism rest on IMPOSSIBLE manifestations. Impossible, and to that extent which makes denial of their genuineness almost unnecessary.

* * *

Mrs. I. A. T., Columbus, O.—Q.—We are very successful in our circle with moving of the table and rappings, but we have added the trumpet, and desire to know how to succeed in receiving communications by its means.

A.—There are no special rules about placing the trumpet, or its use. It is probably best to lay it on the table and await results.

If you are successful with the methods you speak of, it is altogether best to cultivate your mediumship along the lines thus indicated. Anxiety to receive communications through other phases is detrimental to your progress in the method thus prescribed. The communicating spirits avail themselves of the conditions furnished them, and the most satisfactory results will come by allowing perfect freedom. When the trumpet is found by them available, it will be used, and the less disturbing thought you give it the better. Really you have a most convincing and desirable phase of communication.

Nellie P. Thompson:—Q.—(1) Do you approve of the Saturday night dances at the Spiritual camp-meetings? I may be prejudiced but I cannot. Before I read of dancing and card playing at the camps, I supposed they were places where seekers went to gain a knowledge of future life. I attended a certain camp and as I came through the gate and approached the hotel a party was sitting at the table playing cards, and on introduction I found one was the speaker, another a medium, and the others pillars of the camp! Had I brought friends who were coming out of the church to Spiritualism, what would they have thought? There may be no harm, but is it not well to avoid the appearance of evil.

(2) What does Spiritualism teach as to the resurrection of Jesus?

A.—(1) Our correspondent admits that there may be no harm in dancing or card-playing, and if the church members would not criticise, there would be no objection. A camp-meeting for the time is a social community, and must furnish hours of relaxation. It would be rather tedious to have continuous seances or lectures. The most instructive and eloquent speaker becomes wearisome at the end of two hours, if not long before. There is an abundance of time for seances and lectures, and one evening in seven is small allowance for the enjoyment of social pleasures. As for dancing, the prejudice against it is entire puritanical. The ancient nations, one and all, worshiped by dancing, the Hebrews not excepted. David was one of the gayest dancers, and his zeal at times made him a performer such as would not now be tolerated at any Spiritual camp, nor variety show—"open for men only." The Bible teaches that he was a man after God's own heart, and hence even such dancing is acceptable to God!

Dancing may be made immoral, and to pander to depravity, or it may become promotive of esthetic taste as the embodiment of music and motion. There is intense prejudice against cards, also puritanic in origin. I remember once seeing in an old Bible a full-page picture of the Devil; he had a pack of cards in one hand, a pitchfork in the other, and for a tuft on his tail, a fiddle! What more symbolism could an orthodox painter represent? The Devil played cards for souls! The game may be very, very bad—immoral and blighting. If stakes are played for, the worst passions in human nature are aroused. But a social game for the amusement of the home, what harm! And if there is no harm, why should not speakers and mediums play the game? No one supposes Spiritual camp-meetings are held for orthodox pleasure. If church members attend they will be sure to find many things with which they will not agree. Well, if we Spiritualists should from misguided curiosity attend an orthodox service we should probably find more to excite our criticism—especially if we chanced on a revival service. We should object to the teachings about hell, Devil, punishment, and a thousand things grown obsolete, some centuries dead, and "our feelings" would be hurt seriously when the preacher told us about hell being paved with infant's skulls. I have sat patiently and heard that doctrine taught, and was glad my liberal friends were not there with me—oh, much more rejoiced than our correspondent was when she found the speaker playing cards, that her church friends were not present!

At a church fair the devout sisters sold kisses at the exorbitant price of 25 cents each, and at another thrust a foot from under a curtain, and sold it to attend supper with the purchaser—of course its owner went with the foot thus sold!

If I had been a church member, I would have been ashamed to see a Spiritualist there! And when the grab-bag lottery came round I would have been ashamed that I was a church member!

I have attended church camp-meetings and revivals, carried on by noted evangelists, and when the weeping sisters came "forward" to the anxious seat, seen the evangelists go on their knees beside them, and with embracing arm whisper low in their ears. The presumption is that they spoke Godly words, about the love of Jesus—we give them the benefit of the doubt. It struck an observer, however, that the love of Jesus was expressed quite differently by these evangelists and preachers, when the recipient was a man!

I have seen things that made even church members stammer an apology. Now, has anyone ever seen a Spiritual speaker come down from his desk and—I scarcely know how to describe what he shall do—well, say—do as these preachers do? If speakers ever thus made a show of themselves I would not care to have modest and virtue-loving orthodox friends present—well, it would not be to the credit of the meeting to have policemen too near.

Spiritualism may be a religion, but it has not yet become so religious that it has to carry such a load.

If any apology is required, church members should make the same, at the end of every meeting. They should apologize, if for nothing else, for teaching the dogmas of the creeds, against common sense, and the revelations of science.

(2) The consensus of all spirit teachings are that Christ was a mediumistic seer, but there is as great diversity as among mortals. Some inform us that they have seen Christ very much as the churches would have us believe; others say he never existed; others that he was a great and good man; others that he was a myth—creation. You may choose, as reason or prejudice dictates.

IOWA WOMEN SCORE.

Miss Grace Ballantyne, the young attorney, who appeared for "Mary J. Coggeshall and others" in their suit against the city of Des Moines, is receiving congratulations from many quarters because of the favorable decision of the Supreme Court. The women questioned the validity of a special election on a bond issue for a city hall because the votes of taxpaying women were refused and the Supreme Court has issued a restraining order stopping all work on the new city building pending the final decision on the women's case.

Rev. Anna H. Shaw, president of the National American Woman Suffrage Association, says: "This fight of the Iowa women has put more heart into me than anything which has come my way for a long time. I hope they will succeed."

CONVENTION IN KANSAS.

Eighth annual State Spiritualist convention at Wichita, Friday, June 5, 6 and 7. Headquarters, Manhattan Hotel, meeting place, the Unitarian church.

Friday, June 5, 2 p. m.: Music; invocation; secretary's report; president's address; appointment of committees; general remarks; music. 8 p. m.: Orchestra; duet, Mrs. and Miss Child, Wichita; lecture, Mrs. Bessie Bellman, Winfield; spirit messages, Max Hoffman; orchestra.

Saturday, 2 p. m.: Music; report of committees; unfinished business; election of officers; music. 8 p. m.: Orchestra; reading, Mrs. Minnie Martindale, Wichita; lecture, Mrs. Josephine Bruer, Sterling; psychometric readings, Max Hoffman; orchestra.

Sunday, 2 p. m.: Music; symposium, Dr. Jose Montoya; "Glad Tidings of Great Joy;" Mrs. Louise Brown; Mrs. Maud K. Gates, Mr. Sailing, Judge S. M. Tucker; Josephine Bruer; spirit messages; music. 8 p. m.: Orchestra; solo, June Bellman; lecture, Mrs. Etta S. Bledsoe; spirit messages, Max Hoffman; public installation of officers; good-bye.

Bessie Bellman, president; Josephine Bruer, secretary; Jose Montoya, vice-president; Jacob Hey, treasurer.

"The Widow's Mite and Other Psychic Phenomena." By Rev. I. K. Funk. Price $2.00.

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Spirit Return.

It Is Overshadowing the Whole World—Notwithstanding the Carrington Episode at the Lily Dale Camp.

EVEN IN THE "ETERNAL" CITY.

In Rome the Cult of Spirit Return is Headed by an Italian Princess, as Set Forth in a Special Cable to the Atlanta (Ga.) Constitution.

Rome, April 25.—Although the University of Rome recently rejected the proposition to establish a chair of psychical research for the scientific investigation of ghosts, astral doubles and occult phenomena generally it must not be inferred that the cult of the spook attracts little attention here. The Eternal City has more haunted houses and probably a larger percentage of believers in Spiritualism than any other city in the world. They are found in all grades of society, and at the present time aristocratic circles are much given to entertaining mediums and visitors from the other world.

The recognized leader among them is the Princess d'Antuni del Drago. She bears not the slightest resemblance to the popular conception of a feminine ghost-chaser. She is a widow, young, pretty and accomplished. She is not only a believer in spirits, but claims to be a medium also. It was she who drew from Marconi the acknowledgment that there was "something in it" which science—at least as much of it as he knew—could not explain. Further than that he would not go, but as this was the result of one sitting only with the princess, there is no telling where he would have ended had he continued his investigations.

Not Like Other Girls.

Princess d'Antuni belongs to the aristocratic house of Potenziani, and owns the handsome del Drago palace, and has thus been landlady to the last two American ambassadors. She says that as a child she was conscious of voices and visions which troubled her little soul, but which her skeptical elders attributed to imagination. She married very young, but it was after this that she became conscious that she was not quite as other people, that she had powers which were denied to them, and which now make her a remarkable medium.

A few months after her marriage she relates, she was lying in bed one evening reading, when the bedclothes suddenly dropped to the floor, as though snatched away by impatient hands. She turned, surprised, and became conscious of a cloud, as it were, between her and the light. As she gazed, the shadow took the form and substance and assumed the aspect of a woman dressed in black. When the princess made an involuntary movement to rise, the apparition said in a solemn voice: "Do not be frightened, I come in love. I am your husband's first wife, and come to warn you that you will have a son, but he will not live. Give this to Ferdinando as a proof of my love," at the same time holding out a lock of hair.

The princess' entranced senses then burst their bounds, and she shrieked with fear. Hearing her cries, Prince d'Antuni, who was in the next room, rushed to her and found her half fainting. He also saw as he entered the room, so he said, the shadowy form of a woman, for the ghost had begun to dissolve into thin air. Neither would have believed the reality of what they had seen had it not been for the lock of hair which was lying on the floor, and which, being compared with that of the late princess, was found to be identical.

Warned Child Would Die.

In due course a son and heir was born to the happy couple, who forgot the warning, but their joy was short-lived, as the first Princess d'Antuni appeared again to her successor, in almost the same circumstances as before. "I am come to warn you," she said, "the other time you forgot my words, but now do not let a moment pass without having the boy baptized. My poor child, he will only live a day or two. Take heed of my words, and do not delay the baptism." The poor mother hugged her apparently healthy baby in her arms, but sent for the priest, had the ceremony performed, and the next day she was childless. The doctor declared himself baffled. "I never knew a perfectly healthy baby to die in that way before," he exclaimed.

From this time on Princess d'Antuni has had many manifestations and warnings of a supernatural character. One day, she states, she had been at a Kirmese at the Pincio where she presided over a stall in the bridal dress of a Genoese peasant, and made lots of sales. She entered her carriage with a friend in the highest of good spirits to return home, when suddenly she felt as though a pall had settled over her, and when asked by her companion what was the matter replied that she was sure that when they met again something dreadful would have happened. The next day she was standing before her mirror, when she saw her husband's reflection in it. "What! you, Ferdinando!" she exclaimed and turned round, but could see no one. Her maid, Maria, said that the prince must have been in the room as she had heard his footsteps, but on going to look for him found that he was not in the house. Meanwhile Prince d'Antuni, who was at the capital, had been seized with a fainting sensation and simultaneously, he declared, saw his wife before her glass. That night he was taken ill and died ten days later. For three months after his death, the princess asserts she was able to hold telepathic communication with him, and was greatly solaced thereby.

A Wonderful Woman.

She has had several seances with the celebrated medium, Paladino. On one of these occasions the latter sat down at a table and began to write. She covered two or three pages of paper with what both she and her friends supposed to be rubbish; the letters were there, but they made no sense. The paper, however, was examined, and proved to be the purest Arabic, which language certainly neither Princess d'Antuni nor the Palladino have any knowledge of whatever.

The Palladino herself is really a wonderful woman. She is totally uneducated, but when in a trance speaks in several modern languages and even writes them correctly and grammatically. Not long ago experiments were tried with this Neapolitan woman at the University of Naples with results which surprised those present as they were all unbelievers. Professor Bottazzi, one of the scientists present, happening to touch Palladino's hand when she was unconscious, an electric light near her was at once lighted, and this happened every time he repeated the experiment. The professor also vouches for the statement that apparently a human hand was laid upon his neck and arm. He touched it and could have sworn that it was human, but on the lights being turned on unexpectedly, it did not disappear suddenly, but faded, that is, dissolved into thin air, as he held it.

Lombroso a Convert.

The latest convert in Italy to a belief in the unseen is Professor Cesare Lombroso, the celebrated criminologist, who, however, has dabbled in "Spiritualism" for many years, but it was through Palladino that he at last confessed that many of the wonderful manifestations are absolutely authentic and not to be explained by science. The seance which is said to have convinced the eminent scientist was held in a dining room by gas light, and the only apparatus provided was a small iron bedstead and mattress for the medium, which was placed in a window alcove, with a curtain of dark, woolen stuff between it and the spectators, who sat about four feet distant. The clothing of the medium was thoroughly examined. Signora Palladino allowed herself to be bound to the iron bed by her wrists, her feet and her waist, and after about a quarter of an hours various knockings came from the table placed just outside the curtains. The curtain then opened, and the head and part of the body of a young woman appeared, clothed in a white garment. One of those present having remarked that the white wrappings allowed only a part of the face to be seen, the points of the fingers of hands appeared and drew aside the folds. Before disappearing the head bowed towards the spectators, and the sound of a kiss was audible. After a few minutes the figure of a stout, broad-shouldered man emerged from behind the curtain. Finally the figure of another woman appeared, this time with a child in her arms.

Of a different character were the experiences of Gabriel d'Annunzio, the great Italian poet and dramatist. Merely for fun he had attended seances at the house of a friend, Marquis Olemente Origo. The communications received were obtained through a table in the way familiar to Spiritualists. On one occasion the poet expressed his contempt, both for the communication and the communicator.

Incensed the Spook.

That greatly incensed the spook that was working the table telegraph system, and it began butting at d'Annunzio with the table. Not liking this d'Annunzio left his seat. But the table, tilted on two legs, followed him rapidly. Taken by surprise he moved a few steps backwards, but his movements were not quick enough, for the table suddenly hurled itself at him with such force that he was dashed against the wall. The marquis succeeded in calming the spirit, and the seance was resumed, but only on the condition stipulated by the inivisible guest, that d'Annunzio should not sit at the table. The spirit was then asked its name, which it refused to give. It was then asked its opinion of the poet's work and rapped out this response: "Smoke, all smoke, and like smoke, will vanish, leaving no trace behind." D'Annunzio said something to the effect that his spook critic did not know what good poetry was. Then the table went for him again and literally chased him out of the room. Since then d'Annunzio has attended no more seances. He is convinced that if there are such things as spirits they are of an inferior order of intelligence.

There are several Americans in Rome who thoroughly believe in ghosts. Among the most convinced is the celebrated sculptor, Ezekiel, who comes from Virginia. He has had many experiences, but the one he most cherishes is the vision he had of his mother the night she died. He was in his bedroom, here in Rome stretched on his bed, and she was, he supposed, in America. Suddenly, he says, the light flickered, and, looking up, he saw a female figure at the further side of his long room. Surprised, he rose on his elbow, and watched. The apparition slowly approached the bed and then, turning its head, gazed at him sorrowfully. Then recognizing his mother he sprang up exclaiming, "Mother! You here!" But she gave no answer and faded from his sight. The next morning brought him a cablegram informing him of his mother's death in America.

Mr. Franklin Simmons, another American sculptor, is also interested in the occult, especially since the death of his wife a few years ago. He says that he received frequent communications from her, and that in this way she helped him greatly with his famous monument, the "Angel of the Resurrection," which he raised to her memory in the Protestant cemetery here.—Constance Harriman in Atlanta Constitution.

A HOT TIME IN ENGLAND.

A Primitive Methodist Berates Spiritualists and Gets a Reply.

To the Editor: I have just received a communication from a brother Spiritualist in Whitehaven, Cumberland, England, and he says in part: "The Primitive Methodists announced that they were going to have their champion debater against Spiritualism lecture in the Y. M. C. A. hall, Whitehaven, Eng., so he went to hear him, and the hall was packed. It took an hour and a half for the lecture, he said, and he said that everything that was vile, the minister said about Spiritualism. A few of the remarks he made were as follows: That they, the Spiritualists, were frauds, free-lovers, liars and thieves, and anything else that a debased mind could think of; that they had no religion, and were not scientific; we had no philosophy, and he went on to explain things from his own point of view, and finished his lecture by offering £10, or $50, to any charitable institution, if any medium would produce a materialized form under his test condition, that was, when the form appeared, he would be allowed to fire a loaded revolver at the form, and if it turned out to be the medium imposing, and he or she got killed, that he would not be held responsible for their death. He also said that what belief we as Spiritualists have, we stole from Buddha, Confucius, Paine, Hume, Ingersoll, and the Bible, and any whose else we could steal from, and that we hypnotized the people, who attended our meetings, and that if his satanic majesty were looking for a wife, he could not recommend him a better partner than Spiritualism.

At the close of the lecture the chairman asked if there was a Spiritualist in the hall who would like to say anything in answer to the lecturer. So Mr. H. Perkin, being one, jumped to his feet and said that he was proud that he was one, and especially so, after he had heard the unwarranted and uncharitable address; and he gave the audience a few facts, which they had to accept because they had actually happened. And he asked his audience if there was a man in the hall who knew him (and most all the men present knew him), if any of them could point their finger at him and say that he was a free-lover, idiot, rogue, or liar. He said the lecturer had proven himself a liar, and that it was a shame among so much poverty, that a minister who claimed to follow Him who had nowhere to lay His head, and who said to the rich young man, "Go sell that thou hast and give to the poor," should have $35 or $30 to gamble with. Then he asked the lecturer how long it would take for a Spiritualist to get to the heaven beyond the stars and clouds, seeing that the nearest star was about thirty-eight million miles away. Did not the lowly Nazarene say, "The kingdom of heaven is within you?" Then he asked him about his little puny God, who was ready to send all into everlasting flames if they did not please Him. Then he told him of the Infinite Intelligence, who filled everywhere, so that if he, Brother Parkin, went to hell, that intelligence was there. The lecturer said he did not believe in the orthodox hell. Brother Parkin said to him, "You ought to think shame of yourself to take your salary, and that you are a bigger rogue and liar than any Spiritualist, because your church pays you to preach hell-fire, and that they had not altered, they preached it ten or fifteen years ago, from the Bible, and you claimed it to be the inspired word of God, and if it was right then, it must be the same now, which closed the argument. When Brother Parkin got outside he got the warmest handshakes he ever received at any time in his life, and he had a great many inquiries into our beautiful truth, and the prospects for the future are that the seed from our side is taking effect. Brother Parkin closed his communication by saying he received his Progressive Thinker every week, and that words cannot express the joy it is to him to see the mailman land at the door with it, as it beats any other Spiritualist paper by many miles.

CHAS. A. THOMPSON,
Treasurer F. O. O.S.

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WHERE ARE THE WITNESSES.

We Cannot Fathom the Ocean of Cosmic Possibilities.

Few thinking Spiritualists will fail to endorse Mr. Daniel Hull's logical arguments against reincarnation, or even against pre-existence of the spirit, as maintained by Dr. Peebles, our faithful veteran. See Progressive Thinker, Mar. 28).

Does not the dear doctor seem rather intemperate in the joy of living? He is not satisfied with having benefited this pretty globe of ours for more than eighty years, with a fair prospect of unlimited years yet ahead of him on earth, and eternal life to follow. O, no! he wants to trace his existence back beyond the first labored vibrations of chaos; and his sturdy individuality must have been there to watch the atoms of matter congregate into the first molecules.

But where are the witnesses pro and con? There are none for "Ghostland," either; Chevalier de B—— being the only witness of the weird facts he is relating.

Brother Hull desires to learn the opinions of other readers of "Ghostland." Well, I for one, attempted to present mine some years ago, as the book "haunted" me, as books do sometimes. But when I earnestly faced the task, I, just like Brother Hull, "found myself in water beyond my depth."

I could not "swallow" that formidable array of unprecedented "facts" and—I confess—I lacked courage to say so in the face of so much unimpeachable testimony to the author's spotless name, high intellectuality, and nobility of purpose. So, as far as I can remember, I did not mention details, but gave only my general honest impressions and the expression of my boundless admiration for book and author.

To-day, "Ghostland" is, in my opinion, still the most wonderful book I ever read, and, should it be classified among novels, I deem it the most fascinating, the most soul-stirring novel I came across in all my life. As for casting any doubt upon the Chevalier's alleged facts, I am now less than ever disposed to deny what I cannot disprove.

A book of a similar fascinating nature, though different in facts, is "Zanoni," by Bulwer Lytton. I must read it again, as well as "Ghostland." Just now my spare moments are monopolized by our generous editor's last premium book, "Interwoven," a unique book; as interesting as it is instructive; highly charming in its quaintness and simplicity, and yet straining our capacity of belief to the utmost in some respects, while in others it is corroborating many statements about spirit-life given by our best mediums.

The book is a mine of original suggestions.

The more I explore the field of our priceless occult literature, the more it dawns on me that the contradictions we complain so much about are mainly due to difference of individual views and conceptions of spirits and mediums, and, and—last, not least—to their individual experiences. Therefore, can it behoove anybody to be positive concerning conditions in spirit-life? Let us be modest!

The cardinal fact of spirit-communion and unlimited individual progress beyond the grave should satisfy our fastidious expectations. We can afford to wait for more, until the curtain is lifted. Meanwhile, we must not be down on the skeptic who denies our best-proven phenomena; to him they may seem more chimerical than appears to us the gigantic figures that intercepted the view of the Chevalier and his friends on Ross' observatory. We have a right to reason about alleged facts; but we cannot DETERMINE FACTS BY REASON.

We cannot fathom the ocean of cosmic possibilities from our limited horizon on earth; and who knows whether even the wisest investigators will ever reach its bottom in all eternity.

HENRIETTA STRAUB.
Nassau, Bahama Island.

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List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have first-class speakers and mediums. For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wonewoc, Wis., Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Brady, Ohio.

The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.

The Winfield Camp opens July 18 and closes July 28. Mrs. L. H. Bellman, of Winfield, president; Mrs. Willa Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp.

The Etna Spiritualist camp-meeting will open August 28 and close Sept. 6. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monron, Maine.

Etna, Washington, Camp.

The fourth annual camp of Etna, Clark county, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Ocean Grove Grove Camp, Mass.

Ocean Grove Camp, Harwich port, Mass., opens July 12 and closes July 26, 1908.

Onset Camp.

Onset camp commences its thirty-second annual meeting July 19 and closes Aug. 30. For full programs address the Secretary, Onset, Mass.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Mt. Pleasant Park, Clinton, Ia.

Opens July 26 and closes August 23. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Chesterfield Camp.

Begins July 23 and ends August 30. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Forest Home Camp, Mich.

Opens Aug. 2 and closes Aug. 23. For programs or further particulars, address Frank Lesher, president, or Millie Mitchell, secretary, Mancelona, Mich.

New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further information address the secretary, F. E. Dunton, 358 15th street, Eugene, Ore.

Ottawa Camp, Kansas.

Eleventh annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. N. Henderson, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Kansas, 2028 North 11th street; E. A. Carpenter, Ottawa, Kansas; John Hartung, Iola, Kansas.

Swampscott, Mass., Camp.

The camp at Mowerland Park Grove, Swampscott, Mass., opens June 7. For programs address B. H. Blaney, 150 Elm street, Marblehead, Mass.

Madison, Maine, Camp.

The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington.

Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washington.

Pine Grove, Niantic, Ct.

Camp meeting commences there July — and continues through the month of August.

Delphos (Kansas) Camp.

Opens August —, closing on the —th. Address all communications to T. D. Rice, secretary, Delphos, Kan.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake Mich., opens July —, extending until August —. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July —.

Vicksburg, Mich., Camp.

Vicksburg Camp, Mich., opens July — and closes August —. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

dress each of the above at Queen City Park, Vt.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July —, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

Temple Heights Camp, Me.

Temple Heights Spiritualist Camp-meeting commences August — and ends August —. For full particulars address A. D. Champney, secretary, Rockport, Me.

Verona Park Camp, Me.

The Verona Park Camp-meeting Me., will open August — and close September —. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Central New York Camp.

Located at Freeville, commences July — and closes August —. B. L. Robinson, McLean N. Y., secretary; W. K. Kelsey, president, Cortland, N. Y.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July — and closes August —, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Sunapee Lake Camp, N. H.

SunnapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August — and closes September —. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscot, Mass., every Sunday, beginning June —, and closing September —. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28 Cabot street, Salem.

Haslett Park, Mich.

Commences August — and continues to September —. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Queen City Park Camp, Vt.

Queen City Park Camp, South Burlington, Vt., commences July —, and ends September —. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address

Unity Camp, Mass.

Opens on Sunday, June — and continues every Sunday until the last of September.

Another Season Near Its Close.

This is the fifth season I have been here with the Columbus people, and it is with a feeling of deep regret when I remember this is to be the last for a time. I have contracted with the First Society of Baltimore for next year. No matter where I may go in the future, I will never find a more devoted, energetic people than I have here, but I realize it is not good for either speaker or society to remain too long under the same environment. But I do know from my experience here that much better work can be done by settling the workers for a season or more at least.

The Ladies' Auxiliary of this society is its mainstay, as the women usually are in everything. This season they earned $525, and turned over $375 of it to the main society, besides little extras. This is not only a financial service, but is the heart of the whole thing, as is every good working auxiliary.

I hope my people here will fall into good and efficient hands until my return, for I have had to promise I will come back later.

I am now looking forward to the camp season, which I hope will be a successful one in every way for the cause. I feel there was never a time when our cause was in a more healthy condition in general. With all the stir-up the GREAT INTELLECTS are making in exposing some things, it is but making us stronger. With all the thousand and one theories brought forward to explain us away, there has as yet never been ONE that I know of that could explain everything, and the more they try to upset it, the more they are discovering the spirit-man and the subtle laws of nature's operation.

Let the good work go on.

With greetings from the First Spiritualist Society of Columbus, Ohio, to the workers one and all at large.

Sincerely,

ELIZABETH HARLOW.

After June 1, address Haydenville, Mass.

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CONNECTICUT SPIRITUALISTS.

The Twenty-second Annual Convention of the State Association.

The twenty-second annual convention of the Connecticut State Spiritualist Association was held in Unity hall, Hartford, Saturday and Sunday, May 2 and 3. Business meeting opened at 10:15 a. m. Saturday, with the first vice-president, Mr. George Hatch, in the chair the report of the secretary, Mrs. J. E. B. Dillon, was Hatch, in the chair; the report of the treasurer, Mr. Edward Brewer, was read, showing a balance in the treasury of $242.92; the auditor attested to the correctness of the treasurer's report, and it was accepted. Mrs. A. E. Merriam gave a report of the National Spiritualists' Association convention held in Washington in October, 1907, she being one of the delegates to represent the State Association at that time.

The election of officers for the ensuing year resulted in the election of the old board: President, A. A. Gustine, of Meriden; vice-presidents, George Hatch, of South Windham; Mrs. E. A. Lamberton, of Poquonock; secretary, Mrs. J. E. B. Dillon, of Hartford; treasurer, Edward Brewer, of East Hartford; trustees, Dumont Kingsley, George E. Cooley, Charles L. Smith, all of Hartford. The election of delegates to the N. S. A. convention to be held at Indianapolis in October was postponed until Sunday at the conference meeting. It was decided to hold the next convention in Hartford at Unity hall, the first Saturday and Sunday in May, 1909. A State Day is also to be held at the Niantic camp grounds July 29. E. B. Kenyon, of New Haven, president of the camp association, made a brief speech in which he expressed regret that the business meetings were so thinly attended, and said it was the duty of every Spiritualist to attend.

The afternoon session opened at 2:30, with the president, A. A. Gustine, in the chair. After music and reading of a poem, and invocation, Mr. J. C. F. Grumbine, of Boston, took for his subject "The Occult Science of the Bible." At 7:45 p. m. Mrs. H. P. Russegue gave an invocation, and Mr. G. Tabor Thompson, of Philadelphia, followed with a lecture on "The Divine Gift of Spiritualism." at 10:30 a. m. Sunday a conference was held in Alliance hall; delegates were chosen as follows to attend the N. S. A. convention in October: President, A. A. Gustine, Mrs. H. P. Russegue. They were given the power to appoint their own alternates if unable to go. The following resolution was presented upon the death of Mrs. Nora Dowd, which occurred Friday evening, May 1st:

Resolution: The Connecticut State Spiritualist Association now in convention at Hartford, regrets to learn of the sudden transition of our sister and coworker, Mrs. Nora Dowd, at Lake Pleasant, Mass. A faithful worker in the cause of Spiritualism and the State convention; a woman of sterling qualities and loving nature. It is resolved that we, the Spiritualists of Connecticut, do hereby convey our sympathies to the sister, Mrs. F. J. Storrs, and to the husband whose companion has passed into the Great Beyond.

The meeting was then opened for conference, and very interesting remarks were made by Dr. Taylor, Mrs. Russegue, Mr. Beecher, Mr. Kenyon, Mr. Gustine and many others. This meeting is one of the best features of the convention. At 2:30 we met again at Unity hall, where, after an invocation by Mr. Edgar W. Emerson, Mr. G. Tabor Thompson again spoke, taking for his subject "Spiritual Messages Untrue in All Ages." This lecture was of particular interest, and was listened to with great attention. At 7:30, after reading of poems and an invocation, Mr. J. C. F. Grumbine delivered a lecture on Spiritualism, the Universal Religion." In closing his lecture he touched the American flag on the pulpit and said he believed it would some day be the banner of a universal republic, of which the religion would be Spiritualism. He was given a great ovation at the close. Mr. Edgar W. Emerson, of Manchester, N. H., the well known psychic, followed each lecture with messages which were very correct and demonstrated the truth of the philosophy of Spiritualism. The Arion Male Quartette of Hartford furnished music at all the sessions, and helped to make the convention a success. The convention closed Sunday evening, with the feeling that we had realized a spiritual feast long to be remembered.

JENNIE E. B. DILLON.

389 Main street,
Hartford, Conn.

Letter from Charles J. Anderson.

To the Editor: I know you have an impression of me somewhere in your memory. More than ten years ago I was known on the Pacific Coast as the "boy orator," and have still in my possession a very kind and encouraging letter from your pen. I am not quite as "boyish" now, but affirm gladly that I am blessed with all the enthusiasm of youth. For the past eleven years I have given myself to the advocacy of the Spiritual philosophy and liberalism generally in various sections of the Pacific Coast region. My attitude has been broad and I have lectured from many platforms representative of the new philosophy. Spiritualism, Mental Science, New Thought and kindred movements have claimed my time and interest, and for sixteen months I occupied the pulpit of the Unitarian church in Santa Cruz, California, as a "free lance." I may say that in all these avenues I have discovered the footprints of Spiritualism. Its principles are universal in scope and embrace all that is TRUE in the great world movements, ancient and modern.

I wish to enlarge my field of work, and write this letter to you and your paper with that end in view. Hitherto my field has been limited to the Pacific Coast states. I have yet to make my first appearance in the Middle West and East, and I now announce myself in readiness to accept engagements with societies in the sections above mentioned for the summer and fall. In addition to my lectures on the "Powers of the Soul," I give readings from the psychometric basis. Anyone wishing more information as to my standing in the Western lecture field, may write Mr. W. J. Colville, who is at present in Alameda, California. My address for the present will be San Antonio, Texas, 201 Jackson, street.

CHAS. J. ANDERSON.

San Antonio, Texas

SUNDAY MEETINGS IN CHICAGO.

The Church of the Soul, Cora L. V. Richmond, Pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home, 8302 Ridge Boulevard, Friday afternoons, to receive callers.

The Band of Harmony, auxillary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite; meet at 8 p. m., at Unity Hall, 434 31st st., cor. Wentworth Avenue.

The Church of Progressive Spiritualists, (colored) holds services at 332 Vernon avenue, every Sunday, from 3 to 7 p. m. No door fee. All invited Rev. J. H. Demby, Pastor.

The Progressive Spiritual Society holds services at 8 p. m. every Sunday 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager.

Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd street, at 8 p. m., conducted by Isa Cleveland.

Services every Sunday evening, also Wednesday evening, at 7:30. Lecture, music and messages, 320 Flournoy st. Mary B. Hill, pastor.

Spiritual meetings held every Sunday evening at 8 p. m. at 339 Lincoln ave., conducted by F. E. Loner.

The Hyde Park Occult Society will hold services every Sunday evening, at 319 E. 55th st. Good mediums in attendance.

Biblical Spiritual Society holds meetings every Sunday evening at 56th st. and Madison avenue; conducted by Rev. Esther M. Cahoon, and other mediums.

The Universal Occult Society meets at 31st street (old 77) at 3 and 8 p. m., Sundays; meeting conducted by Mrs. Maggie Henry. Home address 3103 Prairie avenue.

The Golden Rule Spiritualist Society holds services every Sunday at 3 and 8 p. m., sharp, at 43 South Paulina street, between Washington Boul. and Park Ave. Nora E. Hill, pastor.

The Roseland Spiritual Culture Club holds services in Bock's Hall, 11526 Michigan avenue, the first and third Sundays in each month. Good music, good speakers and good message-bearers are always on hand. Mrs. J. Longstaff, president; residence, 7932 Kingston avenue, City.

ADD MEETINGS

The Starlight Spiritual Society, 586 32nd street, holds services every Sunday evening; also Monday evenings and Friday afternoons, Mrs. C. Welnick, pastor and medium. No door fee. Everybody welcome.

The Church of Spiritual Revelation holds services every Sunday evening, at 8 p. m., 5963 South Halsted St. The public cordially invited. Conducted by Edward Dierkes.

The Light of Truth, Mrs. Burland, Pastor, Meets every Sunday at 528 W. 63rd St. (Hopkins Hall) at 2:30 and 8 p. m.; also free spiritual treatments given between 2 aand 3, also 7 and 8 p. m.

Church of Occult Scientists meets at 3514 Vincennes avenue, every Sunday; developing class, 3 p. m.; lectures and messages, 8 p. m. Conway Hall, corner Lake street and Western avenue, every Thursday; developing class, 3 p. m. Lectures and messages, 8 p. m. Mrs. W. Brockway, pastor.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m.

The Fraternal Order of Spiritualists, Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service 6:30; concert, 7; evening, 8.

Spiritual Harmony Church, 40 East 31st street, Mrs. Louis V. Vaughn, pastor; Theodore Maass, president. Services from 4 o'clock until 7 p. m. each Sunday.

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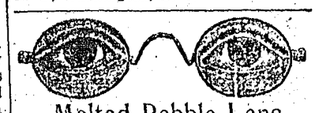
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VOL. 38 CHICAGO, ILL., MAY 30, 1908 NO. 966

A Study in Occultism.

A History of a Strange Case.

We take especial pleasure in presenting to our readers the article by David P. Abbott, of Omaha, Neb., a prestidigitator, an author of note, and a man widely known and esteemed. His opinion, under the circumstances, carries great weight, and will be read with untiring interest. The article is taken from the Open Court, and is published by special permission, it being a copyright production. It illustrates very comprehensively the hold that Spirit Return has taken on the world at large.

I.

Is Spiritualism all deception and illusion? Is there no grain of truth to be found under the great mass of fraud and trickery with which a vast army of charlatans have disgraced it? Are the efforts of the Society for Psychical Research to prove fruitless? When all of the fraud and deception is cleared away, will nothing remain? These questions I have asked time and again. What will the answer be?

Do no whisperings of hope from the great beyond ever echo down the infinite corridors of darkness? Will the pale vanished faces of our loved ones, that haunt the shadowy mists of memory, ever again stand before us in the bright sunlight of day? Will we ever again hear the dear voices that have long been stilled? Must we, with tottering steps supported only by blind faith, go down the hillside of life into the infinite darkness of the eternal valley? Is there no turning aside—no escape? Must we face the inevitable annihilation of the unity of self? When science lifts her torch and peers into the surrounding darkness, is there no gleam of hope to be seen? Will a new dawn ever break, with its countless songs of gladness bursting from the throats of the twittering love-birds of joy? Oh, beautiful Nature, how thy children adore thee! Oh, infinite Power, that animates and directs the great All, why this insatiable longing for immortality in the hearts of thy children.

I have been asked again and again, if, in all of my investigations, I have found nothing that I could not explain; if all has been perfectly simple and commonplace as soon as I witnessed it; if all of the mystery and romance disappear upon investigation. I have finally removed certain difficulties to publication, and shall now give to the public an account of the most remarkable case that it has ever been my fortune to investigate. Among all the cases of my investigation, it stands unique and alone, entirely in a class by itself; still to a certain extent shrouded in mytery, with some features which I have not yet thoroughly explained satisfactorily to myself. The memory of this remarkable experience, and the weird and dramatic effect of what on the surface appeared to be the voices of the dead talking to me and exhibiting an intimate knowledge of my family history, will remain with me through life.

II.

On March 7, 1906, the carrier left at my door a letter that was destined to disturb my peace of mind, and to furnish me much material for thought for some time to come. Shortly before this I had published in The Open Court an article entitled, "Some Mediumistic Phenomena." I had vaguely wondered if this would not indirectly bring to my notice some accounts of strange phenomena from remote places in the world. Such was this missive.

This letter was written by a gentleman in New Haven, Connecticut; and in it he described a strange case that he had witnessed in a remote village one year before. The writer, Mr. E. A. Parsons, was unknown to me; but he introduced himself as a magician. He stated that having read my article and noted my knowledge of trickery, he desired to lay this case before me, in the hope that I might be able to explain it. I here quote from his letters:

"I will describe an experience which I had with an elderly lady in a little town in Ohio last year. She uses two tin horns or trumpets, each fourteen inches long, and two and one-half inches in diameter at the large ends, tapering to one inch at the smaller ends. The large end or bell of one horn is so made as to slip tightly into the large end of the other. On the smaller or outer ends of this double trumpet are soldered saucer-shaped pieces large enough to cover a person's ear. The trumpet is empty and can be examined by any one.

"Her VERY MARVELOUS POWER is this: The sitter takes one end of this trumpet and places it to his ear, while the lady does the same with the other end, placing it to her ear. At once the sitter plainly hears whispers in the trumpet. These purport to be the voices of the spirits of his dead friends and relatives. They reply to any questions which he speaks out loud. During this time the lady's mouth and lips are tightly closed, and she makes no motions of the throut or lips. She will, instead of holding the trumpet to her ear, hold her palm against it; or allow him to place one end of it against her back. She will, if preferred, permit two spectators to each hold an end, she merely touching the center with her fingers. In either event one hears the whispering just the same. Now this is done in broad daylight, anywhere, even out of doors. I investigated this phenomenon seven hours altogether, giving it every possible test," but could obtain no clue to it. I found that it was not ventriloquism, as the voices were really in the trumpet; besides, ventriloquists can not speak in whispers. I proved beyond question (as have many others) that the voices were really in the trumpet.

"The information which I received from the whispers was correct in every case. I had never seen the lady before, nor had I been in Ohio previously. Now the production of intelligent language inside this trumpet in daylight, three or four feet away from the medium, I regard as more wonderful than anything I have ever known. I now have the trumpet, having purchased it. Can you tell me how the whispered words were produced?"

In a subsequent letter he said: "The description I gave you was not overdrawn in any way. The lady is the wife of an humble farmer and resides in an obscure country village. She has resided there all of her life and has reared a large family of children. She has never been over twenty miles from her home and has but little education. She is, however, very intelligent. She gave her sittings for a long time free of charge, and later began charging ten cents. She now charges one dollar, but does not insist on anything.

"She can use a glass lamp-chimney or any closed receptacle in place of the trumpet; and I have heard the voices just as plainly coming out of the sound hole of a guitar that lay upon the table. The guitar has also played in my presence, independently, but faintly. There was no music box in it, as is generally the case. She has also caused music to sound in the trumpet, and raps to sound on the outside of it.

"Three of my most intimate friends have seen her several times. Two of them were with me at my investigation. I have known of this lady for six years; and finally, having heard so much about her, I journeyed six hundred miles to see her in January, 1905. The lady was at many times talking with persons in the room at the same time that I was listening to the voices. I noted this with great care. Sometimes two different voices would whisper at the same time, as if one were trying to get ahead of the other.

"Of course we know how mediums usually gather information, but this lady had no means of knowing anything about me; and yet the voices told me, correctly, many things of my own private life. Among those who talked with me were my mother, my daughter (dead twenty-two years), and my grandfather. My daughter told me where I lived, what kind of a house I lived in, what her living brother was doing, where she was buried, etc. An old music teacher of mine, of whom I had not thought for ten years, announced himself and said that he would like to play for me. Then I actually heard faint but distinct sounds of piano-playing in the trumpet, and my friends in the room also heard it. The sounds were like they would be if one were listening to a piano over a telephone. My father and my father-in-law spoke to me as did also an uncle of whom I had not knowledge, but whose existence I afterwards verified. My mother gave her own name completely, but failed to give my middle name. She gave it as 'Albert,' when in reality it is 'Augustus.'

"At one time I heard an open voice in the trumpet for a moment. I also listened at her mouth and throat when voices were speaking, but could detect no sounds. I found the positions of the voices in the trumpet would vary, sounding at one time nearer to one end, and at another nearer to the other end. I had noticed the varying strength of the voices, and the lady told me of this change of position. I verified it by listening outside the trumpet when others held it, and found the voices to vary one foot and a half in location. **I was particularly impressed with the openness of the lady, and with her perfect willingness for me to test her powers in any manner that I desired. She afforded me every opportunity to make such tests, giving me seven or eight hours of her time.** I suppose this thing to be a trick; but with over forty years' study of magic, and with the acquaintance of all the great magicians, I was entirely unable to even surmise how it could be done. It is either a trick or it is the work of His Satanic Majesty.

"Now I believe I have discovered a medium as good as Home, and I hesitate about making public her name and address. You understand, any medium possessing this secret would think his fortune made. I am no medium, but I certainly want the secret. If this prove to be a trick, I do not want its secret given to the world, but desire to keep it for private use. If you see fit to sign a contract binding yourself to respect this desire, and not to reveal the secret of the performance without my consent, I will be pleased to furnish you the name and address of the lady. I shall expect you to give me the fullest results of any investigations which you may make."

On receipt of this letter I immediately signed and returned the required agreement to Mr. Parsons. I received in return the coveted information. Being now at liberty to reveal all of the details, I shall state that the lady is Mrs. Elizabeth Blake, of Braderick, Ohio. There is a little village of a few houses, on the banks of the Ohio, just across the river, north, from Huntington, West Virginia. The place is reached from Huntington, most directly, by a row-boat ferry.

After receiving this information, I decided to try to learn from other sources if the case were really as described by Mr. Parsons. About this time I learned that the latter gentleman is well known in the world of magic under the nom de plume of "Henry Hardin," and that he is a dealer in magician's secrets. Had I received this account from other sources, I should have given it but little credence, inasmuch as I have investigated so many other cases, and have invariably found nothing but trickery. But here was a strange report from a man versed in the arts of trickery; an expert himself, and one not easily deceived. Surely, this, at least, warranted investigation.

I had always been very skeptical, never believing in spirit communion, telepathy, clairvoyance, or anything of the kind; and as to physical phenomena, I had found everything very commonplace and devoid of mystery when I had an opportunity to see it myself. I could not help wondering and pondering; and asking myself if, after all, it were possible for a being to exist on this earth with any powers out of the ordinary; or with any faculty not common to the rest of the race. Decidedly, I could not believe such a thing possible, and yet, how could an expert magician be deceived with such a thing? I felt greatly puzzled; and although I had no faith in spirit communion, decided to investigate further.

I wrote a letter to the professor of science in the schools at Huntington, telling him that I knew of a strange case of psychic phenomena in his vicinity, and proposing to engage him to investigate it for me. I was a member of the Society for Psychical Research and I offered to furnish him with proper credentials, etc. I enclosed a stamped envelope, but he did not even condescend to reply. Next, I wrote directly to Mrs. Blake, and invited her to visit my home. I told her I was a business man of Omaha, and offered to furnish references as to my standing. I also offered to defray all expenses of her journey.

Mrs. Blake did not reply in person; but I received a letter from a gentleman of very high standing, whom I shall call Dr. X—, as he does not desire me to use his name. This gentleman happened to be her physician. He informed me that Mrs. Blake had fallen from her chair at some previous time, rupturing the ligaments of her ankle; that this had resulted in blood poisoning and had left her crippled; that since that time she was compelled to go about on crutches; that inaction frequently resulted in attacks of acute indigestion; and that she was thus in such a state of health as to prevent her making any journey. He thanked me in her name for the invitation.

Now, this gentleman seemed to be accommodating; so I took the liberty of again writing him, asking for a report from him on the powers of his patient; for his own opinion of the case, etc. This he kindly gave me; and this was followed by several letters, going into great detail of what he considered the most important case in the world.

His report corroborated all that Mr. Parsons had written me; but I noticed that he attached greater importance to the information given by the voices, than he did to the phenomenon of the voices themselves. This was just the reverse of the estimate of the case formed by Mr. Parsons, for the latter regarded the phenomenon of the voices as the greater mystery.

Dr. X— stated that at his first sitting he was completely "taken off his feet, so to speak," and considered spirit communion as proven; but that upon subsequent occasions, he was sorry to state things had occurred to lessen this belief. He related many marvelous incidents of conversation with the voices, and stated that he had taken many friends to the lady under assumed names; **yet he had never failed to hear the voices call these persons by their right names, etc.** He also stated that the information furnished by Mrs. Blake's voices at times had seemed so marvelous that he had seriously contemplated referring her case to the Society for Psychical Research, in order that he might have an authoritative statement with regard to what her powers really consisted of. I quote a few extracts from many in his letters:

"Twenty-two years ago this summer, my father took me to Virginia for the purpose of entering me in college. I was an only child, had not been away from home a great deal, and was quite young; therefore he accompanied me to Blacksburg, Virginia, introduced me to the president of the school, and otherwise assisted me in getting started. It was a military school, and every new-comer was called a 'rat,' and this was yelled at him by the older students in chorus until it grated upon his nerves to a considerable extent.

"As my father and myself walked up towards the college buildings over the broad campus, the word 'rat' was yelled at us with depressing distinctness. We went across the campus and on beyond to a large grove of virgin forest, where we sat down upon a large log; and here my father gave me some paternal advice. He was going to leave the next morning and I felt very sad and lonely; and it was with great difficulty that I kept back the tears that in spite of myself would now and then trickle down my cheeks. At all of this my father laughed and said that I would be all right in a few days.

"When conversing through Mrs. Blake's trumpet with the supposed voice of my father, the following conversation with the voice occurred. I had previously written out the question and I have since added the answers of the voice:

"'Do you remember the time you took me off to college?' I asked.

"'Yes, as distinctly as if it had been yesterday,' the voice replied.

"'When we walked towards the building, what was said to me by some of the students?'

"'They yelled "Rat" at you.'

"'Spell that word,' I requested, as I desired no misunderstanding.

"'R-a-t,' spelled the voice.

"'Where did we go after leaving the campus and college buildings?' I next asked.

"'We went to a large grove near the college buildings and sat down upon a hickory log,' responded the voice.

"'What did I do and say while sitting on this log?'

"'You cried because I was going to leave you and go home,' answered the voice. All of this was wonderfully accurate, but I do not know whether or not the log was hickory."

In another letter he says: "On one occasion a voice supposed to be my grandfather's talked with me, and I asked it what had caused him to depart this life. Just previous to asking this question the voice had been full and strong; but upon asking it the voice became indistinct, and I concluded that my question had 'put the lady out of business.'? To my surprise, in a few minutes my grandfather commenced to talk again; and I reminded him that he had not answered my question. He replied by saying that I knew perfectly well what had caused him to depart this life, and that it was not necessary to ask such unimportant questions.

"I replied by stating that I wanted the question answered, in order that I might be convinced as to his identity; and also to know that he had sufficient consciousness and intelligence to reply. He then stated that the immediate cause of his death was a fracture of the skull.

"'How did this happen?' I asked.

"'By falling down a stairway,' answered the voice.

"'In Gallipolis, Ohio, in my son's house,' again responded the voice. All this was correct.

"I next asked my grandfather's voice if he remembered what he used to entertain me with when I was a child. He replied that he did; and that he had made little boats for me, and had floated them in a tub of water. I asked how old I was when this took place, and he replied that I was five years old. This was correct, and had occurred some thirty-four years ago."

Again Dr. X— says, "'In addition to her daylight work, Mrs. Blake gives dark seances. At these, the voice of her dead son Abe usually opens the meeting with prayer, and some hymns are sung by all present. During this time, numerous little blue lights flit about the room; the guitar is frequently floated over our heads, etc. After this, voices speak up in various parts of the room and address those present. I attended one of those night meetings recently.

"In addition to others present, I took with me Clara Mathers Bee, who had formerly been my stenographer, but whom I had not seen for five years. She was a total stranger to the others present, and resides at a remote point in the interior of the state. Mrs. Blake does not keep in touch with the whole state of West Virginia, and knew nothing of this lady.

"Mrs. Bee had recently lost a young lady cousin, and was very anxious to communicate with her. She even went so far in her inexperience as to call for this relative on several occasions, giving her name in full. This, however brought no results, although Mrs. Blake could have made use of the knowledge thus acquired. Finally, during an attempt to communicate with this relative, a child's voice spoke and said, 'I want to talk to my Aunt Clara.' It was some time before any one answered and no one seemed to understand for whom this was intended. Presently Mrs. Bee said, 'Do you want to talk to me?'

"'Yes, you are my Aunty Clara,' the voice replied.

"'What is your name?' asked Mrs. Bee.

"'My name is Stinson Bee,' answered the voice

"'How long has it been since you died?'

"'Six months.'

"'What caused you to leave this life?'

"'I was burned to death; and I want you to tell my papa that I want to talk to him,' responded the voice.

"In explanation I will state that Stinson Bee, who was a nephew of Mrs. Bee's husband, was burned to death six months before the time of this sitting. Mrs. Blake could not have known anything of this, as it happened in a remote part of the interior of the state; and as intimate as I am with the family, I did not know of it.

"Just at this point my father's voice broke into the conversation and said, 'How do you do, Clara?'

"'Do you know who this is that you are talking to?' I asked.

"'Yes, it is Clara Bee,' responded the voice.

"'That is correct, but what was her name before she was married?' I asked.

"'Don't you think I know Clara Mathers?' the voice replied."

These are but few of many incidents which Dr. X— has related to me in great seriousness. He is a well educated and highly respected gentleman, of the highest standing in his community. There are reasons why he does not desire his name used, and this is why I omit the name! but it can be had in private. In one letter he informed me that during the daylight sittings, Mrs. Blake first seats herself beside the sitter, each allowing the trumpet to rest with its ends in their adjacent palms. Soon the trumpet begins to grow heavy, and then finally, one end of it seems to attempt to move upward to the ear of the sitter. This means that conditions are right and that a voice desires to speak.

He further stated that close friends of Mrs. Blake who were in a position to know, informed him that of late Mrs. Blake was rapidly losing her powers; and that they were not nearly what they had previously been. He suggested, in case I contemplated an investigation that I make it as quickly as possible, for he said that her health was such that any sudden attack was liable to terminate her earthly career. He also suggested that I write nothing further to Mrs. Blake, and in no way let her know that I contemplated making such an extended journey to see her; as he had found results much better when she did not think she was being especially investigated. He thought I should simply act as if I had been passing and had merely stopped off on my journey.

After receiving these reports, I determined to investigate this case if possible. I wrote to Prof. James H. Hyslop, secretary of the American Society for Psychical Research, and detailed the case to him, asking if he would assist me. Meanwhile I wrote Mr. Parsons, and secured his permission to lay the matter before Professor Hyslop. I did not tell the latter the name or location of the lady, but explained that it was within one hundred miles of Cincinnati. Also, I wrote to Dr. X— that I would like to be informed if Mrs. Blake were at home and well, as I wished to come. He replied informing me that she was at that time visiting in the mountains; but that immediately upon her return, he would notify me. This he did; but she was suddenly taken sick on her return, and this prevented my making the journey. Dr. X—, however, stated that he would instantly inform me on the recovery of Mrs. Blake's strength, as soon as such should enable her to give sittings. He again urged

(Continued on page 2.)

SOME EXCELLENT HINTS.

Mental Suggestion for Children.

The big stick in the home is doomed, for telepathy is the latest remedy for the faults of precocious youngsters. If you want to spare the pants as well as improve the child, just feed him on mental suggestions, for, according to Dr. Frederick Van Eeden, eminent physician and sociologist of Holland, hypno-suggestion is a sure cure for juvenile evils and ills.

"Parents can mold their children to be good or bad by suggestion," said the bearded wise man from the land of dikes and ditches to-day, in disclosing the secrets of how to raise a family on mental telepathy.

"The childish mind is impressionable, and a mother or father by verbal and mental suggestions forms either a worthy or wicked character for the child. If a little one is continually told that he is naughty, bad, incorrigible, he will grow to consider himself beyond redemption, and will make no effort to cultivate goodness. It is not the child's fault if he is naughty—it is the fault of the parents."

"Then a mother shouldn't blame her juenile boys if she finds them besmirched with jam, for she's the one who is really to blame for not having her mental wires working?" I inquired of Dr. Von Eeden.

"Yes, stealing jam and other offense can be stopped by thought transmissions," the doctor answered.

"Every home should be conducted along the lines of mental suggestion, for it is only then that harmony can exist throughout the household.

"I have watched the effort of mental suggestion on children for more than twenty years," he acknowledged, "for I have brought up my family in that manner. I know its value, and the mother who is wise will take my advice and employ mental suggestion in bringing up her family."

"But the American mother isn't an adept at the art of sending mental messages. I am afraid she would need a special course in telepathy before she could transmit thoughts to her children.

"A school for parents might be organized," laughingly suggested Dr. Van Eeden, "where mothers and fathers could be taught proper methods for governing their children. Seriously speaking, a much finer race of men could be reared if parents only realized how greatly the child is influenced by thought. It is by suggesting good that good is produced, by mentally determining that the child shall be all that is fine, that he ultimately develops a superior character. It is the same in regard to health. Parents constantly endanger the health of their little ones by asking whether they feel sick, as the reiteration of this question suggests illness to the children's mind which in time actually causes illness.

"When the child is drowsy just before retiring is the best time for the mother or father to transmit thought. Its mind is more receptive and it responds more easily to ideas."

"Is the same true of adults, and are they open to mental suggestion?"

"Assuredly yes," Dr. Van Eeden quickly said, "though not to such a large degree. Until one is twenty the mind is very impressionable and it is during those years that parents should use mental suggestion. After that the character is formed for good or bad and it is hard to change it. A man's early training makes or mars him. And it is for this reason that parents can not be too careful in influencing their children by mental suggestion."—Rose C. Tillotson, in St. Louis Post-Dispatch.

INSPIRATION.

From earth to heaven, by Jacob seen of old,
Earth was its footstool, heaven its resting place,
Who broke its span? No history hath yet told,
And angels yet descend, for God withholds no grace.

He grants his children yet a higher light,
No lock nor bar resists his tender key.
Fair science maketh frail, weak hands a might,
To break earth's fetters, bare life's mysteries.

Beloved forms ye see with mortal eyes,
On earth no more, descend and gladness bring,
And rung by rung, uplift ye toward the skies,
Till earth shall list and hear the joybells ring.

"Peace on earth, good will, good will to man,"
Falls down this pathway, borne on heavenly winds,
And earth uplooking hears this sweet command,
"Come upto me, I wipe away all stains."

"And I am Truth, in whatsoever mold,
Ye grant me audience, or uplift my staff,
Ye still partake, as Jacob did of old,
From love's sweet fountain, life's deep waters quaff."

E. M. M.

Those who have not tried for themselves can hardly imagine how much science adds to the interest and variety of life. It is altogether a mistake to regard it as dry, difficult, or prosaic—much of it is as easy as it is interesting. * * * Occasionally, indeed, science may destroy some poetical myth of antiquity, such as the ancient Hindoo explanation of rivers, that "Indra dug out their beds with his thunderbolts, and sent them forth by long continuous paths;" but the real causes of natural phenomena are far more striking and contain more true poetry than those which have occurred to the untrained imagination of mankind.—Sir John Lubbock.

A Study in Occultism.

(Continued from page 1.)

me not to delay, if I desired results of value, stating that undoubtedly her powers would soon be gone.

Meanwhile, Professor Hyslop met a lady from that section of the country, who told him of "a wonderful medium, Mrs. Blake near Huntington, West Virginia." Professor Hyslop then wrote me that he thought he had discovered the identity of the lady, and asked me if this were she. I wrote in reply that it was. I mailed the letter from Omaha to Professor Hyslop, who was then in New York at Hurricane Lodge on the Hudson. In just two days after mailing the letter, I received a telegram from Prof. Hyslop, saying, "I start for Huntington to-night."

Now, I did not desire any one to arrive on the scene ahead of myself; for I wanted to thoroughly satisfy my own curiosity. I therefore immediately telegraphed Dr. X— at Huntington as follows: "Professor Hyslop wires his starting. Shall I come?" In an hour I received this reply, "Just as well now as any time." During the wait I called up by telephone, my cousin, Geo. W. Clawson, of Kansas City, Mo., to whom I had previously described the case, and induced him to accompany me. So far I had not revealed to him where we were going, except that it was beyond Cincinnati. Mr. Clawson had a short time before lost a daughter whose Christian name was Georgia Chastine, and was very greatly grieved over her demise. It was the hope of obtaining some proof of a future life through communication with her that caused him to yield and to go with me.

The next morning I took the train for Kansas City, where I was joined by Mr. Clawson; and we started on our one-thousand-mile journey. I asked Mr. Clawson to choose a name to travel under, and to keep his real name secret, as I wanted no possibility of deception in my investigation. The name he chose was "C. E. Wilson," that of a friend of his. He made the journey under this name and registered under it at the Florentine Hotel.

I had resided for a few years in Omaha, but was not generally known there. My parents reside at the village of Falls City, Neb., and are well known there. I knew that, should my friend, Dr. X— desire to do so, it would be possible for him to employ some one in advance to obtain information in regard to my relatives and family. **I regarded him with far too much respect to think such a thing would happen;** but in order to **remove all possibility of fraud,** I desired to take with me an unknown person under an assumed name. This was why I decided on Mr. Clawson. I did not reveal my intention to any one.

I had previously written to Dr. X— that I was liable to bring an unknown person with me, but I gave him no idea of who this person would be. I did not think that any one would be able to reach out through space one thousand miles and read my mind, discover whom I intended taking, and then look up his history in advance. I considered Mr. Clawson a desirable person to go with me, as both of his parents were dead; and also on account of his great desire to communicate with his dead daughter, if such a thing were possible. He also had a brother by the name of "Edward," who had died when quite young, and a son who had died within a few days of birth However, these last two instances I did not know until after our sittings. The reader should remember these facts and names, on account of what is to follow. I did not expect results of much consequence to myself, owing to the fact that I have no immediate dead, with the exception of two baby brothers, my grandparents and some uncles and aunts. I therefore could not expect to receive results of much importance, whatever the power of the lady might be. We journeyed continuously for two nights and a day, arriving at Huntington in the early morning hours of Monday, July 23, 1906.

III.

About eight o'clock that morning I telephoned to Dr. X— that I had arrived with a friend. The Doctor resided in a beautiful park a short distance in the country. He soon arrived at our hotel with his carriage; and I introduced my friend, Mr. C. E. Wilson (Mr. Clawson, under his assumed name), to him. The Doctor then drove us to his residence for a short time. He showed us a copy of a letter to Mrs. Blake which he had dictated, a few days before, and which stated that he expected two friends from New York to visit him; and that he wished to take them to see her, and he hoped she would receive them and do the best she could, even if not entirely recovered from her recent illness. He did not give any names in his letter; and he assured me that, since the time of answering my letter to Mrs. Blake at the beginning of our correspondence, he had never mentioned my name to her.

To the Doctor himself, I was a total stranger, with the exception of what he had learned of me in my letters to him, and also what information he had gleaned from my article, "Some Mediumistic Phenomena," before referred to. The Doctor had in his possession one of Mrs. Blake's double trumpets. We examined this thoroughly; and taking it we drove to the Ohio river, and crossed in a row-boat to Braderick, Ohio. This village consists of about one dozen cottages situated along the river bank. It was about ten o'clock in the forenoon, and Professor Hyslop had not yet arrived, the night boat on which he journeyed down the Hudson having been delayed. We went up the bank and turned to the left to Mrs. Blake's cottage. The ferry landing is close to her house, and most of its patronage seems to come from her visitors.

Mr. Blake was sitting on the porch and he received us. He informed us that he had just turned away a number of persons who desired sittings with Mrs. Blake, and that she could not receive us professionally. However, we were not to be dismissed in this manner, and we refused to leave without at least seeing her. Mr. Blake then told us we might enter, while he remained outside to turn away visitors. We entered the little parlor; Dr. X— stepped through the open doorway and spoke to Mrs. Blake, telling her he had two friends with him whom he wished to bring in. She readily consented and we entered.

She was sitting in a large rocker by the window in her little room. Her crutches were by her side, and she seemed a very pleasing, though elderly and frail lady. We were introduced merely as "friends," and we conversed with her for a few moments. She said she was born and had resided all of her life within two and one-half miles of her present home. She explained that she had possessed her power since a child. She said that as a little girl she had heard voices in her ears, and that some gentleman had experimented with her. He found that a closed receptacle confined the sounds and made the words clearer. After this, the present trumpet had been devised, but she could use any closed receptacle. She said that since her sickness, she had **lost her power,** so that she could "get nothing satisfactory any more." She said that her power was declining so rapidly that she felt she would have to give up the business entirely. She expressed her willingness to try, but stated that she could not satisfy any one now like she used to do when her health was better. Meanwhile, her husband kept coming in and going out, as if he were watching her closely to prevent her giving a sitting. She, herself seemed very accommodating; and I felt assured that, but for him, we could conduct some interesting experiments. Finally Dr. X— went out and talked to him, and succeeded in securing his consent for a short trial.

Mr. Clawson now seated himself beside the lady, and she instructed him to take one end of the trumpet in his palm, while she did the same with the other end.

In a moment Mr. Clawson remarked: "How heavy that is getting!" and as he did so, I thought I heard a faint whisper in the end of the trumpet that Mr. Clawson was holding. It was, however, so faint that I could not be certain of it. It was more like a single syllable, the drawing of a breath, or like a hissing sound, but it was very indistinct. In a moment the trumpet began to rise toward Mr. Clawson's ear, and the lady said, "Some one wants to speak to you, sir; place the trumpet to your ear." He did so, and she placed the other end to her ear.

Whispered voices in the trumpet now began to address Mr. Clawson, but from the outside I could not understand what was said. Mr. Clawson seemed unable to do much better, and it appeared that the sitting would prove a failure on this account. Mrs. Blake now spoke and said, "Please try and speak plainly, dear friend, so that the gentleman can understand you." The voice now seemed to become more distinct, and Mr. Clawson asked the question, "Who are you?" He did not appear to understand the reply, for he repeated his question a few times, as one does at a poorly-working telephone. Finally I heard him say, "You say you are my brother, Eddie?" Mr. Clawson seemed confused at being unable to understand the many whispered words in the spoken sentences; and turning to me, he said, "You take the trumpet and see if you can understand any better."

I may here remark that up to this time I did not know that Mr. Clawson had a dead brother "Edward," and that I supposed this to be an error until afterwards. During the time that the voices were speaking, Mrs. Blake's lips were tightly closed, and there was no motion of them. She appeared to be listening intently to the voices, and trying to follow the conversation.

I now took the trumpet. A voice spoke a lengthy sentence, or more, which was so inarticulate that I could not understand it. Finally I heard the words, "Can't you hear me?"

"Yes. Who are you?" I replied.

"I am your brother and I want to talk to mother. Tell her...," responded the voice, the last words becoming indistinct.

"What shall I tell her?" I asked. The voice then took the tone of a child's voice, low, and almost vocal, and said, "Tell her that I love her."

The only dead brother that I have, who was old enough to talk before his death, was named "Thomas." He was two years older than I, and three years old at death. I now said, "Give me your name." The voice then repeated an inarticulate name many times, but I could not understand it. It appeared to sound like "Artie" or "Arthur." In fact it sounded first like one, and then like the other would sound, were I to try to whisper them in an inarticulate manner. I did not repeat these names, and the voice gave up the attempt. I now handed the trumpet to Mr. Clawson, and the voice kept repeating, "I want to talk to my brother," so he gave the trumpet back to me.

"Whom do you want to talk to?" I asked.

"I want to talk to my brother Davie—brother Davie Abbott," responded the voice. I could hear the name "Abbott" repeated several times after this, and then voice finally ceased.

Mr. Clawson now took the trumpet. I may remark that although Mr. Clawson's parents, and also a little son who was never named, were dead, his whole heart was set on obtaining a communication from his daughter, Georgia, who had recently died; and unless he could do this, the whole sitting was a failure as far as he was concerned. This daughter had been very affectionate, and had always called her mother by the pet names of "Muz" and "Muzzie." She also generally called her father "Daddie," in a playful way. She had recently graduated from a school of dramatic art, and while there had become affianced to a young gentleman whose Christian name is "Archimedes." He is usually called "Ark" for short. Mr. Clawson had these facts in mind, intending to use them as a matter of identification.

A voice now addressed Mr. Clawson, saying, "I am your brother."

"Who else is there? Any of my relatives?" asked Mr. Clawson.

"Your mother is here," responded the voice.

"Who else is there?"

"Your baby."

"Let the baby speak and give its name," requested Mr. Clawson.

This was followed by many indistinct words that could not be understood. Finally a name was pronounced that Mr. Clawson understood to be "Edna." He had no child of that name; but in what followed, although his lips addressed the name "Edna," his whole mind addressed his daughter, "Georgia."

"Edna, if you are my daughter, tell me what was your pet name for me?" he asked.

"I called you Daddie," the voice replied.

"What was your pet name for your mother?"

"I called her Muz, and sometimes Muzzie," responded the voice.

"What is my name?" asked Mr. Clawson, but the reply was so indistinct that it could not be understood.

I now took the trumpet, but received nothing satisfactory—merely inarticulate words. Soon I was quite sure that I heard a voice announcing, "This is Grandma Daily." My grandmother on my mother's side was Mrs. Daily; but as she had always called me "Davie" as a child, and as the names "Daily" and "Davie," when whispered, sound very similar, I decided that possibly the voice had whispered, "This is Grandma, Davie." I did not wish to misinterpret sounds and thus aid the lady, and I desired to be very certain of all of my tests; so I did not repeat the name "Daily," as most persons would have done. I waited, expecting the voice to pronounce the name unmistakably.

A number of inarticulate sentences which I could not understand were now spoken. However, among the words I heard first the name "Harvey," and then "Dave." After this I heard the name "Dave Harvey." Next, I heard the initials "J. A.," and I also heard a name that seemed to be "Asa." I have an uncle who is dead, and whose name was "Richard Harvey." The name of his son who is now living is "David Harvey." An uncle of mine who is dead was called by the name of "Asa," but his name had been given in my article referred to before. I have a living brother whose initials are "J. A."

Mr. Clawson now took the trumpet and attempted to talk to some inarticulate voices. Finally a voice said, "I am Grandma."

"Grandma who?" asked Mr. Clawson. I could not understand the reply; but I heard Mr. Clawson repeat, "Grandma Daily?" with a rising inflection. He then turned to me and said, "This is pretty good. The voice says that Grandma Daily is here."

At this point Mrs. Blake terminated the sitting, claiming that her strength was leaving her. It had lasted probably twenty minutes. At one time Mrs. Blake had turned her back to me so as to use her other ear. At this point her face was next to the wall, and I could not see her lips; but I thought I detected a twitching of the muscles of the throat. The sounds were really in the trumpeet, and there was no doubt that they did not issue from the nose or mouth of Mrs. Blake.

A few times during the sitting she took the trumpet from her ear, allowing it to rest in her palm. This would be for an instant at a time. During such time there was no cessation of the voices in the trumpet; but the fingers of her hand that were over the end of it seemed to be separated. At such times the voices seemed to originate at her hand, and were not so distinct as usual. When the trumpet was at her ear they seemed to originate there.

After the sitting, we told Mrs. Blake that we had a friend who would arrive on the next train. We stated that we very earnestly desired him to meet her, and finally she agreed that we should bring him and return in the evening. Then we presented her with a neat sum (as we desired her best services), and took our departure.

We crossed the river, returned to the home of our friend, Dr. X—, and then sent a driver to the train to see if Prof. Hyslop would arrive. Mr. Clawson went with the Doctor's driver to the train. In a short time they returned, bringing Professor Hyslop with them. Immediately after noon we dictated to the Doctor's stenographer a concise account of our morning sitting. It is from these records made at the time that this account is taken. Each of us dictated separately all that he could remember. We then compared our reports and corrected them.

A little later in the afternoon, we drove to the river again and crossed to Mrs. Blake's cottage. We were received, and had quite an interesting conversation with her. During this time Professor Hyslop questioned her minutely about the history of her case. We desired a sitting, but she declined to give us both a daylight and a dark seance; so we waited a few moments, as it was rapidly growing dark; and we then had a dark sitting, intending to have a daylight sitting the following day day if possible. Mrs. Blake agreed to this, and said if her strength did not fail her, she would give us a sitting the following morning.

It now became quite dark and we arranged ourselves around a small table. We were conversing at the time; and having my mind intently on her work, I thoughtlessly said to Mr. Clawson, "Mr. Cla—, take this seat." The others were talking at the time, I was not speaking loudly, and I discovered my error in time to omit the last syllable. I was quite sure that it was not noticed at the time, but this fact must be remembered.

Mrs. Blake sat on my left, and Professor Hyslop sat on her left. At the opposite end of the table sat Dr. X— and his brother-in-law, who had just happened to come in. Mr. Clawson sat at one side of the room, holding the hand of Mr. Blake. Professor Hyslop and myself declined to hold the hands of Mrs. Blake, as we cared nothing whatever for physical manifestations, but desired only **mental phenomena,** which would be of the same value whether given in darkness or in light.

We sat a very long time, and it seemed that nothing was to occur. Finally a blue light floated over the table between us, and another appeared near the floor close to where Mr. Clawson and Mr. Blake were sitting. The trumpet on the table was also lifted up over my head and dropped to the floor by my side.

Finally, the deep-toned voice of a man spoke. It appeared to be about a foot above and behind Mrs. Blake's head. The voice was melodious, soft, low in pitch, and very distinct. This is the voice that is claimed to be that of her dead son, Abe. There was a note of sadness in it, and it spoke these words: "My friends, I am sorry to say that owing to my mother's weak condition, it will be impossible for us to give any manifestations that will be worth anything this eveng. We deeply regret this, but it is beyond our power to give you anything of value, as she is very weak."

It is hardly necessary to say that we refused to take this statement for a dismissal, but continued to remain. In a short time we heard a man's voice of a different tone entirely, which Dr. X— recognized as the voice of his grandfather. These voices were open, —that is, they were in no trumpet and were vocal. The tone of this last voice was that of a very old man, and the conversation was commonplace. Soon a much more robust and powerful man's voice spoke, and said: "James, we will give way to the others." This voice Dr. X— recognized as the usual voice which claimed to be that of his father.

A lady's voice now addressed Professor Hyslop, and some little conversation was carried on, but with no satisfactory results. I now reached down to the floor, and taking the trumpet, placed one end to my ear and gave the other end to Mrs. Blake. The voices issuing from it could be heard by the other persons present. The first voice appeared to be that of a girl, so I handed the trumpet to Mr. Clawson. The voice said, "Don't you know me, Daddie?"

"Who are you, Edna?" asked Mr. Clawson.

"Why, you know me, Daddie," answered the voice.

"Are you Edna Jackson?" asked Mr. Clawson. This was the name of a dead friend of his daughter.

"You know I am not Edna Jackson," responded the voice.

"If you are my daughter, tell me where mamma is."

"At home."

"Yes, but where?" insisted Mr. Clawson. The reply to this was inarticulate, but resembled "Kansas City," which was the correct place.

"Is she in St. Louis?" he asked.

"You know she is not," the voice replied.

"Is she in St. Joe?"

"No, no. She is in — — —," replied the voice. The first words were given with great energy and were almost vocal, but the last words were inarticulate. The latter, however, resembled "Kansas City." I then asked the voice to repeat the name, but it grew so weak that I could not distinguish the words. So far, everything was entirely unsatisfactory, and we were greatly discouraged.

I now took the trumpet. That the reader may fully understand what is to follow, I shall state a few facts. My Grandmother Daily, in the latter part of her life, resided in the country in Andrew County, Missouri. There my mother grew up. My grandmother died thirteen years ago. My mother's maiden name was "Sarah Frances Daily." She was always known to all as "Fannie Daily," and where she now resides is known to every one as "Fannie Abbott." Even Mr. Clawson did not then know her correct Christian name. My eldest sister, Ada, who is now Mrs. Humphrey, was residing in the village of Verdon, Nebraska. She and I as children, used to visit our grandmother, Mrs. Daily, and we were great favorites with her. She always called my sister "Adie," and myself "Davie." This was many years ago.

A voice in the trumpet now addressed me, claiming to be that of my grandmother, Mrs. Daily.

"Well, grandma, what do you wish to say?" I asked.

"Davie, I love you, and I am all right. It is all right Davie, it is all right; and I want you to tell your mother that you talked to me, and tell your father, too," said the voice.

"You want me to tell my mother and my father that you talked to me?" I repeated, hardly knowing what to say.

"Yes, Davie, and tell Adie, too," replied the voice very plainly. "Tell whom?" I asked, being greatly surprised, as this came upon me like a gleam of light out of a chasm of darkness.

"Tell Adie, too," the voice again repeated. It certainly seemed incredible that this voice could manifest such intimate knowledge of my family's names, one thousand miles away. I thereupon decided to further test this knowledge.

"Grandma, what relation is Ada to me?" I quickly asked.

"Why, sister Adie, Davie. Tell sister Adie. You know what I mean—tell sister Adie." This had come so suddenly that I was for a moment dumfounded; but I quickly decided to ask a test question that I did not think the voice could answer.

"Grandma, now if this is really you talking to me, you know my mother's first name. Tell it to me," I said.

"Sarah," answered the voice, quick as a flash. It was so quickly answered that the name "Sarah" had not entered my own consciousness at the instant. I had asked the test question so very quickly, that I had given all of my thought **to the question, and none to the correct answer;** and I had dimly in my consciousness only the name "Fannie." Thus the name "Sarah" really momentarily surprised me, and I had to think a mere instant before I realized that it was correct. I did not repeat the name for fear of a misinterpretation of sounds.

"What do you say it is?" I again asked.

"Sarah," again the voice plainly responded. There could be no mistake, but I did not repeat the name as most would have done.

"Mrs. Blake, what do you understand that name to be?" I asked, turning to her.

"Why, it sounds like Sary," she replied. I then conceived the idea of having the voice give the first names of Mrs. Daily's other children, but it here disappeared. I ask the reader to substitute himself for the writer, and for the names "Ada" and "Sarah," to substitute names in his own family; and then to go over the foregoing dialogue, using these substituted names; to imagine himself in a strange country among strangers, and then to note the peculiar effect upon himself. He will then understand the peculiar subjective effect that this had upon the writer. A gentleman's voice now spoke inarticulately.

"Let my uncle come," I said.

"Let our mutual uncle come," spoke Mr. Clawson. This question, conveying within itself our relationship, being spoken, I now said, "Yes, let our mutual uncle come."

"Well, I am here," spoke a man's voice near the table top in a few moments.

"If you are our uncle, give us your name," I requested.

"Dave, I am Uncle Dave," now spoke the voice. We had an uncle whose Christian name was "David Patterson," and who was dead.

"If you are Uncle Dave, tell me your second name," I requested. The voice pronounced a name that resembled "Parker." It began with the letter "P," but we could not understand what followed.

"Dave, you were named after me," continued the voice.

"What is your last name?" I asked. This was "Abbott;" but the voice replied with an inarticulate sentence, in which we distinguished the name "Harvey." My uncle Richard Harvey and the uncle whose voice this purported to be, were quite intimate many years ago.

One remarkable feature of the voice which claimed to be that of my uncle David, was that it resembled his voice when alive, to an extent **sufficient to call to my mind a mental picture of his appearance;** and for an instant to give me that inner feeling of his presence that hearing a well-known voice always produces in one. **I said nothing of this at the time.** I may say that during all of our sittings, **no other voice bore any resemblance to** the voice of the **person to whom it claimed to belong,** so far as I was able to detect. As this uncle had died only a few years before, I have a vivid remembrance of his voice.

(Continued on page 3.)

966

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A Study in Occultism.

(Continued from page 2.)

We now asked permission to return the following morning. Mr. Blake agreed to go to a telephone on the following morning and to "call up" Dr. X— and to inform him if Mrs. Blake were well enough to receive us. We now took our departure. When crossing the river in the darkness I asked Professor Hyslop if he had heard any "slip of the tongue." Dr. X—spoke up and said that he had, but that he thought that Mrs. Blake did not hear it. Mr. Clawson now incautiously spoke and said, "Well, it doesn't matter. I do not care who knows who I am. I am George Clawson of Kansas City, and there is no use to conceal it." He was so disappointed at getting nothing definite from his daughter "Georgia," that he forgot his discretion. While still on the river Mr. Clawson spoke to me and said, "Did you notice how that voice sounded like Uncle Dave's when it first spoke?" I replied that I did, but that I had thought it to be partly my own imagination. The other parties in the boat will remember this conversation.

The following morning Mr. Blake telephoned our friend, and announced his willingness to receive us. As soon as we had dictated our reports of the previous evening, Professor Hyslop, Mr. Clawson, and myself started for Mrs. Blake's house. Dr. X— did not accompany us, but remained at home to attend to other duties. We arrived at the cottage in due time, and found Mrs. Blake in excellent spirits and much improved physically. A little granddaughter of Mrs. Blake's was playing in the street and entered with us. This pretty little child was but four years of age and seemed a great favorite with her grandmother.

Mrs. Blake informed us that this child was developing a power just like her own. We asked her for a demonstration. Professor Hyslop took the little child on his lap, and I gave her one end of the trumpet. Immediately whisperings in the trumpet could be heard, but I could understand nothing except the question, "Can you hear me?"

Mrs. Blake now took the trumpet. She and I allowed its two ends to rest in our palms for a few moments. Soon it rolled on our palms one-half of a revolution. I now heard a syllable of a vocal voice which appeared to originate near the end of the trumpet in Mrs. Blake's hand. I placed the trumpet to my ear, but could understand nothing. In a short time the inarticulate voice seemed to have changed to the whisperings of a lady. Finally, Mrs. Blake said, "I believe they want to talk to you, sir." This remark was addressed to Mr. Clawson, whose identity, so far as we knew, was entirely unknown to Mrs. Blake. She makes it a rule to ask no questions, and apparently scorns being given any information, even to the name of her sitter. Up to this time Mr. Clawson had been standing very close to Mrs. Blake and intently watching her. I noticed this and feared it would embarrass her. I now surrendered the trumpet to Mr. Clawson. I seated myself so that I could hold my right ear against the middle of the trumpet, and I faced Mr. Clawson, thus carelessly turning my back upon Mrs. Blake.

Instantly the voice appeared exceedingly loud and strong, and I could understand the words from the outside with perfect clearness. I will mention the fact that from this time forward, in about one-half of Mr. Clawson's tests, I could understand the words from the outside of the trumpet and thus assure myself that he did not misinterpret the sounds. In other tests I had to trust entirely to his sense of hearing and his own discretion.

"Who is this?" asked Mr. Clawson.

"Grandma Daily," responded the voice.

"How do you do, George? I used to know you, didn't I?" asked Mr. Clawson.

"How do you do, George? I want to talk to Davie," responded the voice. "I can hear you from here, Grandma," I said from my position beside the trumpet.

"He gives her strength; that is why she speaks so much stronger now," said Mrs. Blake, indicating Mr. Clawson.

"Keep your position. I can hear her from here," I said to Mr. Clawson.

"Grandma, tell me the names of some of those big boys of yours," requested Mr. Clawson. Here some inarticulate words could be heard, but could not be understood.

I must state that I have a living aunt by the name of Mrs. Benight, who is a daughter of my Grandmother Daily. She resides in the country in Buchanan County, Missouri, and is not known far from home. Practically all of her life has been spent within a radius of a few miles from there. Her first name is "Melissa," but she has always been known by the name of "Lissie." At the time of this sitting Mr. Clawson did not know of this aunt, but he did know of her dead sister, Mrs. Cora Holt. This he had learned from my Open Court article referred to before. It was this last name that Mr. Clawson had in mind during what followed.

"Grandma, tell me the first name of one of your daughters," requested Mr. Clawson.

"— — —." The reply I could not understand from the outside.

"Lizzie?—Lizzie?—You say Lizzie?" asked Mr. Clawson. I could hear the reply between each of these questions, but could not understand it. After the sitting when crossing the river, I asked Mr. Clawson about this incident. He said that name seemed undoubtedly to be "Lizzie," but that the letter "z" seemed more of the sound of "s." Up to this moment, strange to say, the name "Lissie" had not occurred to me; but when he spoke of the sound of the letters, I immediately thought of this aunt and informed him of her. I then learned that he did not know of her.

"What is the name of Dave's mother?" now asked Mr. Clawson.

"Sarah," answered the voice.

"Yes, but she has another name. What is her other name?" asked Mr. Clawson.

"Daily."

"That is not what I mean. She has another name. What do I call her when I speak to her? I call her by some other name. What do I call her?" insisted Mr. Clawson.

"Aunt Fannie. Don't you think I know my own daughter's name, George?" plainly spoke the voice, so that I could understand the words outside.

"I know you do, Grandma, but I wanted to ask you for the sake of proving your identity," continued Mr. Clawson.

"I want Davie to tell his mother and his father that he talked to me, that I am all right, and I don't want him to forget it. Davie, I want you to be good and pray, and meet me over here," continued the voice, speaking plainly so that I could hear outside.

As I write these lines there comes before my eyes a vision. I am looking back through the vista of the years. I see an old-fashioned homestead in the hills of Missouri. There is a grassy yard and the great trees cast their shadows on the sward. The sunlight is glinting down through the leaves, and an aged lady stands at the door. Her form is stooped; and her withered hand, which trembles violently, is supported by a cane. The tears are streaming down her cheeks, for she knows it is the last time she will look upon the youth who stands before her. Before the lady lies but the darkness of the approaching night. Before the youth stretches the waving green fields of the future, lighted by the sunlight of hope. Each knows it to be the last parting on earth, for the lady is very feeble. Her trembling hand clings to mine, while with tears streaming down her aged cheeks she says these words: "Davie, be good and pray, and meet me in heaven." I turn from her, a choking sensation in my throat, and I hurry to the old-fashioned gate. I can not trust myself to speak; but I look back at her, and she is watching me as far as her dim eyes can see. Then she slowly totters back to her lonely room.

The vision has vanished. It lingers but in the mists of memory. The dear old grandmother sleeps these many years in the grave-yard; the youth has grown to manhood, the snows of approaching winter already glisten in his hair, and the fleeting years are hurrying all too quickly.

With the exception of the words "over here" in place of the word "heaven," these last words spoken by the voice were the identical words which my grandmother spoke to me the last time I ever heard her voice. But I must not write this article to express sentiment, neither must I permit it to interpret facts. I must merely report what occurred with sacred accuracy.

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Just after the last words spoken by my grandmother's supposed voice, the loud voice of a man broke into the conversation. It was vocal in tone, low in pitch, and had a weird effect.

"How do you do?" said the voice.

"How do you do, sir? Who are you?" asked Mr. Clawson.

"Grandpa," replied the voice.

"Grandpa who?" asked Mr. Clawson.

"Grandpa Abbott," said the voice, and it repeated, hurriedly, a name that sounded like "David Abbott;" and then the voice expired with a sound as of some one choking or strangling, as it went off dimly and vanished. "David" was my grandfather Abbott's Christian name.

Now, while they were resting, I determined to offer a suggestion to the lady indirectly, and to note what the effect would be. Turning to Mr. Clawson, but not calling him by name, I remarked, "It is strange that those we want so much do not come; that your daughter, to whom you would rather talk than to any one, does not speak to you. You have evidently talked to her, and she seems to identify herself; but is it not strange that she does not give her name correctly?" I said this in order to convey to the lady the fact that the name which appeared to be "Edna" was not the correct name of the gentleman's daughter.

When next he raised the trumpet to his ear a whispered voice said, "Daddie, I am here."

"Who are you?" asked Mr. Clawson.

"Georgia," replied the voice.

"Georgia? Georgia, is this really you?" asked Mr. Clawson, with intense emotion and earnestness.

"Yes, Daddie. Didn't you think I knew my own name?" asked the voice.

"I thought you did, Georgia, but could not understand why you would not tell it to me. Where do we live, Georgia?"

"In Kansas City," responded the voice, and the continued, "Daddie, I am so glad to talk to you, and so glad you came here to see me. I wish you could see my beautiful home. We have flowers and music every day."

"Georgia what is the name of your sweetheart to whom you were engaged?" now asked Mr. Clawson.

"— — —." The reply could not be understood.

"Georgia, spell the name," requested Mr. Clawson.

"A-r-c, Ark," responded the voice, spelling out the letters and then pronouncing the name.

"Give me his full name, Georgia," requested Mr. Clawson.

"Archimedes," now responded the voice.

"Will you spell the name for me?" asked Mr. Clawson, who wished to prevent a misinterpretation of the sounds.

"A-r-c-h-i-m-e-d-e-s," spelled the voice.

"Where is Ark, Georgia?" now asked Mr. Clawson. The reply could not be understood, but an inarticulate sentence was spoken ending with a word which sounded like "Denver."

"Do you say he is in Denver, Georgia?" asked Mr. Clawson.

"No, no," responded the voice loudly and almost vocally, and then continued, "He is in New York." This, Mr. Clawson afterwards informed me, was correct; but he thought the gentleman was at the time out of New York City, though somewhere in that state.

"Daddie, I want to tell you something. Ark is going to marry another girl," now continued the voice.

"Georgia, you say Ark is going to marry another girl?" asked Mr. Clawson.

"Yes, Daddie, but it's all right. It's all right now. He does not love her as he did me, but it is all right. I do not care now. I would like to talk to Muzzie," continued the voice.

Here a voice, vocal in tone and of the depth of man's, broke into the conversation. Mr. Clawson, who could not restrain his tears, owing to the intense dramatic effect of the recent conversation, stepped for an instant into the adjoining room to obtain control of his emotions, and to recover his self-possession.

I placed the trumpet to my ear and the man's voice said, "I want to talk to Davie. Davie, do you know me?"

"No. Who are you?" I replied.

"Grandpa Daily, Davie. Tell your mother that I talked to you, Davie."

"You want me to tell my mother you talked to me?" I asked.

"Yes, and tell your father, too," responded the voice. Mr. Clawson had by this time returned to the room; and, impetuously seizing the trumpet from my hand and placing it to his ear, exclaimed, "Hello, Grandpa! I used to know you, didn't I?"

"Of course you did," responded the voice.

"Who am I, Grandpa?"

"Oh, I know you well. You are George Clawson. I know you well." This response of the voice was just as loud and plain as if a gentleman were in the room conversing with us.

"Grandpa, tell us the name of that river we used to cross when we went over to your house?" now asked Mr. Clawson.

The voice answered inarticulately; and although the question was repeated several times, no response could be obtained that could be understood. The river is known as "The Hundred-and-Two." If a correct answer had been given, we should have considered it quite evidential. The voice gradually grew weaker; and then a lady's voice spoke and apparently addressed Professor Hyslop. The latter gentleman took the trumpet; but the words were weak, being mere whispers, and nothing definite could be understood.

Mrs. Blake then said, "We can't understand you. Now please give way to those who can speak more loudly." I now took the trumpet and a gentleman's voice addressed me in vocal tones. I asked who was speaking, and the voice responded, "Grandpa Abbott." I now asked the voice to give me my father's name. This it was unable to do. However, it pronounced an inarticulate name that resembled "Alexander." The first two letters were certainly "A" and "L," but we could not be certain of that which followed. Mr. Clawson tried to get a response, but could do no better, and the voice grew weak. My father's full Christian name is "George Alexander." Mr. Clawson knew his middle initial; but until after all of our sittings, did not know for what it stood.

"Here another loud, vocal, gentleman's voice spoke and said, "Gentlemen, you will have to excuse my mother. Her strength is exhausted." This voice was identical with the one of the evening before, which claimed to be that of her son Abe.

During the sitting, at one time, when the trumpet lay in the lap and while Mrs. Blake was conversing in her natural tones, the short guttural syllable of a gentleman's voice spoke, at what seemed afterwards to be the same instant that she was speaking. I noticed that her own voice ceased instantly as if she had been interrupted. I was not expecting this, and could not be certain whether the two voices spoke simultaneously, or whether the illusion was produced by the rapid alteration of the voices coming unexpectedly. This occurred again in the afternoon of this second day.

MR. CLAWSON NOW WALKED OUT UPON THE PORCH WITH PROFESSOR HYSLOP, WHERE HE SHED TEARS. HE REMARKED, "I FEEL JUST AS I DID THE DAY WE BURIED HER; AND I HAVE SURELY TALKED TO MY DEAD DAUGHTER THIS DAY."

I remained inside to try and induce Mrs. Blake to cross the river that afternoon, and visit our friend's office. She seemed well enough; and I told her candidly that I desired to have a photograph taken with her in the group, and that I expected to write an account of my experiments for some publication. This seemed to please her and she readily agreed to go, providing we would send the carriage, and also if we would secure the consent of her husband. This we now did. The latter was away at the beginning of the sitting, but had just returned. He consented, although the ride must be for several miles, as it was necessary to drive down the river to a large ferry.

Mediumship.

Harrison D. Barrett Explains Fully His Position in Regard to the Same.

I have been questioned with regard to my position concerning this important subject by many people during the past year. Those of my friends who have known me from childhood recognize the fact that I hold true mediumship in the highest possible esteem. They also know that I most tenaciously hold to the genuineness of psychic manifestations and to the honesty of many worthy psychics.

If, because I have recognized the fact that our phenomena are shamelessly duplicated and counterfeited, I am considered an enemy to mediumship, I am perfectly willing to be so judged. I know my own state of mind and loyalty of thought to our honest mediums and to genuine phenomena. Those who persist in saying that I do not recognize honesty and genuineness in the two fields named, state that **WHICH IS NOT TRUE, KNOWING WHAT THEY SAY TO BE FALSE.**

With respect to the question, "Do honest mediums ever give advice in business matters?" I most unhesitatingly say, "YES." When mediums are giving sittings for spiritual manifestations, the excarnates frequently seize upon the opportunity offered them, to counsel their loved ones with regard to business matters pertaining to their immediate and special needs. I do not believe, however, that **GENUINE MEDIUMS** ever call themselves **BUSINESS MEDIUMS.** Every person who advertises as a business medium, I consider open to suspicion. He may have a modicum of mediumistic power, but it is overshadowed by the fortune telling and commercial influences which vitiate every particle of genuineness he may possess.

I do not believe that honest mediums ever lend themselves to trickery or to deception with respect to matters of business. **The case of Mr. Bennett, in California, who was so completely hoodwinked as to believe that his carriages that he gave to a "business mediums" could be dematerialized, transported to Jupiter and there used by the farmers to help them in their work, is an instance in in point.** No intelligent Spiritualist believes for a single moment that such a thing could be done. In fact, every intelligent Spiritualist knows that it could NOT be done, and THAT IT WAS NOT DONE! The medium sold the implements given him by Mr. Bennett and placed the money in his own pocket and that of his confederate. If, to denounce such a practice as this makes me an enemy of mediums and mediumship. I am proud of the appellation. Those mediums who apologize for it and shake their heads over the exposures of such folly are open to suspicion. **THEY ARE UNWORTHY OF TRUST.**

As for mediums taking fees for their work, permit me to say that I see nothing immoral in their doing so. The laborer is worthy of his hire, and should receive compensation in harmony with the value of that which he gives to those who patronize him. I doubt present day methods being the best methods that could be followed by our mediums. I feel that they should be employed by recognized church bodies as ministers, and receive stated salaries for their work. They should be under contract to give NO sittings outside of those assigned them by the authorities of the church.

I know of one medium who gave fifty-six private readings in one day at three dollars per reading. It was a good day's work! Does anyone who reads these lines believe that all fifty-six readings were absolutely correct, spiritual and helpful in character? If so, then the term "dead easy," that once was applied to me, is altogether too mild for one who asserts his belief in such folly.

Let all of our societies incorporate as religious bodies, filing a statement of the principles upon which said society rests, together with a definition of the terms we use in our special vocabulary, with the civil authorities, then employ settled speakers and mediums and all of the trouble to which we have been subjected in past years will forever vanish away.

The criminal method now in practice in some sections of the country of employing a speaker or medium for a single Sunday and paying him only five dollars for his labor will then be abandoned. Of all people in the world, the Spiritualists should be above such parsimony and cruelty. They well know that no living man can live upon twenty dollars per month and support a wife and family. They are simply getting something for nothing from the one whom they thus abuse, and positively rub their hands in glee at their ability to thus rob him.

A dollar per sitting is none too much compensation for the time the average medium gives his patron. When that patron seeks advice on horse races, location of mines, real estate deals, points on the stock market, tips on the cotton trade, or desires information regarding hidden treasures, pots of gold, lost dogs, stolen horses, sick cats and remedies for flea bites, the medium should be honest enough with himself or herself to turn him away with the admonition that Luke places in the mouth of Jesus of Nazareth, "Seek ye first the kingdom of heaven."

Spiritual mediums should be above worldly material business affairs. There is no objection, so far as I can see, to their referring to special individual needs, but when it comes to make a constant practice of reverting to material affairs in their dealings with spiritual things, they are transcending what is known as spirituality and throwing open wide the door for the entrance of fraud and duplicity. It may be that mediums are justified in giving that which their patrons seek. FOR ONE I DO NOT BELIEVE IT. THEY SHOULD STICK TO THE SPIRITUAL.

A party said to me a few months ago that she had given seventy-six sittings in one week and that seventy-four of them were for advice on business matters. I venture the assertion that the seventy-four were none the wiser for that which they received from her and that seventy-three out of the seventy-four were either misled by what she gave them, or were absolutely defrauded.

Individual needs may bring about a condition in the most highly spiritualized sitting that would lead the medium to speak of home affairs and of the settlement of estates in a way that would be helpful to the one whose heart was broken by reason of its sorrow. To this, I repeat, I do not take any exceptions, nor raise the slightest objection. This kind of work is spiritual because it purifies, soothes and helps those to whom it is given. I refer in my stringencies to those who wish to add to their material wealth regardless of the moral side of their endeavors; to those who wish to take advantage of their fellow men; to those who are devoid of what may be termed spirituality in their lives; to those who believe that athletic sports, fisticuffs, prize fights, pork rooting and eating are the highest attainments to which the souls of mer should aspire.

Genuine mediums have no warmer friend or more earnest defender than I am. I shall speak for them first, last and all of the time, but the moment they resort to practices that are not spiritual as to methods by which they can augment their material fortunes for the mere love of money, that moment I cease to advocate their cause or to stand sponsor for their work. Let them unite with our societies, come under the protection of the banner of organization as spiritual ministers, whose lines of work are clearly outlined, whose principles are determined, whose terms are known to the civil authorities, and then we shall be able to point with pride to our mediums, and not be obliged to blush with shame at the practices in which some of them indulge. All honor to the genuine medium! All hail to him and to all who have faithfully served humanity in this trying field of action. They deserve well at the hands of all Spiritualists and are entitled to their full measure of praise.

Yours for Spiritualism,
HARRISON D. BARRETT.

Mantua Camp, Ohio.

To the Editor: Will you be kind enough to give us space to inform your many readers something in reference to Mapel Dell, its past and future work. For seventeen years these grounds were used by the spiritual and religious people of Northern Ohio, for camp meetings, and many have been converted and made better thereby. But like all other institutions, it takes money to build up and run a camp meeting, and with many years of experience I have learned that they are an expensive thing; but as the conditions required them in order to advance the cause of modern Spiritualism, we fell into line, and have done the best we could under the circumstances, and we are not sorry for it.

In 1890 Mr. W. S. Wandell and myself incorporated the National Spiritual and Religious Association, with headquarters at Mantua, Ohio. We purchased land and built up Maple Dell camp. We also established branch associations, and we prospered until the N. S. A. switched us off the track, but we struggled on until we were exhausted financially, and nearly all our stock members deserted us for fear they would have to help pay the debts, and also the long list of the best speakers who had been at Maple Dell, and had received certificates of ordination which were given full recognition by the courts, also by the railroads, until the managers of the N. S. A. again secured a check on our progress by inducing the Central Traffic Association to not give our speakers clerical permits. This move so affected our speakers that they were compelled to leave us and join the N. S. A. until we did not have a speaker left, and still five of the faithful continued the work until we could not secure excursion rates from Cleveland and other points over the Erie railroad. Then they decided to settle up and close out the camp business.

An auditing committee of five of our best stock members were appointed by the board of trustees to audit all accounts, and after careful investigation they brought in their report, and it was accepted by the board of trustees, and all stock members that could be found were notified of the condition and a response from three hundred and one shares of stock, with no response from twenty shares, advised the board of trustees to turn the property over to the creditors on the following conditions: That the creditors should accept all the property belonging to the Association as a final settlement, and that the stockholders should not be assessed to make a deficiency in case the property was not equal to the debts. So after seventeen years of successful camp work the final settlement was made without difficulty. The creditors, five of them, the faithful ones, now have and hold the property known as Maple Dell Park. If the property had been put up for sale it would not have paid one-half of the debts. The majority of the stock members are well pleased with the settlement, as they are now relieved from any fears of being assessed to help pay the debts. We wish to extend our thanks to all who assisted in the camp work, and were kind and true to the close.

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Turkey Awakening to the Danger.

Turkey wearies of American missionaries, and report says, has determined on their curtailment. The American Board of Missions is informed that the rights granted by the protocol of 1874, allowing foreigners to hold property in their own name, is now practically denied. Hostility to existing treaties is shown, and American missionaries are being denied the right to travel freely in all parts of the empire, save in Hejaz, Arabia: Says Secretary Barton, of the missions:

"There are in Turkey twenty American corporations engaged in religious, educational, and charitable work, with $6,000,000 invested in the country, and this is jeopardized by the growing hostility of the Sultan towards foreigners."

This is as it should be. The Sultan cannot avoid seeing what all know, that the Christian movement in Turkey contemplates the overthrow of the empire. That is the principal object they have in view.

The missions gained privileges by deception, claiming a desire to give her people the advantages of Western education. Colleges were opened ostensibly for that purpose; but so soon as in operation they developed into institutions for Christian propaganda. Then turmoil, strife, riots, the destruction of property, followed by enormous claims for damages, and payments enforced by threats of deluging the country in blood. It has been a wonder how a great government could tolerate such interference with her institutions. She is arousing to action none too soon, if she designs to maintain her institutions unimpaired.

A Grave Offense.

It is always painful to see old age in tears, and still more so when the stricken one occupies an elevated position, and the eyes of all the world are on him. Sympathetic tears must flow, and very justly, as the facts are recited.

Three persons called at the Vatican in Rome, on Easter Monday, to pay respect to his eminence, the Pope. They were Professor Feilbogen, his wife and her sister. His Supreme Highness, deeming the occasion a proper one for a festival, brought forth a piece of the flesh of the blessed Jesus, usually mentioned as "consecrated bread," but prayer had changed it by some mysterious process unknown to scientific thought, into the real flesh of the dead but resurrected Jesus. The recipients removed the sacred morsels from their mouths, and dropped them on the floor. The published account of the sorrowful affair is related in words following:

"The Pope was horrified. The offenders were immediately expelled from the chapel, while his holiness, hiding his deep emotion and amazement, with the view of preventing a scandal, hushed up the incident. From the chapel the trio of offenders were taken to the major-domo's office, where they said they were not Christians, and had received the communion through a mistake and spat out the Host, not believing it to be consecrated. The Pope was so grieved he wept bitterly. He is convinced the sacrilege was premeditated. The Sistine chapel will not need reconsecrating, as was first feared, since sacrilege does not constitute profanation."

To escape punishment the offending family left Rome.

The offenders can rejoice that they escaped cannibalism by declining to eat the flesh of a God.

LOOK FOR THEM!

NEXT WEEK WE WILL SPREAD BEFORE OUR READERS ANOTHER ACCOUNT OF MR. BAILEY'S REMARKABLE SEANCES AT MELBOURNE, AUSTRALIA. HE IS CERTAINLY ATTRACTING ATTENTION THE WORLD OVER. WE SHALL ALSO PUBLISH THE ADDRESS GIVEN IN ALBANY, N. Y., BY A PROMINENT LAWYER, IN DEFENSE OF ELIZABETH HALL, A MEDIUM WHO WAS ARRESTED THERE ON ACCOUNT OF EXERCISING HER MEDIUMISTIC GIFTS. THE ADDRESS IS A SPLENDID PRODUCTION AND SHOULD BE CAREFULLY PRESERVED FOR FUTURE REFERENCE. OUR AIM IS TO KEEP OUR READERS THOROUGHLY POSTED IN EVERYTHING PERTAINING TO OUR CAUSE.

As Seen From the Other Standpoint.

The "Earnest Plea for the Bible," by our Marblehead friend in The Progressive Thinker of two weeks ago is only one side view of a large question. There are but few books in the hands of the intellectual public but have some redeeming features, and there are none embracing more errors than the Bible. Proof of the latter assertion is found in the fact that some one thousand varying sects have sprung into being which have based their creeds and hope on that book. Misstatements and contradictory accounts of events everywhere abound. And this notwithstanding copyists, translators and forgers have been engaged for many centuries trying to bring harmony out of discord.

The clergy, by careful selection, using in some cases only the fragment of a sentence, seem at times to have made good moral points; but they always shun the objectionable features for texts. They seldom attempt to prove that "hate" means love; that exhibition of the war spirit means peace. Such tasks are left to Christian editors and to Bible commentators. They justly repudiate great wrongs and crimes; yet their Holy Bible sustains them. They glorify a murderer, and present him to the world as a model of meekness. They idolize David, while his actions in many respects were infamous. They present us Solomon, with his seven hundred wives, as an example for imitation, and send to the penitentiary those vile men who have married two wives. Not one of the patriarchs is a worthy exemplar, yet all were favorites of the Bible God.

And the women of the Bible! No wonder modern wives and daughters have been held in the back ground, when the Bible record is presented them for consultation.

Read the story of Jael, Judges, chapter 4 and 5, and compare her with Mrs. Gunness, of present-day infamy. Both lured men to destruction. Sisera had been defeated in battle; his warriors had fallen at the edge of the sword, and he alone escaped. He reached the tent of Jael, who saluted him, and called out: "Turn in, my lord, turn in to me. Fear not." And when he had "turned in," she covered him with a mantle, gave him milk to drink, after which he laid down to rest. Then Jael took a hammer, "went softly to him," says the divine record, "drove a nail in his temple when Sisera was asleep." And Deborah, the prophetess, sang, "Blessed above women shall Jael be. He asked water, she gave him milk; she brought forth butter in a lordly dish, with a hammer she smote Sisera, she pierced his temple with a nail, she smote off his head."

No sweet songster will sing peans of gladness to the memory of the La Porte murderess. Only horror and detestation will be heard or mentioned. She was not a special favorite of God, a glorified Bible character. Some goodly priest will come to the defense of Jael; but he has no words of laudation of the heroine who murdered, mutilated and robbed FOURTEEN well-intentioned victims, and buried them, possibly with her own hands, on her farm of slaughter.

But Jael is only one of the many Bible characters of women modern thought condemn. We pass, with merely mention of Tamar and Rahab, the harlot and Lot's daughter, all glorified in Bible story, and pass the escapades of Sarah and Rebekah. But there is one, a gentleman of New England, perhaps a clergyman, we don't know, who, while conceding "the Bible is not infallible, but abounding in contradictions, errors of translation, chronology, and locality," yet inquires: "Why should we seek to destroy the comfort that millions of tired and perplexed souls to-day find in what they understand to be the promises of God?"

Because we would destroy error and falsehood wherever found. We would give the world a better faith, a nobler truth, a more worthy ideal, a loftier conception of God, a reality in place of faith, the certainty of an immortal life where the Bible leaves doubt. We would banish wrong and crime from the earth, exalt the good and the true. Instead of fostering a religion based on faith, we would build hopes on knowledge. Instead of teaching another a Jesus will suffer for our sins, and thus encourage iniquity, we would teach that every wrong will be punished to fullest extent, and that no offender can escape eternal justice. Until this is done violence will abound, and guilt with its thousand stings will go unrebuked.

Instead of teaching hate of father, and mother, brothers and sisters, wife and children, we would inculcate its opposite, and pile all the hate humanity is capable of on that person, God, man or devil, who would teach a damnable religion, administering a share of these curses on priest or prelate who advocates, defends, apologizes for, or tries to explain away such cursed teaching.

"Destroying the comfort of millions!!" Why have Christians for two thousand years waged an incessant war on the religions of the past that carried happiness to countless millions? "They were Pagans," replies the Christian. Are they who teach precisely the same faith as these old-time Pagans entitled to more consideration than they whose religions the moderns have stolen?

And Still the Wave Rolls On.

We learn from the Literary Digest that a monthly periodical, entitled "The New Theory of the World," edited by Dr. W. Breitenbach, has been founded in Berlin, and is being circulated among college students in every university town of Germany. Here is a translation of a brief article by the Digest:

"The flood of light which in the last ten years has been thrown upon the history of the world and its inhabitants, especially man, by geology, paleontology, and the theory of evolution, has made it impossible for older theories founded on religion and mythology to hold their ground any longer. It is time to put a stop to the intolerable and dangerous state of uncertainty in which the public mind is hovering. While the doubt produced by the contradiction between science and faith has altogether unsettled the moral standard which rests on the dictum of antique religious teachers, it has also suggested the formulation of a new and firm basis of morals by means of a theory of the universe which is at once simple and in harmony with our age. Such a basis of morals, if it would obtain universal recognition, must, under present circumstances, obtain its inspiration, not from faith, but from science."

Educated man in all countries is drifting in the same direction. The forces of nature may be held in restraint a little longer by the almost superhuman effort of organized error; but, like the avalanche, once started down the mountain side, it will prostrate everything in its path until it reaches the plain.

A Supposition.

Suppose a power dominating civilization, as did the Roman empire when Catholicism gained control, had, by edicts of emperors, acts of legislation, sustained by powerful armies, Inquisitorial dungeons, torture chambers, stakes and fagots in flame, declared the most insignificant character in all history the promised Messiah; the literary world had exhausted its genius in glorifying his acts, with no regard for truth; and had credited him with performing miracles which contravened natural law; and, finally, the priesthood for two thousand years had proclaimed he was begotten by a God, and called him Emanuel—tell us, good reader, if you do not think he would be worshiped by the populace as a God to-day? But always remember lapse of time, decrees of courts, proclamations of kings, nor the huzzas of the multitude, however loud or prolonged, never changed one error into a right, nor one lie into a truth.

No Reason for Existence.

Arthur B. Moss, in his "Christianity and Evolution," says:

"There is no evidence of the existence of the Jesus of the Gospels, whether considered as a God or a man. It is quite within the bounds of possibility a person may have lived named Jesus or Joshua, or for that matter, a dozen such persons—who proclaimed unpopular doctrines to the Jews, and who, as a consequence, were persecuted and put to death by crucifixion, or, as stated in the Talmud, by stoning."

If there was such a person, Mr. Moss says "Jesus was of the school of Essenes." Then he runs a parallel between the accredited teachings of Jesus and of the Essenes, and shows they were identical in every essential particular.

As for Christianity itself, Mr. Moss says: "Abolish original sin," in which it is claimed man the first day of his being went to the bad by disobeying the command of Deity, "then Christianity has no reason for existence."

An Open Letter to a Clerical Maligner.

He Receives a Modicum of Merited Castigation.

Rev. M. A. Matthews,
Seattle, Wash.

My Dear Sir: In one of your recent eloquent sermons, as reported in the Seattle Times, you make the statement that "the theories of soothsayers, witches, mediums, Theosophists and Spiritualists are absolutely repugnant to common sense, decency and every known law of morality and righteousness. Their doctrine concerning the dead are doctrines promulgated for graft, the propagation of fakirs and frauds, and to delude the weak-minded, unsophisticated, the unknown and uncertain quantities in the moral and social world. No human being possesses power to communicate with the dead or to speak to the spirits that have gone on to their future abode, and nobody but an infamous fraud would pretend to possess power to communicate with spirits and transmit their communications to the living."

These are hard words, and unless you have evidence upon which to base your statement, you are not a competent teacher of your fellow men, nor worthy of a place behind the sacred desk. What do you know of Spiritualism? Was the Apostle Paul a fraud when he fell into his trance on his way to Damascus? Were those people frauds who reported that they saw angels at the tomb of the Lord Christ of Nazareth? Were the Apostles frauds when the tongues of flame rested upon their heads on the day of Pentecost and they spake in unknown tongues? Did the Apostle Paul lie when he wrote so eloquently in the first chapter of Corinthians in regard to spiritual gifts?

What is Spiritualism's declaration to the world? Let me quote it in order that you may know a little something of the subject with which you are presuming to deal:

First: We believe in Infinite Intelligence.

Second: We believe that the phenomena of nature, physical and psychical, are the expressions of Infinite Intelligence.

Third: We affirm that a correct understanding of such expressions and living in harmony therewith constitute the true religion.

Fourth: We affirm that the process of life is not interrupted by the change called death, but that man lives beyond the grave, the same conscious being he was on earth.

Fifth: We affirm that communication between the seen and the unseen worlds is a fact, scientifically proven by the phenomena of Spiritualism.

Sixth: We believe that the highest morality is found in the Golden Rule: "Whatsoever ye would that others do unto you, do ye even so unto them."

Is there anything demoralizing in those six principles? Do you repudiate the Golden Rule? In what way are these teachings repugnant to common sense and decency? How have they transcended morality and righteousness? By what authority do you declare that no human being possesses power to speak to the spirits who have taken leave of earth? Have you been endowed with the spirit of omniscience through some special act of the Infinite by means of which you are able to speak the word impossible regarding any question outside of mathematics? Until you bring proof of your omniscience and your wonderful prescience with regard to psychic matters, I shall be under the necessity of considering you a mere mortal, like myself, possessing great ability as a speaker, but prone to err in judgment in common with all your fellow men.

There is not a principle in Spiritualism that is otherwise than wholesome in its application to human life. Spiritualism declares that there is no forgiveness for sin, but that each man must pay the penalty of his wrong doing to the uttermost farthing. Even FALSEHOOD is a sin according to Spiritualism, whether uttered by a CLERGYMAN from the sacred desk or by a man in the ordinary walks of life. Spiritualism teaches that every man must face himself and meet the consequences of his every act in the future world.

Having maligned the Spiritualists of America and falsified with regard to the doctrines they hold, you will have a pleasant time facing yourself and misstatements when you come to enter the real life of the soul. I am going to be charitable, Dr. Matthews. I believe you are ignorant of the subject on which you spoke, and that your judgment was pronounced hastily because of your lack of information regarding a matter so vital. A man is not wholly responsible for his acts when he commits them through ignorance, yet he is responsible for his irresponsibility! If you are willfully ignorant of the subject of which you speak, then your error is that much the greater. There is a difference between honest ignorance and intentional ignorance.

Spiritualism emphasizes right living and right doing here on earth for all of the children of men. It teaches that we are souls to-day as much as we ever shall be and that the kingdom of heaven is to be established through lives that are white and clean, commencing with the present moment. Spiritualism asserts that rewards and punishment are parts of our daily living here on earth and not absolute perquisites of the life within the veil. Spiritualism leads men back to God over the roadway of fact and turns them from the cold and cruel doctrines of materialism and the still more cruel ones of infant damnation and eternal torture. It numbers among its followers the brainiest men and women of all continents and all ages. John of Antioch, known in history as Chrysostom, was a Spiritualist and a trance medium. Polycarp, the gifted saint of the early Christian era, was a self-declared medium. John and Charles Wesley were mediums of a high order of excellence. Emmanuel Swedenborg was one of the greatest seers the world has ever known. Michael Servetus, whom the founder of your church put to death, was a rarely endowed soul, possessing great powers as a medium. In modern times, distinguished scientists, philosophers and churchmen are firm believers in Spiritualism and many of them are mediums. Will you match your intellect against that of Canon Wilberforce, Archdeacon Colley, Rt. Rev. Heber Newton, Prof. Crookes, Rudolph Virchow and Prof William James, of Harvard University? Are they not men of intelligence and moral integrity? I should be proud to associate and to class myself with men of their calibre. Indeed, as a Spiritualist I am in their company, and I must confess that I enjoy their associations in thought and in personal friendship much more than I could possibly enjoy listening to your fulminatalons against God, truth and morality in the indiscriminate, unjust and untruthful statements you make in some of your sermons.

Dr. Matthews, you are an able man and exert a great influence over hundreds of your fellow beings in Seattle. You have no right to mislead them with regard to matters of fact. No man can teach that which he does not know. No man has a moral right to denounce any movement of whose principles he has not thoroughly informed himself. That there is a vast amount of fraud and sordid commercialism connected with Spiritualism, neither I nor any other intelligent Spiritualist will deny. All of our leaders are laboring with might and main to remove fraud and rascality from our midst. Commercialism is not alone confined to Spiritualism. I have known clergymen to accept calls where the salaries were considerably larger than were those previously paid them. It strikes me that there is a little element of commercialism in this respect. There are good and bad in all denominations. Spiritualism has its share of black sheep, just as your church has its full quota. I once sought permission to distribute some Spiritualist papers among the prisoners in the penitentiary in Jackson, Michigan. The managers of the prison declined to permit me to do so on the ground that there was not a Spiritualist among all the criminals incarcerated! I have found, upon examining the statistics of criminology in the United States, that the Spiritualists furnish less than one-tenth of one per cent of the criminals now behind the bars. The Spiritualists number almost as many followers as does your church. Can you say that you will not find a greater per cent of criminals professing your faith in the prisons of the land than one-tenth of one per cent? It seems to me that if religion makes men good or bad, then Spiritualism has certainly been a power for good in its influence upon the lives of its followers, whereas the impress of your religion is open to question upon those who accept your faith.

I am sending a copy of this letter to the Seattle Times, in which your abusive paragraphs appeared. I can hardly hope that that paper will be just enough to publish my words. I therefore take the liberty to address this letter to you personally and assure you that it will appear in full in the columns of some one of the Spiritualist papers in America or Europe.

Trusting that you will be led to see the Light and repent your sins before you take leave of life, I am,

Yours for truth,

HARRISON D. BARRETT.

HUSTLING FOR A RECORD.

Lily Dale Assembly Making Many Improvements.—List of Appointments and Concessions.

It has been many years since the management at Lily Dale has undertaken such improvements as they have arranged to make this season. The Assembly has purchased the Sunflower building, and it is being remodeled, half into commodious quarters for the Ladies' Auxiliary, and the other half into finely equipped public flush toilets and lavatories. The Octagon building is being remodeled and will be used by Professor Sheehan as a school of vocal music. The bowling alleys are to be redressed and be put in first-class condition. New billiard and pool tables are to be put on the second floor, and the electric lighting rearranged. The building will be painted, the lawn tennis court improved and many improvements made to add to the pleasure of those who enjoy sports. Much money is to be spent in numerous improvements, beautification of the grounds, etc.

The following appointments and concessions have been made:

Chairman, John T. Lillie; superintendent, W. O. Hall; gate keeper, O. H. Maxham; superintendent of Lyceum, Mrs. Amelia Peterson; librarian, Miss Lucy A. Greene; manager of bowling alleys, Jean L. Read; pianist, Miss Helen Smith; draying, C. D. Greenemeyer; Maplewood hotel, Dayton & Turner; milk, Benj. Luce; meat market, C. A. Waite; store, Frank Fuller; store, A. S. Dayton; pagoda, Mrs. Evelihe Bach; pop corn, Mrs. Amelia Klock; boats, S. J. Richardson; engineer, A. H. Winchester; electrician, C. Payne; barber, E. Lawson; ladies shampooing and manicuring, Mrs. E. Lawson; lunch room, Senor Green.

Balance of appointments not yet given out.

MRS. JEAN L. REED.
Lily Valley, N. Y.

In connection with the above we desire to state that Dr. O. A. Burgess, president of the Chicago Spiritualist League, has been engaged by the above favorite place of resort as a test medium. He will prove a drawing card.

Some toil, others reap the advantages.—Greek.

What Is Death?

A Graphic Description, by Mrs. Mary T. Longley.

He was an OLD man, bent and aged and wan, weary and battle-scarred with the conflicts of more than four-score years. This life had been a rugged one; from early childhood it had been his lot to toil, and that almost without ceasing, for the necessities of life. Left an orphan at an early age, with no one to care for him, the little fellow had shifted about as best he could, picking up a living by running errands, doing odd chores, selling scraps of iron, old bottles and whatever he could find in alley or street that would bring a penny, and often suffering from hunger, cold and loneliness.

It was remarkable that the little fellow remained honest through all this trying ordeal of his early years, but he was a sensitive, and somehow the good angels managed to keep very near him and to guide his young life. The society of rude and profane boys had no attraction for him, and thieving no temptation.

And so his youth passed, and by dint of pushing and striving he managed to get along and to get a great deal of knowledge of human life. He could read and spell, for his mother had taught him this before she passed from earth, and he had spent many an hour reading old papers that he found in ash-heaps and dumps until he got money enough to buy and sell papers for himself; and so on through a score of years, pushing, striving, learning, little by little, working ever and gaining a hard experience as the years went on, for there was no "royal road to knowledge" for him, and no wealthy benefactor to take him and his needs in hand.

In early manhood he continued to learn a trade and to support himself at manual labor, and although held down in the narrow limitations of a factory life, and he was satisfied. In time marriage and humble family life became a part of his experience, but the years brought sorrow and added hardship, for his dear wife and three loving children passed into the great Beyond, and he, crippled in resources, feeble in body, depressed and unhappy, lived the lonely and forlorn life of the forsaken—a simple history, and only one of thousands that could be told in the same breath.

But now he was old, and the end had come, alone and weary, lying in his dingy garret, unthought of by neighbor or friend, it had come to him—The Great Change.

He did not know how long he had been lying there covered by his old and worn-out coat; it had seemed like ages to him. As he was too feeble to rise he had suffered silently through the long day and into the night, but all at once it seemed to him as if he was rising, rising without effort upon a violet, billowy cloud, soft, restful, inviting to repose. A delicate mist-like substance surrounded him, like the hue of a thousand delicate flowers, and perfumed like violets. This vapor he seemed to absorb, and how it rested him, soothing his every nerve, filling him with a delightful sensation of peace, and of languid joy.

Dimly he perceived a change in the old apartment; even the heap of rags that had served as his bed, the bits of old furniture, and the very walls seemed transfigured and to grow in beauty in the beautiful, half-toned violet light that had suffused and glorified the place. He was dimly conscious of this, as he lay in tranquil beatitude, amid the splendor of this spiritual dawn. For a time he lingered—an hour, or was it a year?—he knew not, but happy, happy in the new sensation of absolute rest and peace.

Then the magnetic influence that had enthralled him seemed spent, and he was alert, alive! Every fibre and nerve of his being thrilled as with new and wondrous life! JUST TO BE ALIVE, how the thought thrilled him! No shade of loneliness encompassed him now; no tinge of sorrow; no hint of pain, of age, of weariness; nothing but a sense of joy in life!

As yet he had been aware of no living presence, yet he felt no loneliness. The old room, the familiar and battered possessions, even the thought of material things had faded from sight and mind. He had no view of them, no thought of what he had been. He was simply master of life, and that life was himself!

Then came strains of music—soft, sweet, thrilling—breathing harmonies over his being and within him. He was music itself! Life was music, harmony! All was good.

Then consciousness of standing erect, stately, a being of power, strength and mental energy, clothed in befitting garments; and then a knowledge of companionship, for beside him, smiling upon him, greeting him with outstretched hands and loving arms of welcome were a group of shing ones—happy souls whom he intuitively and at once recognized as his own people. First, his mother, who had left the earth form seventy years before; then the wife of his bosom, and the three radiant ones, whom he felt to be the children they had loved and lost—all there greeting him, lovingly caressing him, and showering welcomes upon him—not a trace of sorrow upon them, and not a shadow of sadness in his own heart.

Then came the recollection—what of himself, his past, his aged, crippled body? He felt a tugging as of some invisible cord, and yield, ing to the pull, he seemed to turn when lo, at his feet lay the old body, wrapped in a white shroud, and men were about to take it away; but this was not self—only the outward form. It held no attraction for him, and he did not even try to follow it to the charnel house of clay. To be freed from that form was a blessed relief, and now, again he turned to follow the blessed company that was guiding him over pleasant pathways of light to higher scenes.

But what a glorious sense of exaltation in this motor power, floating, gliding upward, buoyed by some internal spring of activity, knowing no fear, no hesitancy—simply going and leaving all trace of dust and turmoil behind. At length they paused, not from fatigue, for the spirit had no sense of weariness, but because they had entered what appeared to be a beautiful valley of the greenest verdure, of beautiful trees and smiling streams, flower gardens and restful parks, pretty homes and shining structures, a veritable Arcadia of harmony and peace.

And in this delightful spot the newly arisen spirit found his home—a home, dainty and inviting, comfortable, and full of light—one he had built himself; he was told, with the ethereal substance and power of his own harmonic vibrations and magnetic emanations of a long life of sacrifice and labor which he had patiently endured. This home he had literally brought into shape by the aid of wife and children in some of the hours that he had spent with them in spirit while his poor mortal body slept, for often had he, as countless mortals do, taken nocturnal flights from the earth body during its hours of repose, and mingled with the dear ones of the other shore. Thus had he partially lived with them, partaken of their studies, participated in their interests and occupations, gained spiritual growth with them, and by these experiences, been able to preserve a calm mien and patient endurance—yea, a spirituelle nature—amid the long and harassing vicissitudes of a narrow and painful earth existence.

MARY T. LONGLEY.

Washington, D. C.

The Sweet Singer.

Often had he sung for others, for himself he could not sing;
Age his body had enfeebled, but his mind was on the wing;
Like the eagle soaring sunward, tow'rd the source of sacred fire,
Soared his aspirations heav'nward on the wings of strong desire.

He had charmed his raptured hearers with the sweetness of his song,
As they, lost in admiration, thought the hours were never long
While they listened with sweet pleasure as his voice fell on their ears,
And he moved their hearts enchanted unto mirth or sobbing tears.

Now his earthly songs were ended, his sweet voice was hushed and still,
But the music in his nature made his inmost being thrill;
As he sank in peaceful slumber, still his mind was on the wing,
And he smiled in admiration as he heard the angels sing.

So he passed beyond the music of the sweetest songs of earth,
And he gained a voice celestial as he rose in spirit birth;
Now beyond the limits mortal, he has joined the choir above,
And he sings the songs of angels, full of gladness, peace and love.

JAS. C. UNDERHILL.

Hammond, Indiana.

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SATURDAY, MAY 30, 1908.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

Turkey Awakening to the Danger.

Turkey wearies of American missionaries, and report says, has determined on their curtailment. The American Board of Missions is informed that the rights granted by the protocol of 1874, allowing foreigners to hold property in their own name, is now practically denied. Hostility to existing treaties is shown, and American missionaries are being denied the right to travel freely in all parts of the empire, save in Hejaz, Arabia: Says Secretary Barton, of the missions:

"There are in Turkey twenty American corporations engaged in religious, educational, and charitable work, with $6,000,000 invested in the country, and this is jeopardized by the growing hostility of the Sultan towards foreigners."

This is as it should be. The Sultan cannot avoid seeing what all know, that the Christian movement in Turkey contemplates the overthrow of the empire. That is the principal object they have in view.

The missions gained privileges by deception, claiming a desire to give her people the advantages of Western education. Colleges were opened ostensibly for that purpose; but so soon as in operation they developed into institutions for Christian propaganda. Then turmoil, strife, riots, the destruction of property, followed by enormous claims for damages, and payments enforced by threats of deluging the country in blood. It has been a wonder how a great government could tolerate such interference with her institutions. She is arousing to action none too soon, if she designs to maintain her institutions unimpaired.

A Grave Offense.

It is always painful to see old age in tears, and still more so when the stricken one occupies an elevated position, and the eyes of all the world are on him. Sympathetic tears must flow, and very justly, as the facts are recited.

Three persons called at the Vatican in Rome, on Easter Monday, to pay respect to his eminence, the Pope. They were Professor Feilbogen, his wife and her sister. His Supreme Highness, deeming the occasion a proper one for a festival, brought forth a piece of the flesh of the blessed Jesus, usually mentioned as "consecrated bread," but prayer had changed it by some mysterious process unknown to scientific thought, into the real flesh of the dead but resurrected Jesus. The recipients removed the sacred morsels from their mouths, and dropped them on the floor. The published account of the sorrowful affair is related in words following:

"The Pope was horrified. The offenders were immediately expelled from the chapel, while his holiness, hiding his deep emotion and amazement, with the view of preventing a scandal, hushed up the incident. From the chapel the trio of offenders were taken to the major-domo's office, where they said they were not Christians, and had received the communion through a mistake and spat out the Host, not believing it to be consecrated. The Pope was so grieved he wept bitterly. He is convinced the sacrilege was premeditated. The Sistine chapel will not need reconsecrating, as was first feared, since sacrilege does not constitute profanation."

To escape punishment the offending family left Rome.

The offenders can rejoice that they escaped cannibalism by declining to eat the flesh of a God.

LOOK FOR THEM!

NEXT WEEK WE WILL SPREAD BEFORE OUR READERS ANOTHER ACCOUNT OF MR. BAILEY'S REMARKABLE SEANCES AT MELBOURNE, AUSTRALIA. HE IS CERTAINLY ATTRACTING ATTENTION THE WORLD OVER. WE SHALL ALSO PUBLISH THE ADDRESS GIVEN IN ALBANY, N. Y., BY A PROMINENT LAWYER, IN DEFENSE OF ELIZABETH HALL, A MEDIUM WHO WAS ARRESTED THERE ON ACCOUNT OF EXERCISING HER MEDIUMISTIC GIFTS. THE ADDRESS IS A SPLENDID PRODUCTION AND SHOULD BE CAREFULLY PRESERVED FOR FUTURE REFERENCE. OUR AIM IS TO KEEP OUR READERS THOROUGHLY POSTED IN EVERYTHING PERTAINING TO OUR CAUSE.

As Seen From the Other Standpoint.

The "Earnest Plea for the Bible," by our Marblehead friend in The Progressive Thinker of two weeks ago is only one side view of a large question. There are but few books in the hands of the intellectual public but have some redeeming features, and there are none embracing more errors than the Bible. Proof of the latter assertion is found in the fact that some one thousand varying sects have sprung into being which have based their creeds and hope on that book. Misstatements and contradictory accounts of events everywhere abound. And this notwithstanding copyists, translators and forgers have been engaged for many centuries trying to bring harmony out of discord.

The clergy, by careful selection, using in some cases only the fragment of a sentence, seem at times to have made good moral points; but they always shun the objectionable features for texts. They seldom attempt to prove that "hate" means love; that exhibition of the war spirit means peace. Such tasks are left to Christian editors and to Bible commentators. They justly repudiate great wrongs and crimes; yet their Holy Bible sustains them. They glorify a murderer, and present him to the world as a model of meekness. They idolize David, while his actions in many respects were infamous. They present us Solomon, with his seven hundred wives, as an example for imitation, and send to the penitentiary those vile men who have married two wives. Not one of the patriarchs is a worthy exemplar, yet all were favorites of the Bible God.

And the women of the Bible! No wonder modern wives and daughters have been held in the back ground, when the Bible record is presented them for consultation.

Read the story of Jael, Judges, chapter 4 and 5, and compare her with Mrs. Gunness, of present-day infamy. Both lured men to destruction. Sisera had been defeated in battle; his warriors had fallen at the edge of the sword, and he alone escaped. He reached the tent of Jael, who saluted him, and called out: "Turn in, my lord, turn in to me. Fear not." And when he had "turned in," she covered him with a mantle, gave him milk to drink, after which he laid down to rest. Then Jael took a hammer, "went softly to him," says the divine record, "drove a nail in his temple when Sisera was asleep." And Deborah, the prophetess, sang, "Blessed above women shall Jael be. He asked water, she gave him milk; she brought forth butter in a lordly dish, with a hammer she smote Sisera, she pierced his temple with a nail, she smote off his head."

No sweet songster will sing peans of gladness to the memory of the La Porte murderess. Only horror and detestation will be heard or mentioned. She was not a special favorite of God, a glorified Bible character. Some goodly priest will come to the defense of Jael; but he has no words of laudation of the heroine who murdered, mutilated and robbed FOURTEEN well-intentioned victims, and buried them, possibly with her own hands, on her farm of slaughter.

But Jael is only one of the many Bible characters of women modern thought condemn. We pass, with merely mention of Tamar and Rahab, the harlot and Lot's daughter, all glorified in Bible story, and pass the escapades of Sarah and Rebekah. But there is one, a gentleman of New England, perhaps a clergyman, we don't know, who, while conceding "the Bible is not infallible, but abounding in contradictions, errors of translation, chronology, and locality," yet inquires: "Why should we seek to destroy the comfort that millions of tired and perplexed souls to-day find in what they understand to be the promises of God?"

Because we would destroy error and falsehood wherever found. We would give the world a better faith, a nobler truth, a more worthy ideal, a loftier conception of God, a reality in place of faith, the certainty of an immortal life where the Bible leaves doubt. We would banish wrong and crime from the earth, exalt the good and the true. Instead of fostering a religion based on faith, we would build hopes on knowledge. Instead of teaching another a Jesus will suffer for our sins, and thus encourage iniquity, we would teach that every wrong will be punished to fullest extent, and that no offender can escape eternal justice. Until this is done violence will abound, and guilt with its thousand stings will go unrebuked.

Instead of teaching hate of father, and mother, brothers and sisters, wife and children, we would inculcate its opposite, and pile all the hate humanity is capable of on that person, God, man or devil, who would teach a damnable religion, administering a share of these curses on priest or prelate who advocates, defends, apologizes for, or tries to explain away such cursed teaching.

"Destroying the comfort of millions!!" Why have Christians for two thousand years waged an incessant war on the religions of the past that carried happiness to countless millions? "They were Pagans," replies the Christian. Are they who teach precisely the same faith as these old-time Pagans entitled to more consideration than they whose religions the moderns have stolen?

And Still the Wave Rolls On.

We learn from the Literary Digest that a monthly periodical, entitled "The New Theory of the World," edited by Dr. W. Breitenbach, has been founded in Berlin, and is being circulated among college students in every university town of Germany. Here is a translation of a brief article by the Digest:

"The flood of light which in the last ten years has been thrown upon the history of the world and its inhabitants, especially man, by geology, paleontology, and the theory of evolution, has made it impossible for older theories founded on religion and mythology to hold their ground any longer. It is time to put a stop to the intolerable and dangerous state of uncertainty in which the public mind is hovering. While the doubt produced by the contradiction between science and faith has altogether unsettled the moral standard which rests on the dictum of antique religious teachers, it has also suggested the formulation of a new and firm basis of morals by means of a theory of the universe which is at once simple and in harmony with our age. Such a basis of morals, if it would obtain universal recognition, must, under present circumstances, obtain its inspiration, not from faith, but from science."

Educated man in all countries is drifting in the same direction. The forces of nature may be held in restraint a little longer by the almost superhuman effort of organized error; but, like the avalanche, once started down the mountain side, it will prostrate everything in its path until it reaches the plain.

A Supposition.

Suppose a power dominating civilization, as did the Roman empire when Catholicism gained control, had, by edicts of emperors, acts of legislation, sustained by powerful armies, Inquisitorial dungeons, torture chambers, stakes and fagots in flame, declared the most insignificant character in all history the promised Messiah; the literary world had exhausted its genius in glorifying his acts, with no regard for truth; and had credited him with performing miracles which contravened natural law; and, finally, the priesthood for two thousand years had proclaimed he was begotten by a God, and called him Emanuel—tell us, good reader, if you do not think he would be worshiped by the populace as a God to-day? But always remember lapse of time, decrees of courts, proclamations of kings, nor the huzzas of the multitude, however loud or prolonged, never changed one error into a right, nor one lie into a truth.

No Reason for Existence.

Arthur B. Moss, in his "Christianity and Evolution," says:

"There is no evidence of the existence of the Jesus of the Gospels, whether considered as a God or a man. It is quite within the bounds of possibility a person may have lived named Jesus or Joshua, or for that matter, a dozen such persons—who proclaimed unpopular doctrines to the Jews, and who, as a consequence, were persecuted and put to death by crucifixion, or, as stated in the Talmud, by stoning."

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An Open Letter to a Clerical Maligner.

He Receives a Modicum of Merited Castigation.

Rev. M. A. Matthews,
Seattle, Wash.

My Dear Sir: In one of your recent eloquent sermons, as reported in the Seattle Times, you make the statement that "the theories of soothsayers, witches, mediums, Theosophists and Spiritualists are absolutely repugnant to common sense, decency and every known law of morality and righteousness. Their doctrine concerning the dead are doctrines promulgated for graft, the propagation of fakirs and frauds, and to delude the weak-minded, unsophisticated, the unknown and uncertain quantities in the moral and social world. No human being possesses power to communicate with the dead or to speak to the spirits that have gone on to their future abode, and nobody but an infamous fraud would pretend to possess power to communicate with spirits and transmit their communications to the living."

These are hard words, and unless you have evidence upon which to base your statement, you are not a competent teacher of your fellow men, nor worthy of a place behind the sacred desk. What do you know of Spiritualism? Was the Apostle Paul a fraud when he fell into his trance on his way to Damascus? Were those people frauds who reported that they saw angels at the tomb of the Lord Christ of Nazareth? Were the Apostles frauds when the tongues of flame rested upon their heads on the day of Pentecost and they spake in unknown tongues? Did the Apostle Paul lie when he wrote so eloquently in the first chapter of Corinthians in regard to spiritual gifts?

What is Spiritualism's declaration to the world? Let me quote it in order that you may know a little something of the subject with which you are presuming to deal:

First: We believe in Infinite Intelligence.

Second: We believe that the phenomena of nature, physical and psychical, are the expressions of Infinite Intelligence.

Third: We affirm that a correct understanding of such expressions and living in harmony therewith constitute the true religion.

Fourth: We affirm that the process of life is not interrupted by the change called death, but that man lives beyond the grave, the same conscious being he was on earth.

Fifth: We affirm that communication between the seen and the unseen worlds is a fact, scientifically proven by the phenomena of Spiritualism.

Sixth: We believe that the highest morality is found in the Golden Rule: "Whatsoever ye would that others do unto you, do ye even so unto them."

Is there anything demoralizing in those six principles? Do you repudiate the Golden Rule? In what way are these teachings repugnant to common sense and decency? How have they transcended morality and righteousness? By what authority do you declare that no human being possesses power to speak to the spirits who have taken leave of earth? Have you been endowed with the spirit of omniscience through some special act of the Infinite by means of which you are able to speak the word impossible regarding any question outside of mathematics? Until you bring proof of your omniscience and your wonderful prescience with regard to psychic matters, I shall be under the necessity of considering you a mere mortal, like myself, possessing great ability as a speaker, but prone to err in judgment in common with all your fellow men.

There is not a principle in Spiritualism that is otherwise than wholesome in its application to human life. Spiritualism declares that there is no forgiveness for sin, but that each man must pay the penalty of his wrong doing to the uttermost farthing. Even FALSEHOOD is a sin according to Spiritualism, whether uttered by a CLERGYMAN from the sacred desk or by a man in the ordinary walks of life. Spiritualism teaches that every man must face himself and meet the consequences of his every act in the future world.

Having maligned the Spiritualists of America and falsified with regard to the doctrines they hold, you will have a pleasant time facing yourself and misstatements when you come to enter the real life of the soul. I am going to be charitable, Dr. Matthews. I believe you are ignorant of the subject on which you spoke, and that your judgment was pronounced hastily because of your lack of information regarding a matter so vital. A man is not wholly responsible for his acts when he commits them through ignorance, yet he is responsible for his irresponsibility! If you are wilfully ignorant of the subject of which you speak, then your error is that much the greater. There is a difference between honest ignorance and intentional ignorance.

Spiritualism emphasizes right living and right doing here on earth for all of the children of men. It teaches that we are souls to-day as much as we ever shall be and that the kingdom of heaven is to be established through lives that are white and clean, commencing with the present moment. Spiritualism asserts that rewards and punishment are parts of our daily living here on earth and not absolute perquisites of the life within the veil. Spiritualism leads men back to God over the roadway of fact and turns them from the cold and cruel doctrines of materialism and the still more cruel ones of infant damnation and eternal torture. It numbers among its followers the brainiest men and women of all continents and all ages. John of Antioch, known in history as Chrysostom, was a Spiritualist and a trance medium. Polycarp, the gifted saint of the early Christian era, was a self-declared medium. John and Charles Wesley were mediums of a high order of excellence. Emmanuel Swedenborg was one of the greatest seers the world has ever known. Michael Servetus, whom the founder of your church put to death, was a rarely endowed soul, possessing great powers as a medium. In modern times, distinguished scientists, philosophers and churchmen are firm believers in Spiritualism and many of them are mediums. Will you match your intellect against that of Canon Wilberforce, Archdeacon Colley, Rt. Rev. Heber Newton, Prof. Crookes, Rudolph Virchow and Prof William James, of Harvard University? Are they not men of intelligence and moral integrity? I should be proud to associate and to class myself with men of their calibre. Indeed, as a Spiritualist I am in their company, and I must confess that I enjoy their associations in thought and in personal friendship much more than I could possibly enjoy listening to your fulminations against God, truth and morality in the indiscriminate, unjust and untruthful statements you make in some of your sermons.

Dr. Matthews, you are an able man and exert a great influence over hundreds of your fellow beings in Seattle. You have no right to mislead them with regard to matters of fact. No man can teach that which he does not know. No man has a moral right to denounce any movement of whose principles he has not thoroughly informed himself. That there is a vast amount of fraud and sordid commercialism connected with Spiritualism, neither I nor any other intelligent Spiritualist will deny. All of our leaders are laboring with might and main to remove fraud and rascality from our midst. Commercialism is not alone confined to Spiritualism. I have known clergymen to accept calls where the salaries were considerably larger than were those previously paid them. It strikes me that there is a little element of commercialism in this respect. There are good and bad in all denominations. Spiritualism has its share of black sheep, just as your church has its full quota. I once sought permission to distribute some Spiritualist papers among the prisoners in the penitentiary in Jackson, Michigan. The managers of the prison declined to permit me to do so on the ground that there was not a Spiritualist among all the criminals incarcerated! I have found, upon examining the statistics of criminology in the United States, that the Spiritualists furnish less than one-tenth of one per cent of the criminals now behind the bars. The Spiritualists number almost as many followers as does your church. Can you say that you will not find a greater per cent of criminals professing your faith in the prisons of the land than one-tenth of one per cent? It seems to me that if religion makes men good or bad, then Spiritualism has certainly been a power for good in its influence upon the lives of its followers, whereas the impress of your religion is open to question upon those who accept your faith.

I am sending a copy of this letter to the Seattle Times, in which your abusive paragraphs appeared. I can hardly hope that that paper will be just enough to publish my words. I therefore take the liberty to address this letter to you personally and assure you that it will appear in full in the columns of some one of the Spiritualist papers in America or Europe.

Trusting that you will be led to see the Light and repent your sins before you take leave of life, I am,

Yours for truth,
HARRISON D. BARRETT.

HUSTLING FOR A RECORD.

Lily Dale Assembly Making Many Improvements.—List of Appointments and Concessions.

It has been many years since the management at Lily Dale has undertaken such improvements as they have arranged to make this season. The Assembly has purchased the Sunflower building, and it is being remodeled, half into commodious quarters for the Ladies' Auxiliary, and the other half into finely equipped public flush toilets and lavatories. The Octagon building is being remodeled and will be used by Professor Sheehan as a school of vocal music. The bowling alleys are to be redressed and be put in first-class condition. New billiard and pool tables are to be put on the second floor, and the electric lighting rearranged. The building will be painted, the lawn tennis court improved and many improvements made to add to the pleasure of those who enjoy sports. Much money is to be spent in numerous improvements, beautification of the grounds, etc.

The following appointments and concessions have been made:

Chairman, John T. Lillie; superintendent, W. O. Hall; gate keeper, O. H. Maxham; superintendent of Lyceum, Mrs. Amelia Peterson; librarian, Miss Lucy A. Greene; manager of bowling alleys, Jean L. Read; pianist, Miss Helen Smith; draying, C. D. Greenemeyer; Maplewood hotel, Dayton & Turner; milk, Benj. Luce; meat market, C. A. Waite; store, Frank Fuller; store, A. S. Dayton; pagoda, Mrs. Eveline Bach; pop corn, Mrs. Amelia Klock; boats, S. J. Richardson; engineer, A. H. Winchester; electrician, C. Payne; barber, E. Lawson; ladies shampooing and manicuring, Mrs. E. Lawson; lunch room, Senor Green.

Balance of appointments not yet given out.

MRS. JEAN L. REED.
Lily Valley, N. Y.

In connection with the above we desire to state that Dr. C. A. Burgess, president of the Chicago Spiritualist League, has been engaged by the above favorite place of resort as a test medium. He will prove a drawing card.

Some toil, others reap the advantages.—Greek.

What Is Death?

A Graphic Description, by Mrs. Mary T. Longley.

He was an OLD man, bent and aged and wan, weary and battle-scarred with the conflicts of more than four-score years. This life had been a rugged one; from early childhood it had been his lot to toil and that almost without ceasing, for the necessities of life. Left an orphan at an early age, with no one to care for him, the little fellow had shifted about as best he could, picking up a living by running errands, doing odd chores, selling scraps of iron, old bottles and whatever he could find in alley or street that would bring a penny, and often suffering from hunger, cold and loneliness.

It was remarkable that the little fellow remained honest through all this trying ordeal of his early years, but he was a sensitive, and somehow the good angels managed to keep very near him and to guide his young life. The society of rude and profane boys had no attraction for him, and thieving no temptation.

And so his youth passed, and by dint of pushing and striving he managed to get along and to get a great deal of knowledge of human life. He could read and spell, for his mother had taught him this before she passed from earth, and he had spent many an hour reading old papers that he found in ash-heaps and dumps until he got money enough to buy and sell papers for himself; and so on through a score of years, pushing, striving, learning, little by little, working ever and gaining a hard experience as the years went on, for there was no "royal road to knowledge" for him, and no wealthy benefactor to take him and his needs in hand.

In early manhood he continued to learn a trade and to support himself at manual labor, and although held down in the narrow limitations of a factory life, and he was satisfied. In time marriage and humble family life became a part of his experience, but the years brought sorrow and added hardship, for his dear wife and three loving children passed into the great Beyond, and he, crippled in resources, feeble in body, depressed and unhappy, lived the lonely and forlorn life of the forsaken—a simple history, and only one of thousands that could be told in the same breath.

But now he was old, and the end had come, alone and weary, lying in his dingy garret, unthought of by neighbor or friend, it had come to him—The Great Change.

He did not know how long he had been lying there covered by his old and worn-out coat; it had seemed like ages to him. As he was too feeble to rise he had suffered silently through the long day and into the night, but all at once it seemed to him as if he was rising, rising without effort upon a violet, billowy cloud, soft, restful, inviting to repose. A delicate mist-like substance surrounded him, like the hue of a thousand delicate flowers, and perfumed like violets. This vapor he seemed to absorb, and how it rested him, soothing his every nerve, filling him with a delightful sensation of peace, and of languid joy.

Dimly he perceived a change in the old apartment; even the heap of rags that had served as his bed, the bits of old furniture, and the very walls seemed transfigured and to grow in beauty in the beautiful, half-toned violet light that had suffused and glorified the place. He was dimly conscious of this, as he lay in tranquil beatitude, amid the splendor of this spiritual dawn. For a time he lingered—an hour, or was it a year?—he knew not, but happy, happy in the new sensation of absolute rest and peace.

Then the magnetic influence that had enthralled him seemed spent, and he was alert, alive! Every fibre and nerve of his being thrilled as with new and wondrous life! JUST TO BE ALIVE, how the thought thrilled him! No shade of loneliness encompassed him now; no tinge of sorrow; no hint of pain, of age, of weariness; nothing but a sense of joy in life!

As yet he had been aware of no living presence, yet he felt no loneliness. The old room, the familiar and battered possessions, even the thought of material things had faded from sight and mind. He had no view of them, no thought of what he had been. He was simply master of life, and that life was himself!

Then came strains of music—soft, sweet, thrilling—breathing harmonies over his being and within him. He was music itself! Life was music, harmony! All was good.

Then consciousness of standing erect, stately, a being of power, strength and mental energy, clothed in befitting garments; and then a knowledge of companionship, for beside him, smiling upon him, greeting him with outstretched hands and loving arms of welcome were a group of shing ones—happy souls whom he intuitively and at once recognized as his own people. First, his mother, who had left the earth form seventy years before; then the wife of his bosom, and the three radiant ones, whom he felt to be the children they had loved and lost—all there greeting him, lovingly caressing him, and showering welcomes upon him—not a trace of sorrow upon them, and not a shadow of sadness in his own heart.

Then came the recollection—what of himself, his past, his aged, crippled body? He felt a tugging as of some invisible cord, and yield, ing to the pull, he seemed to turn when lo, at his feet lay the old body, wrapped in a white shroud, and men were about to take it away; but this was not self—only the outward form. It held no attraction for him, and he did not even try to follow it to the charnel house of clay. To be freed from that form was a blessed relief, and now, again he turned to follow the blessed company that was guiding him over pleasant pathways of light to higher scenes.

But what a glorious sense of exaltation in this motor power, floating, gliding upward, buoyed by some internal spring of activity, knowing no fear, no hesitancy—simply going and leaving all trace of dust and turmoil behind. At length they paused, not from fatigue, for the spirit had no sense of weariness, but because they had entered what appeared to be a beautiful valley of the greenest verdure, of beautiful trees and smiling streams, flower gardens and restful parks, pretty homes and shining structures, a veritable Arcadia of harmony and peace.

And in this delightful spot the newly arisen spirit found his home—a home, dainty and inviting, comfortable, and full of light—one he had built himself; he was told, with the ethereal substance and power of his own harmonic vibrations and magnetic emanations of a long life of sacrifice and labor which he had patiently endured. This home he had literally brought into shape by the aid of wife and children in some of the hours that he had spent with them in spirit while his poor mortal body slept, for often had he, as countless mortals do, taken nocturnal flights from the earth body during its hours of repose, and mingled with the dear ones of the other shore. Thus had he partially lived with them, partaken of their studies, participated in their interests and occupations, gained spiritual growth with them, and by these experiences, been able to preserve a calm mien and patient endurance—yea, a spirituelle nature—amid the long and harassing vicissitudes of a narrow and painful earth existence.

MARY T. LONGLEY.

Washington, D. C.

The Sweet Singer.

Often had he sung for others, for himself he could not sing;
Age his body had enfeebled, but his mind was on the wing;
Like the eagle soaring sunward, tow'rd the source of sacred fire,
Soared his aspirations heav'nward on the wings of strong desire.

He had charmed his raptured hearers with the sweetness of his song,
As they, lost in admiration, thought the hours were never long
While they listened with sweet pleasure as his voice fell on their ears,
And he moved their hearts enchanted unto mirth or sobbing tears.

Now his earthly songs were ended, his sweet voice was hushed and still,
But the music in his nature made his inmost being thrill;
As he sank in peaceful slumber, still his mind was on the wing,
And he smiled in admiration as he heard the angels sing.

So he passed beyond the music of the sweetest songs of earth,
And he gained a voice celestial as he rose in spirit birth;
Now beyond the limits mortal, he has joined the choir above,
And he sings the songs of angels, full of gladness, peace and love.

JAS. C. UNDERHILL.

Hammond, Indiana.

Is Christianity Dying?

A Critical Examination of Its Present Status.—A Glowing Tribute Paid to Spiritualism.

In his book on the Conflict Between Religion and Science, Dr. Draper says: "No spectacle can be presented to the thoughtful mind more solemn, more mournful, than that of the dying of an ancient religion, which in its day has given consolation to many generations of men."

This is the conclusion of one of the ablest and most impartial thinkers of the nineteenth century. Upon the inquiry presented, there is of course, a wide divergence and variety of opinion, both in this country and in Europe.

The conflict is perhaps, sharper and better defined in Germany than elsewhere. In the Literary Digest of May 9, 1908, appears the following article which states the contest with great clearness:

ATHEISM IN GERMANY.

"The more serious, and especially the clerical, section of the German newspaper press is lamenting the lack of Christian feeling, belief, and practise in German homes and German schools. The refined and educated classes, we are told, are fast drifting in the wake of France as represented by Combes and Clemenceau. The anti-Christian movement is desolating the primary schools, robbing homes of discipline and happiness, and driving children to despair and suicide. It has penetrated even to the schools of learning, where the great intellectual leaders of German life sit as professors. The people are tired of the old religions, we are told, science has taught them another way, and a theory of monism is becoming popular which obliterates the idea of a Deity as an independent personality distinct from a created universe. A special propaganda has been undertaken on behalf of Atheism in Germany and is being prosecuted with intense enthusiasm and ability. For instance, a vast body of Atheistic literature is being circulated among college students, says the Germania (Berlin), and a monthly periodical entitled The New Theory of the World, edited by Dr. W. Breitenbach, is being circulated in every university town of the Empire. 'It is an outrage,' declares the Germania, 'to offer to the professors of the colleges, many of whom are Christians, a journal of such thoroughly Atheistic tendencies.' While this journal is being widely taken, its anti-religious tendency is proved by many of its articles, from one of which the writer in the Berlin daily above cited quotes the following:

"'The flood of light which in the last ten years has been thrown upon the history of the world and its inhabitants, especially man, by geology, paleontology, and the theory of evolution, has made it impossible for older theories founded on religion and mythology to hold their ground any longer. It is time to put a stop to the intolerable and dangerous state of uncertainty in which the public mind is hovering. While the doubt produced by the contradiction between science and faith has altogether unsettled the moral standards which rest on the dictum of antique religious teachers, it has also suggested the formulation of a new and firm basis of morals by means of a theory of the universe which is at once simple and in harmony with our age. Such a basis of morals, if it would obtain universal recognition, must, under present circumstances, obtain its inspiration, not from faith, but from science.'

"The writer in the Germania thinks that an intention of taking up arms against Christianity as it at present exists has seldom been announced with more frankness, and it quotes further as follows:

"'We have made it our special study to promote the education of the people in this matter, and to disseminate the teaching of modern natural science which unite in testifying to the unity of universal law, and the certainty of that monism which is the religion of pure reason * * * The ancient religions, as they have been developed in the course of centuries up to the present day, no longer satisfy the cravings of educated people, and the more widely modern scientific knowledge spreads, so much the greater will be the secession from ancient creeds and churches. How are we to find a substitute for a religion which is dead and gone? He who possesses art and science will find in them his religion. The words of our great thinker and poet of Weimar will clearly show us the way in which we must take the old and, for us, obsolete faith into a new path which leads to all the promise of the future.'"

To the student of history no new issue is presented; it is but a continuation of the world old conflict between orthodoxy and heterodoxy; between revelation and reason. Back of it is the thirst for power and prestige. Men are fond of power. Its arbitrary and unquestioned enforcement becomes the strongest passion of the human mind.

Enthroned power, whether civil or ecclesiastical, long established and dominant for ages, never voluntarily surrenders to innovations. Such is the history of all institutions founded on the assumed divine right of kings and priests to rule and govern the masses of mankind.

And be it said to the credit of the kings and priests that as a class they verily believe the assumption to be true; and believe that in so governing men, they are simply exercising the power and authority which the Almighty has graciously condescended to vouchsafe to them. Granting this assumption, the conclusion necessarily follows that there is no room for innovation or reformation; and further that all attempts at reformation are the work of the devil.

Reformation never comes from within, for the simple and all sufficient reason that there can be no contradiction of a divine truth. On the contrary, the existing status is uncompromisingly maintained. It exists and persists until it is uprooted by the grubhoe of revolution, or is ground to dust in the mills of evolution.

He who would discuss this matter with any measure of profit must, as far as possible, divest his mind of bias or prejudice and endeavor to see both sides of this great question. We who believe that reason is the divinest attribute of the human soul, must not forget that conservatism is the balance-wheel of society, and without its controlling influences the whole fabric would break up in confusion and chaos.

We must not forget that the men who sustain orthodoxy are, as a class, earnest, anxious, honest men who believe they are contending for the best interests of society. We must also bear in mind that partisans in the arena of contest always go to extremes; the more earnest they are, the wider the divergence. For example, the clerical press of Germany says: "The anti-Christian movement is desolating the primary schools, robbing homes of their discipline and happiness, and driving children to despair and suicide."

On the other side the inquiry is made: "How are we to find a substitute for a religion which is dead and gone?" These are extreme views, born of a heated discussion. They are not true. The morals of the people are not disintegrating. Christianity is not dead. Its body is not ready for the dissecting table; the surgeons will have to withhold their knives for possibly centuries yet to come. Again, it said: "The ancient religions no longer satisfy the craving of educated people."

In connection with the subject under discussion the inquiry arises what is the craving of educated people? Manifestly it is a desire to know the truth in relation to the immortality of the soul. Some eminent thinkers in their revolt against the absurdities of so-called revealed religion, have taken refuge in the cold, dead, barren, desolate Valley of Materialism; but most of them have found it an undesirable place of abode. It does not satisfy the craving of educated people. Even the soul of a cynic philosopher yearns for something better. But above all things educated people want the truth. Nearly twenty-four centuries ago, Esdras penned these words: "As for Truth it endureth and is always strong; it liveth and conquereth for evermore." Very good. But what is truth? And who shall unfurl its banner?

The belief in the immortality of the human soul is the outgrowth of the CULTURE and EXPANSION of the human intellect. THIS IS A TRUTH. Savage men have no conception of immortality whatever. Sir John Lubbock makes this assertion, and says it is true of all of the savage tribes of Africa to-day.

Lo, the poor Indian whose untutored mind sees God in the clouds and hears him in wind, is simply poetic imagery of a cheap quality. The Algonquin chiefs and their tribesmen, who, in 1620, were the lords of Northern New York and Southern Canada, had no more idea of immortality than had their dogs that hunted and slept and feasted and starved with them. Whoever has any doubt as to this matter let him read Francis Parkman's book, "The Jesuits in North America."

I make these statements to emphasize the fact that belief in immortality is founded not upon IGNORANCE, but upon intellectual CULTURE AND REASON. But belief does not establish a truth. A truth is not established until it is proved and demonstrated with mathematical precision.

We are compelled to the conclusion that the ancient and barbarous theology on which Christianity is founded, has not made this demonstration. Christianity still persists in keeping its face turned backward and is still looking twenty centuries into the dark and gloomy past for its inspiration.

It has failed to satisfy the cravings of the educated mind. The dry and withered husks of this ancient theology no longer satisfy the intellectual appetite; it is starving; it demands a more nourishing diet. From the very nature of its organization, Christianity cannot change its attitude either by reformation or evolution. It is irrevocably wedded to the past.

An inquiry of transcendental importance arises; it is: Can immortality be PROVED—DEMONSTRATED? About sixty years ago a great Spiritualistic manifestation made its advent into the world. It is now known as modern Spiritualism. To-day it exerts a world wide influence not only among scholars and thinkers, but also among the masses of the people. It triumphantly asserts that it has not only proved, but it has demonstrated the truth of immortality. That the living and the so-called dead can and do communicate with the certainty of a Marconigram. Yea more, that they commune face to face.

It has established a code of morals, for the guidance of its adherents in this world, founded on the solid basis of right and justice, condensed and crystallized into two little words: **DO RIGHT.** It teaches a simple, yet sublime doctrine in relation to the spiritual life, in which righteousness in this life is vitally essential to happiness in the spiritual life; there being no escape from the sins of this life; they must be atoned for to the utmost farthing. In the short space of sixty years, it has produced more books and literature than any ecclesiastical institution in the world except, alone, the Catholic church.

Many of the leading scientists, and especially those of Europe, have recently demanded of the Spiritualists that they submit proofs of immortality to the ordeal of scientific investigation. If the proofs shall satisfactorily sustain the Spiritualists, then indeed will they have unfurled the Banner of Truth, to float triumphantly forevermore; then, indeed, will it live and conquer forever. Then, indeed a new charm will be added to existence, life will be made glorious and well worth living, and death will be greeted as a kind and welcome messenger.

AND IN THE COURSE OF YEARS, SPIRITUALISM WILL ECLIPSE AND OVERSHADOW ALL OTHER FORMS OF RELIGIOUS BELIEF; YEA, MORE, IT WILL ABSORB THEM ALL, AND THE QUESTION PROPOUNDED BY JOB IN THE MORNING OF TIME WILL HAVE BEEN AFFIRMATIVELY ANSWERED.

JAMES M. DILL.

Belleville, Illinois.

IMMORTALITY OF ANIMALS.

He Clairvoyantly Sees Spirit Animals, the Same as He Sees People.

To the Editor: I see quite frequently something pertaining to the immortality of animals. I will go so far as to say that if animals have no after life, neither has man.

Being clairvoyant I see those who have departed this earth life, and I have also seen horses, dogs, and cows, and have described them satisfactorily to the parties owning them.

Perhaps Mr. Geo. W. Kates can recall the time he lectured in my hall at Masillon, Ohio; all at once he stopped his lecture and told a story stopped his lecture and told a story about dogs. Just before he started the story I saw clairvoyantly two dogs start across the stage. After the lecture I told him that just before he told the dog story, I saw two dogs cross the stage. He said that their presence was what caused him to relate the story.

I was at a friend's house one evening, and while there I saw a pony and a dog, they apparently came together; after describing them to the family they told me that the description answered to a pony and dog they owned, and that they both died while they owned them. I saw and described a cow to a lady here in this city, and she said the description was correct, that she had owned such a cow. I see them just the same as I see people, so I claim that animals have a spirit and go to their spirit world.

I also claim that we have no right to take the life of any animal—their lives are as sweet to them as ours is to us.

I once told a butcher that I pitied him when he passed out of this life. He asked me my reason, and I told him that all the animals that he slaughtered would be after him.

I personally would not kill a chicken; I do not think I have a right to take a life, for I can not give it; of course we all differ in regard to these things. Some people say that the world would be overrun with these animals if we did not kill them off. That might be so, and again it might not; nature would perhaps remedy that.

About seven years ago, in the state of Ohio there was a law passed forbidding the caging of birds and also the killing of song birds. Are there any more of the birds to-day than at that time? If so, where are they? Every one here thought we would have plenty of song birds in a few years, but I fail to notice any more than before the law went into effect.

Of course by not killing off the birds at all, the ravenous birds hatch their young, and they feed upon the off-spring of other birds, and in that way keep the numbers down.

I have seen the blue-jay fly to the nest of another bird, take the young ones out of the nest, and feed his own young with the little ones of other varieties.

Well, no matter what we eat, we are destroying life by eating the same, as everything we eat has life; one life depends on another life for its maintenance.

One life depends on another all through this life; everything has life until destroyed; the grass has life, and after growing to maturity has still life within itself to start life anew, with the proper handling.

Take potatoes, wheat, corn, fruit—by eating any of these things we are destroying life. Some people claim that our trees and flowers have their counterpart in the spirit world, and that which is in the spirit world is the real, and that it is impossible to destroy that which is the real; the same as the spirit in man, it can not be destroyed.

There is nothing in this world that can be destroyed absolutely.

The real of anything still remains.

People who claim to know, claim in regard to water, there is always the same amount of water on this earth, one time as another, that no matter what you do with it there is never any less and never any more.

I would like to ask what the spirit world would be without our animals and flowers, and such other life as exists here on this earth? Nothing but human beings, and they doing nothing but praising God, and singing Glory, Hallelujah! There certainly would not be much pleasure there for Spiritualists, as they are people who like nature.

A lady told me a few weeks ago that she did not see how I could go to heaven when I died. I told her that if the church people all went to heaven, I did not want to go, for there are a great many that I know who are great church people, that I would not want to associate with. There is one consolation the Spiritualists have, and that is they are privileged characters, and can go where they please in the spirit world, as they are the only people that God can trust out of his sight, the others are all kept by themselves, each denomination after their own kind.

I was just now reading The Progressive Thinker, and noticed the passing out of Carrie E. S. Twing's husband. I feel so sorry for Mrs. Twing, as she is a dear, good soul, one whom I always liked to hear, as she gives such good, motherly advice. Now is the time when she will appreciate the knowledge of spirit return, perhaps more than any other time in her life, for she will know that he who was so dear to her, who to the world is dead, is not dead, but that he will ever be near her to guide and strengthen her.

She knows these truths, for she has been teaching them for years. She has been on the best rostrums in the country, and never fails to draw a crowd.

I will relate a little story that I know to be true, and took place here in Massillon. There was a young man here by the name of Jacob Barrick. One day he and a friend were out in the woods, and Jacob fell into an abandoned coal shaft and was killed. He was taken out and buried. The next morning after the burial, his brother came to see the sexton of the cemetery and told him that his brother Jake had been dug up by the doctors. The sexton's name was Perry Merrell. Perry tried to talk him out of that, as he said there had never been a grave disturbed since he was sexton; he said that he had a private mark that he put on all graves, and would always look at the graves the next day, and he knew he just imagined that his brother was taken. But he insisted that he was gone, so the sexton went with him to the grave and sure enough he was gone. Now who or what told this man this brother was taken? Perhaps it was the spirit of Jacob Barrick that told it himself. If any one cares to investigate this, they can do so, as the names are not fictitious, but the real names, and there are plenty of people here who can recall this. S. BURD.

Massillon, Ohio.

LIFE IS FLEETING.

Life is fleeting, short our stay,
March of hardship marks our way;
But, if in ourselves we trust,
Live our life, humane and just,
Pleasantness marks fleeting day,
Hardship bears a cheering ray.

Ever onward must we strive,
Will we at the height arrive;
Ever must we busy learn
Life's own lesson to discern.
For, if we not stake our chance
Will the wind it carry hence.

Life is short, but if we try,
Plant good deeds, then by and by,
Will the days gain much in length,
And each hour build up new strength.
Patience mated with good will
Overrides the steepest hill.

IDA LOUISE STRUEH.

Chicago, Ill.

"Evolution of the God and Christ Ideas." By Hudson Tuttle. Price $1.25.

"What All the World's A-Seeking." By Ralph Waldo Trine. Price $1.25.

A Lost Spirit.

Introductory. The accompanying contribution has been furnished us by Mr. E. Pleasance, the leader of the Friday evening circle (for members only) held by the Manchester Central Spiritualist Association, at their rooms in Britten Hall, Bridge street. It was automatically written through Mrs. Hope, a member of the circle, and is well worthy of attentive and careful perusal.—Ed. T. W.

When I say a lost spirit, I do not mean one who is lost eternally, as such cannot be, but one who has left the material world and entered into the world of spirit and is lost in wonderment. Such an one I know. He was during his earth-life a man who lived an indifferent life, not bad, but easily influenced. He had many friends, not all of the best. He was often led away from the paths of purity and truth, but his remorse consequent on these outbreaks was great. He would then try to be better. He was, until he would be again found by his friends, who worked upon his weak points, leading him astray again.

This man was cut off in the prime of life, much to the sorrow of those who had tried to lead him to better ways. He had no chance of undoing the many careless actions he had committed. His entrance into the spirit world was sudden. He was at a loss to locate himself, wondering where he could be. His eyes were still open to material things, and he could still see his sorrowing relatives around the bed on which his body lay surrounded by loving ones. He was quite unable to let his friends know of his presence. He was troubled to see their sorrow and he unable to comfort them.

Wonderingly he looked around and saw a bright angel form, who took him by the hand, saying in a sweet voice: "Brother, come with me." He felt to disobey was impossible. He followed the radiant form with feet which seemed to glide through space. All seemed an endless mass of blue ether. His passage occupied but a short time. His angel friend led him onward to an infinitely beautiful sea of silver, on the shores of which were many others waiting, some looking around in wonder, and others seemed to understand their position, whilst some passively accepted their surroundings. Oh, the wonder of that glistening sea, the calmness of which made it as glass, and its radiance of unspeakable beauty. Guides in angel form were moving to and fro helping those who had still their earthly conditions clinging to them, others leading those wilfully blind to the water's edge. Wonderment was depicted on many faces; they had yet to know they had left their earthly home for a better. On this lovely shore they waited till the angel led them quite to the brink. Our friend among them, they were gently told to enter into the many boats awaiting them and be taken across the silver main.

Eye cannot picture a fairer scene than that spread out before them. All were helped by angel friends, not left behind; onward they went; who could tire of such a journey? They reached the opposite shore, on the banks of which crowds were waiting to greet them—fathers, mothers, children, and companions who had gone before, all waiting to clasp the hands of the bewildered ones. Many the heartfelt thanks from those hosts of friends that their loved ones had, after weary waiting and longing, come to join them, and so re-unite the bonds of love, and make up the missing links of the chain woven between heaven and earth. No mourning now; no longing for the earth life again; all sure of a haven of rest. They are led by the bright messengers to their loved ones, easily recognized, and many the hands clasped in loving grip. Their entrance to the spirit world was the end of their earthly pilgrimage.

Our friend was not left alone, he had his dear ones who met him with outstretched hands, no questions asked, no doubts expressed as to his fitness for those scenes of beauty, and peace. Remember, he was not all bad; no one of God's creatures ever is. His many sins had been followed by sorrow and hearty repentance, but he had still to learn the lesson that his misdeeds had borne their own fruit in the world he had left, but his sorrow for them had helped him to his birthright. So, let us leave him. His work is only just begun in the heaven he had entered, and with the help of those willing ministering angels, his life in those happy regions is set apart to help those who require aid and guard others on the earth plane from falling into the sins he had himself been so prone to commit. This help has been given to many who have entered this state in wonder and ignorance. Help can be given after leaving your world, but it is better to do your good work before leaving it, then you can more fully enter into the joys prepared for you and yours. Sin must be accounted for here or there; better for you if your accounts are straight before entering here. May God's angels guide you into the path which leads to the heavenly shores, there to meet your loved ones without fear, having lived your life in honor and truth, with love towards all. Friends, you may be thinking of those dear ones who sometimes come back to you in trouble and tears. It makes you wonder how it is they do not appear to be happy and at rest. It is so, in some cases, but you must remember that it is mostly so with those newly passed over. They do appear miserable sometimes, but such is not always the case; they have, for one thing, not got used to the change of life, and all is strange to them. Sometimes they are troubled by the sorrow of those they leave behind, and to some it is the easiest way of coming back again; they see their friends and fear they will not be able to be recognized, so they show by their tears that they have not long left them. Do not trouble or think that they are not happy; do not keep them earth-bound by your sorrow and repining, it greatly retards their progress and has the effect of keeping them bound to their earthly conditions. Spirits are as human in their feeling as you are, and are greatly influenced by the conditions given them by you. They have passed into spirit life, but they are still keeping in touch with those they have left, so, friends, help them all you can. Cease sorrowing, and give them the benefit of happy thoughts. The early life in the spirit world is but the stepping-stone to future unalloyed happiness and well-being.

Now as to the spirit-life of which I have spoken, I have a little more to say with regard to that spirit-life. All who enter that happy home of the "just made perfect" have a work to perform. Theirs is not the idle life some suppose; their faculties would become rusted if they were unused, and what better way than using them for the good of their fellow-creatures? They may not have been over zealous in good works before they came to us, but they must take up their work here and make up for time lost. Their work makes them happy, knowing that it leads to progress, and there are so many who even there do not care to work, living as they did on the earth—a band of unemployed, because they will not see the work there is to do. They were idle in their earth life, and cannot see that work means progression. It will not always be thus with them. Sometimes the spark of ambition for betterment will be lightened by just a little wish for improvement, then it is that the spirit help, which has never been far away, steps in and fans the spark to a flame, which is not allowed to die out for want of fuel. So they go onward, ever reaching a step higher, till their progress is assured and their happiest heights attained, never again looking back, but ever forward, until at length they reach the spheres of unmeasurable bliss for ever and ever.—Two Worlds, Manchester, England.

LIFE.

Oh, Life! we are learning thy lessons,
And, who are our teachers? you ask;
All nature conspires to this learning,
'Tis her object, her aim and her task.

Life, nature through all of her working,
Her innumerable phases at play,
All teach us the lessons of being,
And will teach all who listen and pray.

Then consider the world that we live in,
The beauty, the grandeur, the plan,
To evolve in its glorious perfection
The glorified soul of a man!

We all are thus dowered—and gifted
With souls that must ever thus live;
The universe made for this purpose,
Her wealth and her riches must give.

Who shall tell of the value of spirit?
Who measure the worth of a soul?
When a universe grand in its mission
Was given—its worth to unfold.

Who can tell of the joy of our spirits
When farther the journey we've trod?
When nearer the crown of our being,
And nearer the presence of God.

I know that our lives must know sorrow;
I know that the journey is long,
And oft times we faint by the wayside—
And oft times we suffer from wrong.

These lessons are all in our life path,
These lessons we must not forget,
They teach us that we are but human,
And our brothers are suffering there yet.

So sweet in the sympathy springing
To aid in their joy if we can,
And thus are our natures unfolding,
And thus is the progress of man.

So welcome, my sisters and brothers,
Life's lessons that come every day,
And look for the lesson they bring us,
That will help us so much on the way.

So unfoldment, progression and growing,
Are all in our everyday life;
Are all aids to life's grander unfoldment,
But they come through life's turmoil and strife.

So we welcome our life's sterner duties,
Whatever the lesson may be,
For we know, yes, we know they are blessings
All that come to our life—you and me.

The beautiful flowers in our pathway,
That thrill us with worshipful praise,
And the lovelight from eyes of our darlings,
Our souls by their blessings shall raise.

For love is our life's highest mission,
For this was the universe made,
For this came the beautiful sunshine,
Though ofttimes were blessed in the shade.

Then cherish your life's highest treasure,
This spirit, the life of the soul,
No word and no thought can express it
For it is—and expresses the whole.

MRS. SARAH STONE ROCKHILL.

Alliance, Ohio.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

DR. BURGESS, PRESIDENT OF THE CHICAGO SPIRITUALIST LEAGUE, HAS BEEN ENGAGED AS TEST MEDIUM AT LILY DALE. THE DOCTOR IS WELL AND FAVORABLY KNOWN IN CHICAGO, AND WE ARE GLAD TO HAVE HIM INFUSE HIS MAGNETIC PERSONALITY INTO THE ATMOSPHERE OF THE EAST.

Rev. Sophia B. Seip, president O. S. S. Association, lecturer and platform test medium, desires a change. She will answer calls in any state, or at camps for a short or long period. Address her at No. 302 Alisky building, Portland, Ore.

Rolla Stubbs writes from Long Lake, Minn.: "We had with us on May 17 Mr. and Mrs. Henry Hegdahl, of Minneapolis, who gave us a course of lectures and test circles. They are splendid workers. Mr. Hegdahl is now working for the State Association as missionary, and would like dates throughout the state of Minnesota and South Dakota. If there are any Spiritualists in the state wishing a good lecturer, please correspond at once with Mr. Hegdahl at 2229 Sixth street, north, Minneapolis, Minn., thus enabling him to make out his route throughout the state. Please help him by making arrangements for halls, and post bills for his dates of meetings. Our Lyceum work is growing here in numbers. Our attendance is good and the children manifest much interest in the work."

Dr. F. C. Goodale writes from Oddfellow hall, Tacoma, Wash.: Society of Spiritualists, Brother H. E. Howes is still with us doing good work. His lectures are instructive and are followed by tests that are in nearly every case recognized. On Sunday afternoon, April 26, he held a flower seance, which was a great success. He gave over twenty tests from flowers brought by the audience. Every test was recognized. Sunday last, May 12, he dealt with written questions from the audience in a very able manner, giving great satisfaction."

Dr. T. Wilkins writes of the mass-meeting at Rockford Sunday, Maay 17: "The morning services consisted of a conference, in which the writer hereof led off with a short address, followed by Dr. C. A. Burgess, Mrs. Nora E. Hill and Mrs. Mary Weaver on the needs of the Cause. Mr. Beoth also made remarks on the organization of Spiritualism in Rockford. The afternoon exercises were largely attended, the speakers being Mrs. Hill, an invocation, poem by Dr. Wilkins, addresses by Dr. Burgess, Rev. J. H. Demby, Miss Roubie; messages by Mrs. Hilbert, Mrs. Weaver, Mrs. Hill and Dr. Burgess. Everything went off like clockwork, and was satisfactory to the audience. The evening session was before a full house and consisted of an address of thirty minutes by the writer on the subject, "Individuality, Duality and Unity," and ended when the storm caused a commotion behind the rostrum, but was listened to with deep interest. Messages were given by Mrs. Weaver,, Mrs. Hill, Dr. Burgess and Mrs. Hilbert. Miss Everett, daughter of Secretary Everett, presided in an accomplished and inspirational manner at the piano. The mass-meeting was a grand success all the way through—educationally, socially, and financially, and must have done good missionary work. The Progressive Thinker was very much in evidence and thoroughly commended by Dr. Burgess and your correspondent. This meeting is to be repeated in a grove at Elgin on Sunday, June 21, by way of a picnic, to which the Spiritualists' children of Chicago are to be escorted and entertained."

Last Saturday and Sunday Dr. J. M. Peebles lectured at Genoa, Ill. His subjects were: "India as I Saw It Last Year; the Magic—Black and White; Her Adepts; Burning of Her Dead; Child Marriage;" The Pyramids of Egypt, and Travels in Palestine;" "Immortaalit; Its Proofs; Condition of the Dead."

W. Brockway writes: "The Occult Scientists will close its meetings Sunday, May 31, until September, having met with great success the past season, the Vincennes hall being crowded many times to its utmost capacity. On Sunday, May 31, will be given a varied program, opening with illustrated lecture on Therapeutic Sarcognomy by Dr. Tisdale. Several solos, etc., will be rendered, closing with messages by the pastor, Mrs. Brockway. In June Mr. and Mrs. Brockway will take a trip to the Pacific slope, making a short stay at Denver, Col.; thence to Portland, Oregon, and possibly may meet some of their old friends at intermediate points. Thanking The Progressive Thinker and the many friends for their courtesy, we hope the angel friends may bless them, and our efforts when we return in September."

The marriage of Miss Anna E. McIntosh and Mr. Albert W. Harris, of Detroit, Mich., was quietly solemnized Wednesday evening, May 20, at the home of the officiating minister, Laura L. Crawford, pastor First Church of the Soul, in the presence of a few friends. Mr. and Mrs. Harris will leave the city for a short time and then return and make their home in Detroit.

Mr. Henry Hegdahl would like to have Spiritualists throughout Minnesota write to him at once for dates to lecture. He is employed by Mr. J. S. Maxwell, State President, to do missionary work. Address him at 2229 Sixth street, north, Minneapolis, Minn.

BEAR IN MIND that the Editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

The Band of Harmony, auxiliary of tf the Church of the Soul, has adjourned its regular meetings until fall. The "summer socials" will be held in the homes of the members during the season. See notice of socials in column of General Survey.

Mrs. Maggie Henry writes: "A large crowd assembled in the Universal Occult Society hall at 77 East 21st street, May 17, to listen to the lecture by the guides of Mr. Bloom, and we feel sure that all were amply rewarded, not alone by the beautiful words of truth and wisdom that came from the speaker's lips, and spirited messages from Mrs. Bloom, Mrs. Moore, Madame De Loux and Mrs. Vaughn. Mr. Stein also gave some good messages. Our music was fine fine. Master Walter Abbeles was present with his violin and delighted all. Meetings every Sunday at 8 p. m., conducted by Mrs. Maggie Henry, 3103 Prairie avenue."

Mrs. Mabel Harris writes from Akron, Ohio: "The Progressive Sunshine circle meets every Thursday at 7:30 p. m. May 14 I held a Box May Social. Much interest is shown and many converted to the Spiritualist church. Meetings will close May 28; open Sept. 3. The average attendance from September to present time, 35; converted, 17, showing a decided success. Those wishing to engage my services for June, July and August as a test and trance medium may address me at my permanent home, 61 Bartges street, Akron, Ohio."

Geo. A. Letford, the well-known Drummer Medium, has the following engagements this summer at the camps: Winfield, Kansas, July 18, 19, 20 and 21; Lily Dale, N. Y., July 24 to 30; Grand Ledge, Mich., Aug. 2 to 7; Chesterfield, Ind., Aug. 8 to 14. He is nearly through with his trip in the South, and expects to be in Chicago about June 10 or 12.

Mrs. Maggie Waite wishes to inform her friends and patrons that she has moved to 4111 Indiana avenue, where she can be consulted daily. She will not leave the city this summer, and will reopen her meetings in the fall.

Mrs. E. E. Wilkinson writes from Hutchinson, Kansas: "The Spiritual meetings have closed until Sept. 1. For five months Mrs. Josephine Bruer, of Sterling, Kan., secretary of Kansas State Spiritualist Association, has been lecturing for us, with excellent satisfaction. She is sincere, earnest and energetic. We had hoped to continue our meetings through May, but owing to Brother Bruer's health, she asked to be released to go to Nebraska and other points on a trip for his health. We close our meetings with regret, because we have had a spiritual feast. Our good thoughts go out to our sister. We know she will do good wherever she goes, and will continue to grow, for she is deep in sympathy with all the struggling children of earth."

G. H. Sidwell writes: "The Second Spiritualists' Church, formerly The Church of the Psychic Forces, held its regular Sunday services at Wilcox hall, 361 East 43rd street, May 17. These meetings are such that it is a pleasure to attend. We had the opportunity of having with us Mr. C. F. Leon who gave several interesting readings from Articles, which were all recognized. Our pastor, Mrs. Isa Cleveland, gave her usual ballot reading, which is always lisened to with much interest. The people who attend these meetings always tell their friends of the good they receive, and thus the attendance is always on the increase. This society gave the first of a series of socials Wednesday, May 20 (which will be held every two weeks), at Brother H. F. Arnold's residence, 427 East 47th street. The ladies of the society prepared the refreshments, and a most enjoyable time was had by all. We were highly entertained by a story by Brother Arnold, a song or two by Brother A. Hooper, article reading by Sister Cleveland, and music by Mrs. H. F. Arnold, and then refreshments and coffee were served by Brothers Coomley, Hooper and Andrews, who were gotten up in such a style that it was with difficulty that we ate the good things set before us, on account of not being gifted with the power to eat and laugh at the same time. The next social of this society will be held Wednesday, June 3, at Brother C. S. McLane's, 4600 Prairie avenue. Everybody invited to attend these socials."

Secretary writes from Providence, R. I.: "The First Spiritualist Church reports progress during last month. Mrs. Annie Chapman, of Brighton, Mass., made her first appearance on our platform May 3, and the audience was pleased with her lectures and messages. Mrs. Carrie Thomas, of Brooklyn, N. Y., and Mrs. Belcher, Marlboro, were the speakers, for last two Sundays. Our Auxiliary is in good working order and will meet with the president, Mrs. Louise D. Francis, for the rest of the season. Friends and members of the Auxiliary met at her home May 14 and presented her with an immense May Basket filled with gifts, and also delicacies of the season. It was a surprise and was enjoyed by all. Refreshments were served and the social time ended with a circle, when Mrs. Francis gave spirit messages to all present. All had an enjoyable time, and the midnight hour found the friends starting home. The season will practically close June 7. All told, it has been a profitable season. We send greetings to all the workers in our cause."

Mr. C. A. Thompson, 615 Monroe street, holds a circle every Thursday evening at 8 o'clock. Admission, 25 cents.

Mrs. Bergere writes: "The Fraternal Daughters' meeting of Wednesday afternoon and evening, May 20, was a success both in profit and sociability, as these meetings always are. We were especially honored and entertained by a distinguished visitor and prominent medium, Robert Mansell, of Boston. We hope to have him with us again at aur next and last social of the season, Wednesday, May 27; also at our grand patriotic concert jubilee on June 1. Don't miss coming to the social, as besides the amusement, cool and tempting refreshments are on the program."

Mrs. Harper writes. "I was very much surprised to receive from Mrs. Howes, on my return from the hospital, the sum of $13.30, the amount collected by her during my illness, and I take this opportunity to thank her from my heart for this token of her love and sympathy for a sister medium."

W. F. Schumacher writes: "The Church of the Spiritualistic Society Students of Nature at Van Buren Opera House, closes its season Sunday evening, May 24, with flower reading by the pastor. We thank all the noble workers and mediums who have assisted this society in its success. It has a good fund in its treasury for the month of September opening, hoping to see all the true seekers for knowledge with us at that time."

The well-known medium, Mrs. Isa Wilson Kayner, is now located at 1954 Tenth street, San Diego, Cal.

Mrs. Dr. Caird writes: "The May party given by the Illinois Sunflower Club last Saturday evening at the residence of Mrs. J. R. Francis was a most enjoyable affair. Guests were present from the South and North Sides. Many of the boxes were beautifully decorated. The ladies receiving prizes were Mrs. Moore, first; Mrs. Mary Weaver, second. The spelling class conducted by Mrs. Chandler and Mrs. Lichtig, Mrs. Lawrence captured the prize, the only one in the class who spelled all the words correctly. At 9:30 coffee and lunch was served, after which the time was given up to social enjoyments until a late hour, when all reluctantly betook themselves to their various homes. We feel that more of these meetings should be held, thus bringing the members nearer together. Next Tuesday, May 26, the club will hold its Tea Party at Lincoln hall, 70 E. Adams street. Good mediums in attendance."

Ferd. C. Suhrer writes: "The services of the Fraternal Order of Spiritualists are still well attended, despite the attractions offered by the different summer attractions in and around Chicago. On Sunday, May 17, seven of our mediums held as many circles, voicing messages of tenderness to some and giving much needed advice to others—all doing a noble work of love and charity, which is appreciated. Many of our members and friends wanted us to continue through the summer, but owing to the extreme warm weather and the camping season, where many of our workers have engagements, it was decided best to close the season with the last Sunday in May, the 31st. Let all attend this day and show our appreciation. It will be a real love feast. The following Monday, June 1, will occur our Patriotic concert, and many pleasant and novel features presented, after which the young folks will dance National airs of the different countries which will take us back "home." Don't miss this. Twenty-five cents pays for the whole thing. Hygeia hall, 406 Ogden avenue, Robey street, top floor."

Carrie L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual at the above place. A very interesting meeting was held. The following talent taking part: Mrs. Alice Waterhouse, Mrs. Graves, Mrs. S. C. Cunningham, Mrs. Lizzie Shackley, and Mrs. Mary F. Lovering, pianist. Next Friday, memorial services will be held and the best talent will be present. The sessions are free and all are invited. Flowers and plants are solicited, and will be gratefully received. This will be the closing day of the Ladies' Aid. Remember, two sessions next Friday, 2:30 and 7:45."

Mrs. Belle L. Curtis writes: "The Illinois Sunflower Club will hold a rummage sale in the near future. All donations from friends of the cause will be gladly received by the committee. Due notice will be given of time and place of the sale, and if donations can not be sent direct to the sale, a postal directed to the chairman, Mrs. Belle L. Curtis, 615 Otto street, will bring some one to look after the same. This is a good chance to get rid of your old clothes and help the cause at the same time."

Mrs. R. S. Lillie, the well-known lecturer, is now located at 358 West Roble street, St. Paul, where she can be addressed for engagements, or to attend funerals. A letter from her will appear in our next issue."

Correspondent writes: Geo. H. Brooks delivered a masterly lecture for Unity Society, Milwaukee, Wis., Sunday evening, May 24, to an appreciative audience. He was assisted by Dr. T. Wilkins with an opening and closing poem. Mr. Brooks also gave three good messages, after which a business meeting of Unity Society and the W. S. S. A. was held and a dance social set for Saturday evening, June 20. It is expected and desired that a large attendance will be had. The State Association has arranged to make this a union meeting. A mass-meeting will be held in Milwaukee Friday, June 5. See announcements next week."

Mrs. H. F. R. Peet, corresponding secretary, writes: "The first of the Summer Socials given under the auspices of the Band of Harmony, was held on Thursday afternoon, May 21, at the home of Mrs. Ellis. It proved to be a very happy occasion, with the lunch and a euchre party. The next Social will be held at the home of Mrs. Dexter, 1000 North Halsted street, Thursday, June 4, afternoon and evening. Ladies, bring lunch; coffee served at 6 p. m. All cordially invited."

Correspondent writes: "The Morris Pratt Institute Association held its sixth annual meeting Wednesday, May 20, and in the evening was held the graduation exercises, six students graduating with great credit to the faculty and themselves. A goodly number of people were present to show their appreciation of the work done at this young institution. Upon this point space forbids more than a brief mention at this time. Doubtless the secretary's report will be ready for the next issue of The Progressive Thinker. But when the Spiritualists awaken to the real value of this institution to the Cause, there will no longer be a stint in the funds for its operations. But more can be said of this later."

H. Hegdahl, State Missionary for Minnesota, writes that he found good work being done at Long Lake. A Lyceum has been started in which old and young participate. He desires Spiritualism to be made a religion and wishes all to assist the State Association. May 26 and 27 he will hold meetings in Princeton. At Milaca he found a few who had a knowledge of spirit return.

DECLARATION OF PRINCIPLES.

Of the Philosophical Society of Spiritualists, Clinton, Iowa, Over Which Mrs. Alice C. Barry Presides.

Believing, 1st. That a Beneficent Power and Wise Intelligence Pervades and controls the universe.

2nd. That the human race is one family of brotherhood, whose interests are forever inseparable.

3rd. That all action, according to its quality, results in suffering or in joy by the operation of inherent laws physical and spiritual.

4th. That all human beings are destined to a continued individual existence in a future state for which the experiences and attainments of the present life are preparatory.

5th. That realized communion with those who have gone before us to the spirit world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely.

6th. Believing also that the achievement of true lives and a nobler civilization can better be attained by associative and co-operative action, we therefore agree to unite our efforts for the practical application of these convictions.

The Shuttle of Time.

'Tis a beautiful thought, through the age outwrought,
And I think it must be true,
That the deeds we do in our earthly life
Come back to me and to you.

That in thoughts and acts of daily life
We weave, whether dark or fair,
The garments of light or shadowy folds,
That our spirit must sometime wear.

Time gives a shuttle of wondrous power,
And it weaves as we bid it go,
We may make its threads as dark as night,
Or as white as the drifted snow.

Oh, a wonderful thing is the shuttle of time,
As it passes to and fro,
It catches the light of a sunny smile,
Or the dark, sad look of woe.

And then come tangled threads of strife,
And others bedewed with tears,
And all the sorrows are woven in,
That come with the passing years.

Now beautiful strands of loving thought
Lend the garment silvery sheen,
And noble deeds for charity's needs
Are woven in between.

The kindly acts that we strive to do,
To brighten another's day,
The sheltering rest to a weary soul,
That falters by the way.

All these a beautiful lustre lend,
And the threads run fair and free,
And shimmer and glint like the glistening waves
Of a moonlit summer sea.

And so the busy shuttle of time
Weaves on to the end of life,
But we furnish the threads that are woven in
Mingled strands of joy and strife.

Then let us weave with willing hands,
With hearts that are free and light,
And our robes shall shine like the glittering stars
That gem the brow of night.

ALICE C. BARRY.

Clinton, Iowa.

Inspirational Development.

I have been a reader of your valuable paper for some time by an interchange of other literature with a friend who is a subscriber. It has helped greatly in my spiritual unfoldment. On Tuesday night of this week I was in a dark circle of four (one of the gentlemen a psychometrist) the first experience of the other three of being touched and caressed by spirit hands on cheek, brow and hand, also seeing their lights. After about twenty or thirty minutes light was restored, our palms examined by a powerful lens, and a message for each one of the three was received, written and read. I received two, both announcing that I was soon to engage in public work; that I should have both inspirational writing and speaking developed, in both poetry and prose. In less than one day—before the next night—I sat down in the silence with paper before me and pencil in hand waiting a short time. I received the thoughts of the enclosed poem. Should you deem it worthy a place in The Progressive Thinker I shall be true, and highly gratified.

Yours truly,

DR. L. M. ENTWISTLE.

Message of Love and Peace.

Touched by spirit hands on cheek and brow,
So soft, so full of tenderness,
Mute language never known 'till now,
So gentle was the dear caress,
No morbid fear was in the mind,
Could find no lodgment in the thought,
But a consciousness that true and kind
They were, by messages they brought.

To comfort each and bid us know
Their watchful presence day and night.
While still we tarry here below,
Until the spirit takes its flight,—
To me was given for earthly lot,
And future work, the mission great,
To write and speak the blessed thought,
That on each one the angels wait.

From day to day, from hour to hour,
They never weary, never tire,
Their strength is from a higher power
Whose wondrous works we all admire.
Like them we must unselfish be,
The Christ-love dominate our thought—
Live here to bless humanity,
By loving deeds our hands have wrought.

The sad and lonely need to know,
For all earth's sorrows there is balm;
Instead of nursing earthly woe,
They should be brave, and strong, and calm.
Those morbid thoughts can ne'er bring peace,
They make the earth-life full of gloom—
Those spirits found a sweet release—
Only their clay rests in the tomb.

The time that's spent in brooding o'er
The loss of loved ones is a wrong
To living souls; that need us more;
To them our thought and care belong.
Take heart of grace, act well our part
Guided and blest by spirits bright,
Until with them we shall depart
To dwell for aye where all is light.

DR. L. M. ENTWISTLE.

Chicago, Ill.

THE SEARCHLIGHT.

Good Results Will Follow From Its Use.

To the Editor: I am glad you have turned on the Searchlight again. I hope you will continue to do so until every fraud is shown up.

What would we do without The Progressive Thinker. I can not see how any Spiritualist can be without it. I like to know what is going on in the world in the line of occult thought.

Brother Hodge says in his article, that physical phenomena is the only absolute proof we have of the continuity of life and Spiritualism. I can not agree with him; there is too much chance for trickery. He thinks all other phases can be explained by telepathy, a word used by the A. P. R. Society, the meaning of which being "thought transference," and what is that but a phase of mediumship? Our friends on the other side of life talk to us in that way, which is much more interesting to me than the phenomenal physical phases.

I had an experience some years ago that was published in the R. P. Journal. Mr. Richard Hodgson, at that time was secretary of the American Branch of the English Psychical Research Society. He wrote me in reference to my article, and said what I got from my spirit mother was telepathy between the dead and the living. It matters not by what name the scientists call it, the fact remains the same. We know our friends on the spirit side of life do communicate with us.

You cannot send a message by wireless telegraphy unless every part of the instrument is in good, working order. If you wish for good results with an instrument for spiritual telegraphy, the sitter and medium should be in harmony, and in a passive mood, and if you are honest and sincere in your investigation, you will be successful, providing the medium is sufficiently unfolded psychically to receive messages from our friends who have left the physical form.

Again, Brother Hodge says that the materialized form and the voices through the trumpet are not so easily disposed of. I am not sure of that, brother; there have been quite a number of those forms disposed of lately, and there may be more in the near future.

I think the time will come when there will be no need of a searchlight. When that time arrives our true mediums will have power given them to produce grander and more perfect manifestations.

I remain, your sister in the good work,

MRS. M. A. HAWLEY GORDON.

San Diego, Cal.

Review of Rev. R. V. Hunter's Attack Upon Spiritualism.

A distinctly valuable service to Spiritualists has been rendered by Prof. W. M. Lockwood by publishing in neat pamphlet form his able and masterly reply to the attack of Rev. R. V. Hunter upon Spiritualism. Fairly and squarely he meets and demolishes the doughty Reverend's boldly asserted statements. We opine that the Rev. Hunter and others of his kind will hesitate before they attempt again to demolish Spiritualism, after reading Prof. Lockwood's review.

Additional value is given to this brochure by a striking list of names of Professors, Scientists, Actors, Lawyers and statesmen who accept the facts of modern Spiritualism.

For fifteen cents this valuable pamphlet can be procured of Prof. W. M. Lockwood, 723 Prospect avenue, Buffalo, N. Y.

Lyceums desiring graded lessons can secure the same at the following prices, from J. L. Mussina, 13 East Third street, Williamsport, Pa.: Single copy, 50 cents per annum, in advance; 13 cents per quarter. In lots of 20 or more copies, each 40 cents, in advance; published weekly.

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"Around the Year." A birthday book, compiled from the poetical and prose writings of Ella Wheeler Wilcox, with half-tone illustrations prefacing each month of the year. Price $1.00

LONGING.

(Dedicated to "Rob's" Mamma.)

I sit and look in well loved spots
For that dear form laid low;
All flowers now, forget-me-nots,
And long the way to go.
I listen, too, amid the din,
For just that one sweet tone
I see not, hear not, is it sin
That I weep sad and lone?

Sometimes as through the tears, I see
A fleeting vision glide,
I long to draw it near to me,
And then it leaves my side.
As like an echo to my pray'r,
My inner soul can hear
That dear sweet voice lingering there,
As if to soothe my fears.

The form, the sound is all so vague,
I battle to keep bright,
And on my joy is ever laid
The question, "Is it right?"
Sure naught can fill that vacant place,
But looking UP, I should
Behold and Trust, the Father's grace,
Of Life, and Love and Good.

JOHN W. RING.

Shelbyville, Ind.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Mr. G. A. McMaster was born in Oneida county, New York, in 1848, and passed to spirit life from his home in Burlington, Mich., May. 30, 1908; funeral services were conducted by Mrs. Emily D. King, of Tekonsha, Mich.

James B. Richard, who was born Feb. 1, 1842, in the town of Peth, New York, passed to spirit life April 1. Services were conducted by Mrs. Emily D. King.

Mrs. Lucy Blood McMaster passed to spirit life April 24, at the home of her daughter. She was a fine medium. Mrs. Emily King was called to conduct the funeral services, but was sick, and Rev. Frank B. Bachelor officiated.

Passed to spirit life at Downing, Wis., May 8, 1908, Jerusha M. Tefft, at the home of her son. Mrs. Tefft was born April 14, 1814. She was a Spiritualist for many years, and had no fear of the change. She leaves two sons, H. A. Goff, of Downing, and J. L. Goff, of Solidad, Cal. Funeral services were conducted from the home. Floral offerings were very beautiful. Her presence filled the home and she will be missed every hour.

Robert Francis Slocombe passed to the higher life at the home of Mr. and Mrs. Wisker, of Detroit, Mich., aged 48 years, after a brief illness. Surrounded by kind friends, he passed peacefully over. Interment at Forest Lawn Cemetery. Services conducted by Laura L. Crawford.

On the morning of May 5 at Springfield, Mass., Mrs. Eliza B. Wood passed suddenly from earth, aged 76 years. She had been a devoted Spiritualist for more than forty years. She served as secretary of the First Spiritualist Ladies' Aid Society of Springfield for several years. She was loyal to her knowledge of Spiritualism at all times and in all places. She was buried beside her husband and daughter in Springfield cemetery. The funeral services were held in Christ's Episcopal church contrary to her oft expressed wish, that in death she could bear testimony to and for her own religion. This privilege was denied her, as is the too frequent experience of Spiritualists.

HELEN L. P. RUSSEGUE.

In San Bernardino, Cal., Tuesday morning, May 12, there passed to the spirit world Mrs. Adella E. Grant, wife of L. W. Grant, president of the local association of Spiritualists. She had undergone a critical operation and never recovered from the effects. She was born in Oswego, N. Y., and lived for a number of years in Denver. The funeral was private.

E. B.

Passed to the better life at Brookston, Ind., on Monday, May 4, at 2 o'clock a. m., Brother Elijah Wood, a true Spiritualist of many years' standing.

H. H. FROSS.

Mrs. Nora J. Dowd, of Lake Pleasant, Mass., passed to spirit life May 2. Rev. R. F. Churchill and F. Bailey Woodbury conducted the funeral service.

Passed to spirit life from her home near Cohoctah, Mich., May 4, 1908, Mrs. Susan J. Stelzer. She was a great sufferer though she did not complain. She was a devout Spiritualist and looked forward hopefully to the hour of her approaching transition. She leaves a husband who had been her partner in life's joys and sorrows for more than forty years. She also leaves two sons and two daughters all of whom are comforted by the consoling teachings of modern Spiritualism.

The large farm-house was filled, the verandas and every other available place was crowded with old friends and neighbors who came from far and near to pay their respects to this good woman. The services were conducted by the writer and her wishes were carried out in every detail.

E. W. SPRAGUE.

Mrs. Lilly M. Thiebaud, for three years pastor of the San Bernardino Association of Spiritualists, ascended into a higher sphere, leaving her mortal body May 18, at 2 a. m. Her illness was a long one, but the end was very peaceful. She was for a number of years pastor of the First Church of San Diego, and organized the Progressive Psychic Society of Riverside. The body will be interred at San Diego. Mrs. Ives conducted the funeral services.

E. B.

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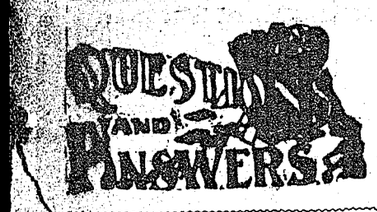
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The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.



This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Judge O. G. Richards:—Q.—A young man, well connected, with fine prospects, has just been convicted by our court of murdering his wife and two children. How can we explain such horrible crimes?

A.—I suppose the "obsessionists" would explain such atrocities by obsession by evil spirits. Others appear to think "home training" is the most efficient factor. Passing all these, studying the case even superficially will show that none of these are to be considered of importance. The record of all, we make no exception, of the most brutal and horrible crimes shows that they come from the erotic passion. In reading the report of the case in instance, Schuch, the criminal, was a prosperous man, having a wife, a son of 9, and daughter of 3 years of age. His wife left him because of neglect and attentions to another woman. This woman drove with him, the state contended, to the wife's home, where he murdered the three victims by cutting their throats while they were in bed. A more fiendish deed cannot be imagined, yet we see no cause for hesitancy in assigning a cause. The wife and children were in the way, or supposed to be, of the gratification of diabolical passion which completely dominated the criminal It hypnotized him with the one idea of its gratification. Heredity enters this question by the trend it gives the character; home training may "bend the twig" in a direction it would not otherwise grow, and true education may give strength to resist and ability to hold a steadfast course. But there are instances where it seems that physiology and pathology give the cause, and morality and reason are oveborne by the shes force of organic activity. morality and reason are overborne by the sheer force of organic activity. erotic passion, which is the antithesis of love. It may be called insanity, or disease, if insanity be the absorption of the mind by one idea, and disease be abnormal action. Its activity is like insanity or inebriacy, in that the direction of the activity cannot be predicted. But in the fact that it chafes at restraint, we may always expect the most hideous manifestations. Obsession, a handy scape-goat to call in to spread the mantle of sweet charity over crimes that make normal men and women blush. I can see no more need of calling in evil spirits here than to call them to the enraged tiger, or hungry wolf. All the loathsome list of crimes against nature of which decency forbids the mention, are caused by the overwhelming of the reason by the abnormalactivity of erotic functions.

* * *

Paul McArthur, President M. S. S. Assn.:—Q.—What is Psychometry? Is it not a misnomer as far as it relates to spiritual seeing, etc.?

A.—All spiritual phenomena of the mental order, rest on sensitiveness, or impresssibility; by this is meant the activity of purely spiritual faculties, independent of the physical senses. Psychometry is only one form of this sensitiveness. The independent clairvoyant perceives with his spiritual senses—the senses pertaining to his spiritual organism—and this perception, as far as it goes, is precisely that of independent, freed spirit.

There does not appear any use for the word psychometry, it being misleading, and sensitiveness, as covering the whole field, is better. Directly, we are spirits confined to physical bodies. Our spirits have the capabilities of spirits, and under favorable conditions manifest these spiritual qualities.

As a receiving instrument of wireless telegraphy, it receives thoughts floated into the spirit ether by other minds—in the body or out. It may gather these waves of thought from a letter or other object, and this is called psychometry. How narrow this field. This sensitiveness means freedom of the spirit from the physical body in ratio of its intensity—even until death is its full and complete separation and it then attains in fulness the use of its spiritual senses, only partially gained in this life.

Hence all "occult" manifestations, trance, clairvoyance, spirit communion, are made possible and depend on the fact that we are a spirit united to a physical body, and the more or less independence of this body the spirit is able to gain. A clairvoyant sees with the spiritual eyes; clairaudience, to hear with the spiritual organs of hearing, and thus to the end. In the study of these mysteries, we must not for a moment forget that WE ARE SPIRITS, and though overlapped by the physical body, the spiritual self is always an important factor.

"The Warfare of Science With Theology." By Andrew D. White, LL.D. The two large volumes of about 900 pages are indispensable to the student, and no library is complete without them. Price $5.00.

"The Widow's Mite and Other Psychic Phenomena." By Rev. I. K. Funk. Price $2.00.

"In the World Celestial." A Spiritual Romance. By Dr. T. A. Bland. Price $1.00.

A Proposal to Do Fraud Work!

Mrs. Jerry Simpson, lately President of a Spiritualist Society at Wichita, Kansas, says she was offered an opportunity some time ago to learn Trumpet Deception in Dark Circles, by paying $50. She declined to accept the proposition. At least one-half of the trumpet work in our ranks is the rankest DECEPTION.

THE CAUSE AT WICHITA, KANSAS.

Mrs. Jerry Simpson, a Prominent Spiritualist, and Thoroughly in Earnest in Promoting Honesty and Purity in Our Ranks, Resigns Her Office.—Denounces a Certain Kind of Commercialism in Our Ranks.—A Communication That Will Interest Spiritualists Generally, as Published in The Eagle, of Wichita, Kansas.

Mrs. Jerry Simpson has withdrawn from the First Spiritualist Society of Wichita, and has resigned as its president. She intimated that fakers wanted to use the society along the lines of commercialism. She would not stand for it, and after watching things carefully for some time she decided to denounce them in open meeting. She did so and it is said that quite a scene followed.

Mrs. Simpson is a sincere believer in scientific Spiritualism, but she does not go much on mediums who try to make people believe that they can get messages from friends in the spirit world through a trumpet. **SHE SAID THAT SHE WAS OFFERED AN OPPORTUNITY SOME TIME AGO TO LEARN THE TRICK FOR $50 BUT SHE WOULD NOT LISTEN TO IT.**

Mrs. Simpson declares that she watched a medium in that city very closely during her investigations and that it was a case of ventriloquism.

Mrs. Simpson still belongs to the state society that will hold a convention in that city the first week in June—a convention which she herself secured—and is an active and earnest worker in it. Her eyes snapped as she indignantly told a Wichita reporter that it was a shame and a disgrace to see such a splendid thing as Spiritualism commercialized, and therefore degraded.

Mrs. Simpson has written the following explanatory note to the the Eagle on the subject:

Feeling that both myself and my subject are entitled to a word of explanation, I avail myself of this opportunity of addressing the public. As an advocate of the theory, or rather, the facts, of Spiritualism, I find myself subject to more misunderstandings and often, too, misrepresentations, than would seem possible. I have now been an observer, investigator, student, and happy participant in these most wonderful phenomena for a number of years. My investigations have cost me much time and considerable money.

During the earlier years I always saw this subject dismissed from discussion with a wave of the hand, a bit of cutting ridicule, or a superstitious "dangerous, let it alone." But as I grew older and saw many of the world's best scientists and thinkers braving the ridicule in order to help investigate, my attitude toward it changed. **AND IT IS A MOST STARTLING FACT THAT NONE OF OUR WISE MEN HAVE EVER QUIT THIS INVESTIGATION AFTER ONCE GETTING THOROUGHLY INTO IT WITHOUT PRONOUNCING IT THE GREATEST WONDER AND A NEW WORLD OF FACT TO BE EXPLORED.** Even Gladstone said of it: "The greatest, by far the greatest, work now going on in the world." And what an imposing array of great names it has won. Crookes, whose investigations in electricity and other sciences has made him a world leader and elected him to the presidency of English Royal Society, the greatest scientific body of men in the world, has written a book of his spirit researches that shows him as sure of the facts of Spiritualism as he is of sunshine. Alfred Russel Wallace, the co-discoverer with Darwin of the laws of evolution, has written a book bristling with wonderful Spiritualistic facts discovered by him during years of earnest study.

In our own country we have the two books, the Widow's Mite and the Psychic Riddle, by I. K. Funk, D.D., a man whose scholarly rank is best attested by the fact that his standard dictionary is in many places supplanting our loved Webster. Rev. R. Heber Newton, of the Episcopal church, and Minot J. Savage, D.D., of the Unitarian, are American religious leaders who have taken an open stand for the study of Spirit Return.

Dr. Richard Hodgson spent over fifty thousand dollars for the American Psychic Research Society investigating various mediums. He was one of the world's most skilled psychologists and began as a materialist, expecting to find it all fraud, but ended his years of work with a full conviction of immortality and spirit return. His scientific certainty of future life is best evidenced by his saying, "I can hardly wait to die." And since his death he has identified himself to scientific men in many ways and says, "Things are even better than I expected." And there are hundreds of others of the brightest, the best and the greatest of men whose writings and sayings on this subject are truly enlightening, but space forbids their mention. The public press is slowly opening up to the subject for the people begin to demand it. A good illustration is Hamlin Garland's article on "The Shadow World," lately begun in Everybody's Magazine.

Much of my life has been with the minority. I am proud to regard the husband whose name I bear as a pioneer advocate of the political principles so unpopular and productive of defeat twenty years ago, but which are to-day making our president the most popular man of the age. Though he could not remain in the body to see these principles triumph, of his spirit presence and continuing work for the cause he loved so well I have had the most startling confirmations. And these proofs come not from fortune tellers and schemers for money, but from friends and workers in this field who would scorn to accept pay for their powers, and from those who are developing their psychic power quietly for their own benefit and who would not permit the mentioning of their names. And the number whom I thus find working for the higher development, and the greater results they are getting, and the high character of the persons engaged, would startle the city and the nation.

Being absolutely convinced of the truth of Spiritualism, and not fearing to stand with a minority when I felt to be in the right, and anxious for the sake of truth's advancement to still be of use to the world, I some time ago accepted the presidency of the Spiritualist Society of Wichita. **IN ALL MY EXPERIENCES I HAVE FREQUENTLY FOUND THE RANKEST FRAUD. THE GLORIOUS REVELATIONS OF OUR SCIENTIFIC RELIGION HAVE BEEN IMITATED BY THE LOWEST CHARACTERS AND THE WICKEDEST FAKES. AS IN ALL AGES AND ALL RELIGIONS THERE HAVE BEEN THOSE READY TO "STEAL THE LIVERY OF HEAVEN TO SERVE THE DEVIL IN."** Before our society we have had some of the brightest and best minds of the day, but also have we found ourselves imposed upon by the most vicious deceit. I have seen some of the best citizens of Wichita come to our meetings full of earnest inquiry for the truths we claim to present, and have watched their expressions change to uncertainty, disappointment, disgust, and contempt for what they received. **I HAVE SEEN LITTLE FATHERLESS CHILDREN WITH SOBBING, SORROWING EARNESTNESS HEARTLESSLY DECEIVED BY THE RANKEST FRAUD INTO THE BELIEF THAT THEY WERE RECEIVING MESSAGES FROM LOVING SPIRIT PARENTS.** Against all this my soul has cried out "for shame," but for the sake of the society and the truth it is supposed to represent I dared not speak. But I can be silent no longer. It has never been possible to get a majority of the society to see this fraudulence, the necessity for stamping it out, and to see that truth can advance only by the help of absolute truthfulness. For this reason I have resigned and withdrawn from the First Spiritualist Society of Wichita. I retain my membership in the State Spiritualist Society and in the National Society. I also retain my faith in true Spiritualism and again avow my unswerving adherence to its teachings.

The State and National presidents are upright and noble souls, whose highest aim is the advancement of our glorious cause through God's eternal truths. I know they will continue to send here the best teachers and mediums to be found, and will fight with all their energy the corroding fraud that is trying to eat the heart of true Spiritualism.

I agree with Gladstone as to the importance of this work. It is the philosophy of the coming age. It teaches absolutely that whatever we sow we must reap, and we are in eternity now, and that death is but a setting free of the spirit of real self to continue its fight against evil and to advance onward and upward forever. It teaches that our loved ones gone before, instead of resting in some far-off golden-streeted heaven, are as near to us as ever, still working to advance themselves and to help us. It teaches that by our own efforts and the help of the Infinite, and especially by earnest and faithful and soul goodness, and by careful adherence to the, as yet, little known unchangeable laws of soul communication, we may converse with them, as it were, face to face. On rare and exalted occasions our souls may even see their glorious presence. It adds to a waiting world's faith in a future life the certainty of absolute and scientific knowledge.

The subject hardly lets me stop, and I will say more later, but I must close with an earnest invitation to all to investigate the truths we demonstrate and the philosophy we teach. Come to the Unitarian church to-night, corner Topeka and Central avenues and hear a free lecture by our State president. MRS. JERRY SIMPSON.
Wichita, Kansas.

Editorial in the Wichita Eagle.

The discord in the First Spiritualist Society which culminated in the resignation of Mrs. Jerry Simpson from the presidency must end disastrously to the organization, unless Mrs. Bellman, the president of the state society, who will be here to-day, exercises her diplomatic genius in the direction of healing the sores that unquestionably afflict the local society at the present moment. And the prospects of Mrs. Bellman interfering in a friendly and conciliating way are not too bright. This is evidenced to some extent by the fact that she will not appear at the customary headquarters of the society, but, instead, will appear at the Unitarian church, where, it is understood, Dr. Day will personally introduce her.

As a usual thing the public is a little backward in interfering in any way with quarrels in a church, or a society of this kind that tends in a religious direction, but those who are braving the traditional danger of mixing up in family affairs seem to favor the stand Mrs. Simpson has taken, and feel that Mrs. Bellman may so far declare in her favor that she may take away the charter of the society entirely. If she does the state society will be in the embarassing situation of holding its annual convention in a town that has no legitimate organization. Some arrangements might be made for the organization of a society with the patrons of those irregular things that crept into the old society eliminated.

The feature objected to by Mrs. Simpson—a feature said to be objectionable to orthodox Spiritualists—is trumpet communications with the spirits of the dead, and other arts having about them a taint of commercialism. For instance, it is said that the "kid glove act" has been attempted there, or at least that many were in favor of admitting practitioners of that sort into the society—innocently, of course. This is supposed to be the most insidious deception of the jugglery of fake Spiritualism, and the one orthodox Spiritualists fear most from the standpoint of reputation.

Mrs. Simpson has stated, it is understood, that she has been offered instruction in the art of commercial Spiritualism for the sum of fifty dollars and that she investigated the matter sufficiently to justify her aversion to features such as trumpet communications with souls departed.

The claim is also made that the desire of commercial Spiritism to get into societies of orthodox Spiritism—which is the new word for Spiritualism—is based mainly on the fact of exemption from the payment of license fees to incorporated municipalities for the privilege of doing business; for if the business is conducted under the guise of religion it is generally unnecessary to be licensed to transact it.

Mrs. Simpson and her orthodox colleagues believe in "regular" Spiritualism and have sufficient traditional and historical justification for that belief; for it was believed by the Chinese, some forty thousand years ago according to Confucius, that the spirits of the dead manifested themselves to living friends on rare occasions. According to the hieroglyphics found on the ancient ruins along the river Nile it is clear that the Egyptians, as long ago as five thousand years before Christ, believed that the spirits of departed friends returned to commune with the living. The Bible, according to the interpretation of orthodox Spiritualists, appears to be full of positive proof that the spirits of the dead returned to their former earthly scenes and friends, and they make it almost a clear case that Abraham of old was not only a Spiritualist but that he had extraordinary mediumistic powers. The truth is that it is a mighty hard thing to defeat a clever Spiritualist in argument against his belief for one who believes in the Bible and have a respect for the traditions of the past or the scientific researches of the present; for while the latter do not assert the spirit's return, they do not deny that they do, and on the whole psychical scientists prove by their elaborate and costly investigations that they are at least inclined to the theory of the Spiritualists.

The latter claim that their belief is really a universal belief, and that their religion would cover the world were it not for the opportunity there is to practice fraud in its name. That is the reason the orthodox Spiritualists are so anxious to separate themselves from the commercial practitioners., who, they claim, have brought them into disrepute.

It is quite possible that Mrs. Simpson's firm stand for orthodox Spiritualism, as against commercial Spiritualism, may encourage other honest believers to shake off the incubus that oppresses and encumbers true Spiritualism, and retards its progress alongside of other organized efforts to solve the deepest mystery the human mind has ever grappled with, not only by faith, but by and through the human senses. Mrs. Simpson was formerly of Medicine Lodge and people who lived in that remarkable town have so frequently evidenced ability to accomplish things that it need not surprise anybody if she would become a strong factor in the purification of modern Spiritualism.

Consolation and Blessing.

To the Editor: What a consolation and blessing it is to realize that spirit return is a fact. In times of serious trouble and affliction true believers in Spiritualism receive the evidence from the other side of life. My dreams and visions come in the way of type and symbol, but I generally understand their meaning.

About the middle of April I employed our family physician to take our youngest daughter to an expert for an operation in connection with a tumor and appendicitis, and she was to remain in a city hospital until able to return home.

It was a very critical period, and I was fearful of the results. That same night while in a deep slumber, I heard a great noise in the heavens, like a rushing and whirling tornado, and the physician was with me, for I saw him distinctly. We both trembled with fear, and when I looked out upon the sky it was clear, and I saw stars, and the noise that was so dreadful was gone.

I was convinced that all would be well with my child, and believed that the rumblings came from the spirit world.

Everything indicates now that my hopes and anticipations will be realized from the faith I had in the mysterious and figurative phenomena.

Every week I am feasting on the spiritual teachings of The Progressive Thinker, and the good impressions I receive from the spiritual writers and authors, I hope will be as lasting as eternity. May we all meet in the higher spheres is my sincere prayer, when done with this lower sphere.
W. S. FRANKLIN.
Bedford, Iowa.

Twelfth Annual Convention of the New York State Association of Spiritualists.

Will be held in the city of Rochester, at Plymouth Spiritualist Church, Plymouth avenue and Troop street, June 5, 6 and 7—Friday, Saturday and Sunday.

There will be three sessions daily, at 10:30 a. m., 2 and 8 p. m.

Business of importance in which all Spiritualists and Liberalists are interested, will be transacted during the day sessions of Friday and Saturday afternoons. Sunday morning and afternoon and all three evening sessions will be devoted to music, addresses, messages, and other phases of mediumship and entertainment.

Workers, speakers and mediums from over the state and from other states are expected to be present, and will be invited to participate in the exercises.

Come and meet and get acquainted with our fellow workers, study their methods and enjoy the flow of reason and inspiration.

Headquarters at the Osborne House. The Plymouth Church choir will furnish music. The Ladies' Auxiliary of Plymouth Church will serve meals in the church dining room between sessions, and rooms convenient to the church can be had at reasonable rates.

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A VOICE FROM THE SOUTHLAND.

Interesting Notes of Work Done and in Contemplation.

Having just returned from a most delightful visit with the Spiritualists of that beautiful city, San Diego, I have decided to give the readers of The Progressive Thinker a slight insight into the spiritual work which has been accomplished and is in contemplation in that and other sections of our south land. On my arrival at San Diego I was escorted to the Spiritualist Temple, where I found a fine gathering of children in attendance at the Children's Lyceum, which is under the able management of those capable and energetic Spiritualists, Miss Kate Ivanovitch, conductress, and Brother C. A. Buss.

After the morning lesson the children went through a drill and flag raising, the execution of which reflected great credit to themselves and those in charge.

The regular morning service in the Temple was opened by the pastor, Rev. Kate Heussman-Harveston, who delivered a fine inspirational lecture, the subject being, "Body, Soul, Spirit," which proved a lesson of great thought to those present.

The Temple evening service was another grand spiritual meeting, the pastor's subject being "Who, What and Where is God?" which was ably handled by the pastor's controls, who also gave many independent, clear-cut spiritual messages to the large audience present. The Temple Association is surely doing a grand work in their lovely Temple of worship. May long live such noble workers, who are combining every effort to place before the people the truth of Spiritualism and elevate the cause of immortality.

Before the lecture I was called upon to deliver my message to the people of San Diego relative to the Grand Spiritual Congress to be held at Long Beach, commencing Aug. 22. Let me say that the mayor of Long Beach, Cal., has opened the gates of the city and most generously tendered the use of the magnificent and commodious Long Beach auditorium to the Southern California Congress, with the same privileges that in the past have been accorded to the orthodox denominations, which goes to prove that Spiritualism is certainly progressing in this section of California.

We expect, and sincerely desire the co-operation of all surrounding societies and organizations in making the Congress a grand success in the unfoldment of truth and expansion of the doctrine of spiritual immortality.

Now one word for the work in Los Angeles. Spiritualism is advancing with rapid stride, and under the able management of some of our unselfish workers who have devoted their time, money and energy, one of the largest and most prosperous societies on the coast has been built up. I have reference to the People's Psychic Society, Mr. Arthur Prentis, president. This society has grown in less than two years from a few faithful ones to an assemblage of from two to three hundred persons, holding meetings every Sunday morning in the large and commodious Burbank hall. From 9:30 to 10:30 a developing and healing circle is conducted by Dr. W. Green. Following the circle the regular Sunday morning exercises are held, the time being devoted to lectures by such speakers as Hon. J. L. Dryden, Hon. J. C. Craig, and Mrs. Horman Patterson. A great acquisition to the society, and one that has been largely instrumental in building up the organization, through her wonderful inspirational singing, and true womanly devotion to the Cause she loves, is Mrs. Adelaide K. Brooks. If space would permit I should like to speak of other work, and will endeavor at some future time to tell of our Relief Work.

NETTIE HOWELL.
Los Angeles, Calif.

NIGHT MARAUDERS IN PRAYER.

Masked Leader of Kentucky Tobacco Destroyers Kneels to Invoke Divine Protection Before Applying Torch.

Word comes from Lacenter, Ky., that kneeling on the ground in the moonlight with their heads bowed, while their leader, his masked face turned toward heaven, offered prayer, a band of night raiders destroyed the big tobacco barn of H. G. Maddox, not far from that place.

The spectacle was witnessed by Flint Randall and Miss Maggie Tate, two young people, who were returning from a party, and who were captured by the raiders and forced to accompany them to the prayer meeting and barn burning.

After the torch had been applied and the flames were under good headway the young people were led some distance away with instruction to go home, and as they left they heard the strains of "Nearer, My God, to Thee," floating through the air to the accompaniment of crackling timbers and the roar of the flames.

LOOKING BACKWARD FROM MY EIGHTIETH BIRTHDAY.

If I could retrace the trodden paths,
That I have followed through in these long years
There are so many things that I would do
To lessen sorrow and relieve the tears—
So many hours that I would live anew—
And have a kindly word for every one—
So many days that to my backward view,
Record apparent duty left undone—
So many shadows in the darkened sky
I might have banished with the kindly word,
But saw the opportunity go by,
And failed to let approval's voice be heard.
Still with my record I must be content
The fatal errors of my life must stand.
Yet if I could, the years of failure spent
I would retrace with a firmer hand,
Strive for the goal of every duty done;
Friend of the friendless I indeed would be,
And cultivate the love of every one.
I would from every form of vice be free,
And evil ways and habits learn to shun,—
My aim in life the wealth of PURITY.

J. T. MORRISON.
Ithaca, N. Y.

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List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have first-class speakers and mediums. For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wonewoc, Wis., Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Brady, Ohio.

The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.

The Winfield Camp opens July 18 and closes July 28. Mrs. L. H. Bellman, of Winfield, president; Mrs. Willa Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp.

The Etna Spiritualist camp-meeting will open August 28 and close Sept. 6. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monron, Maine.

Etna, Washington, Camp.

The fourth annual camp of Etna, Clark county, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Ocean Grove Grove Camp, Mass.

Ocean Grove Camp, Harwich port, Mass., opens July 12 and closes July 26, 1908.

Onset Camp.

Onset camp commences its thirty-second annual meeting July 19 and closes Aug. 30. For full programs address the Secretary, Onset, Mass.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Mt. Pleasant Park, Clinton, Ia.

Opens July 26 and closes August 23. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Chesterfield Camp.

Begins July 23 and ends August 30. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Forest Home Camp, Mich.

Opens Aug. 2 and closes Aug. 23. For programs or further particulars, address Frank Lesher, president, or Millie Mitchell, secretary, Mancelona, Mich.

New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further information address the secretary, F. E. Dunton, 358 15th street, Eugene, Ore.

Ottawa Camp, Kansas.

Eleventh annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. W. Henderson, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Kansas, 2028 North 11th street; E. A. Carpenter, Ottawa, Kansas; John Hartung, secretary, Iola, Kansas.

Swampscott, Mass., Camp.

The camp at Mowerland Park Grove, Swampscott, Mass., opens June 7. For programs address B. H. Blaney, 150 Elm street, Marblehead, Mass.

Madison, Maine, Camp.

The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington.

Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washington.

Temple Heights Camp, Me.

Temple Heights Spiritualist Camp-meeting commences August 15, and ends August 23. For full particulars address A. D. Champney, secretary, Rockport, Me.

Unity Camp, Saugus, Mass.

Services at 11, 2 and 4:30 every Sunday from June 14 to Sept. 27. Excellent speakers and mediums. Refreshments served. Address all communications to the secretary, Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Delphos (Kansas) Camp.

Opens August —, closing on the —th. Address all communications to T. D. Rice, secretary, Delphos, Kan.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake Mich., opens July —, extending until August —. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July —.

Vicksburg, Mich., Camp.

Vicksburg Camp, Mich., opens July — and closes August —. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July —, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

Verona Park Camp, Me.

The Verona Park Camp-meeting Me., will open August — and close September —. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Central New York Camp.

Located at Freeville, commences July — and closes August —. B. L. Robinson, McLean N. Y., secretary; W. K. Kelsey, president, Cortland, N. Y.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July — and closes August —, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Sunapee Lake Camp, N. H.

SunnapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August — and closes September —. For programs and information, write to John W. Clay, Sutton, N. H.

Haslett Park, Mich.

Commences August — and continues to September —. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Queen City Park Camp, Vt.

Queen City Park Camp, South Burlington, Vt., commences July —, and ends September —. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Pine Grove, Niantic, Ct.

Camp meeting commences there July — and continues through the month of August.

The Cause in Montana.

To the Editor: I am anxious for the Spiritualists of Montana to know that we will hold our convention in Billings the first Friday and Saturday of June. I know there are quite a number who take The Progressive Thinker, and we will welcome all who will come, and lend us their help. I feel sure if all of the Spiritualists of our state will take hold, we will have a grand convention, and give the warm hand-clasp of true brothers and sisters that we claim to be for the cause of truth. WILL YOU COME or write, and send us your good will. Send in your names that we may come in touch with you of our grand old state of Montana, and let the cause of Spiritualism spread more this year than ever before. We want those who will join our State Association. We need all the help we can get.

I also want to say we had with us for a short time Mrs. DeWolf Kiser, and while she could only stay a short time, she has done us much good. She is a remarkable medium, and she left us with a feeling that we are all better for having met her.

We also had with us for three years the good little medium, Mrs. Eva McCoy, who has worked hard to help us along, and always ready to do all she could. She is now in Butte, working up our interest in that part of the state for the convention, and for three years she has had the love and respect of all who knew her.

The Progressive Thinker is like a true friend. We are always glad for the morning when we know it is coming.

If any of the Spiritualists of our state care to write me, I shall be glad to hear from them. My home address is 220 North 28th street, Billings, Montana.

MRS. F. D. McCORMICK,
Pres. of State Association.

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Unity Camp, Saugus, Mass.

This popular resort for Massachusetts Spiritualists will open for the season on Sunday, June 7, with Rev. Mrs. Pepper-Vanderbilt as speaker. Services will be held every Sunday from that date to Sept. 27. A conference, free to all speakers and mediums, will be held at eleven o'clock, the regular services at 2 and 4:30. Some of the best talent in the country will be present during the season, Oscar A. Edgerly being engaged for June 14, Mrs. Kate Ham for June 21 and other dates later. Miss Elizabeth Harlow will be the speaker on July 5 and 12; Mrs. Carrie Twing one date in August, which will be advertised later. Dates are yet to be arranged with Mrs. Nettie Holt Harding, Frederick Nicholson and other noted speakers. The management are hoping to make several other dates with Mrs. Vanderbilt, which will be advertised as soon as she feels sufficiently recovered from her recent illness to give attention to business matters; at the present writing she is forbidden by her physician to attempt any public work. The music during the camp season will be under the direction of President H. C. Chase, who has engaged the services of a competent quartette and also numerous noted soloists. Refreshments will be served as in former years. The auditorium being floored and roofed, ensures perfect comfort in cold and rainy as well as hot weather. Electric cars bring visitors from Boston direct to the camp gate. The admission is free and every one welcome.

A. A. AVERILL, Sec.

Notes From G. H. Brooks.

My last letter was written from Pittsburg, Pa., this one is written from my home in Milwaukee. In my last, I said I was undecided what my future course should be; that I felt I might give my work up, and turn my attention to something else. My mind is made up on what I shall do. I shall remain right at the helm, and not budge one inch. I am no criminal. I have committed no crime, have only done what was for me to do in my spiritual work, given sittings just like other mediums do, and just as I shall continue to do as long as I am in the work. I am better prepared to do a work I never could do before, because I have a deeper insight into things than I ever had before. While I deeply regret the terrible ordeal which I was called upon to pass through, yet I feel the work has not been interfered with, and there may be a purpose in it all. I have been greatly encouraged in the receipt of letters from friends, who have sent letters of sympathy and good fellowship, and assured me the cause needs me now as it never did before, and so I think, and so for the present I am going to remain in the field and labor in the spread of Spiritualism, and show the world there is a truth that the world needs.

I am going to Lily Dale this summer, and spend a good part of the time there. I speak the first and the last Sunday of the camp. I now intend to take my family, and have them enjoy the season there. I also speak two Sundays at Lake Brady.

I was once more elected to fill the office of president of the Wisconsin State Spiritualist Association. While I preferred to withdraw, and fully intended so to do, yet the Association is not in a condition to turn into other hands, and I felt that the call to duty, and to place our state society in a better condition than it is to-day, was a duty I must fill, so I again allowed myself to be put back into office, and while we are not yet out of debt, we are in a condition to do some work, and as soon as I can in June, shall start out for a short trip, and see what can be done in the state, and I ask the friends everywhere to send for me, and help in this work. We have but few organized societies in the state, and I want, as far as possible, to organize societies, and see that they are looked after. I certainly shall do all in my power to get this work placed before the people in the state. While I am to be absent for awhile this summer, yet I shall arrange for the opening of the work this fall, and see what there is that can be done to extend the cause, and build up societies; I know our people are widely scattered through the entire state; yet I am going to ask each one of the readers of The Progressive Thinker who resides in Wisconsin to send to the secretary of the state, Miss Louise Loebel, 275 23d street, Milwaukee, Wis., your full name and address, and if possible one dollar, and become a member of the state society. In this way you become a part of us, and you then have the advantage of keeping in touch with the state work, and also become a part of the great whole. Your hands are strengthened, also ours. As a state, Wisconsin is away behind many other states.

I also ask those who once lived in this state, and now make their homes elsewhere, that still feel an interest in the Badger state, and in the work, to feel you, too, are also invited, and to give us your name and assistance. I cannot do the work as president of the state society unless my hands are upheld by the friends through the state. I look to you far more than you look to me, therefore, I ask your assistance. I am already at work forming plans for the next convention, which meets here in this city next April. I am intending to have the delegates and friends entertained, as far as it is possible, and hold out as much of an inducement as I can for a much larger attendance than we have ever had. I trust the coming year will see great advancement along our line, and the state society take its place where it should be. The last of this month I am to move, and beginning June 1 my address will be 784 Booth street, Milwaukee, Wis.

Trusting the friends throughout the entire state will come to the front with their words of cheer and help, I am, as ever, the well wisher of all.

G. H. BROOKS,
President W. S. S. A.
Milwaukee, Wis.

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SUNDAY MEETINGS IN CHICAGO.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite; meet at 8 p. m., at Unity Hall, 434 31st st., cor. Wentworth Avenue.

The Church of Progressive Spiritualists, (colored) holds services at 3329 Vernon avenue, every Sunday, from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor.

The Progressive Spiritual Society holds services at 8 p. m. every Sunday, 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager.

Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd street, at 8 p. m., conducted by Isa Cleveland.

Services every Sunday evening, also Wednesday evening, at 7:30. Lecture, music and messages, 320 Flournoy st. Mary B. Hill, pastor.

Spiritual meetings held every Sunday evening at 8 p. m., at 239 Lincoln ave., conducted by P. E. Loner.

The Hyde Park Occult Society will hold services every Sunday evening, at 319 E. 55th st. Good mediums in attendance.

Biblical Spiritual Society holds meetings every Sunday evening at 56th st. and Madison avenue; conducted by Rev. Esther M. Cahoon, and other mediums.

The Universal Occult Society meets at 31st street (old 77) at 8 and 8 p. m., Sundays; meeting conducted by Mrs. Maggie Henry. Home address 3103 Prairie avenue.

The Golden Rule Spiritualist Society holds services every Sunday at 8 and 8 p. m., sharp, at 43 South Paulina street, between Washington Boul. and Park Ave. Nora E. Hill, pastor.

The Roseland Spiritual Culture Club holds services in Bock's Hall, 11526 Michigan avenue, the first and third Sundays in each month. Good music, good speakers and good message-bearers are always on hand. Mrs. J. Longstaff, president; residence, 7932 Kingston avenue, City.

The Starlight Spiritual Society, 586 32nd street, holds services every Sunday evening; also Monday evenings and Friday afternoons. Mrs. C. Welnick, pastor and medium. No door fee. Everybody welcome.

The Church of Spiritual Revelation holds services every Sunday evening, at 8 p. m., 5963 South Halsted St. The public cordially invited. Conducted by Edward Bierkes.

The Light of Truth, Mrs. Burland, Pastor, Meets every Sunday at 528 W. 63rd St. (Hopkins Hall), at 2:30 and 8 p. m.; also free spiritual treatments given between 2 aand 3, also 7 and 8 p. m.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue, Service at 7:30 p. m.

The Fraternal Order of Spiritualists, Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; Song service 6:30; concert, 7; evening, 8.

Spiritual Harmony Church, 40 East 31st street, Mrs. Louis V. Vaughn, pastor; Theodore Maass, president. Services from 4 o'clock until 7 p. m. each Sunday.

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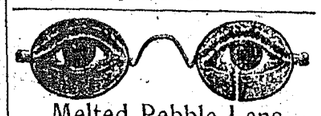
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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A VISION OF DEATH.

Sees the Soul Form and Leave the Body.

To the Editor: I saw an article in the Chicago Examiner, where Dr. Rose M. Reading claims she had seen souls leave the body, and that she is a Presbyterian. I am glad she is, for maybe the other denominations will take more stock in her statements.

I, for one, agree with her, for I have witnessed the same phenomenon many times.

My first experience was in October, 1881. I had a very dear friend, a Mrs. Bennett, who passed to spirit life with consumption. I had been the means of converting her to our beautiful philosophy, and was a constant attendant at her home for about three years, and when she had fought the dread disease until a mere shadow, she sent for me, and said: "Dear Mrs. Laraway, I must go. Do come to me. I cannot leave until I see you, for I shall pass from my body at 5 p. m. I arose from a sick bed and went to her home. Another friend, a good clairvoyant, was at her bedside; also her husband and five daughters. After bidding them all good-by they left the room. Mrs. W. and myself remained and as I remember well, the hour was 4 p. m. As we heard the clock strike the hour, she said, "Just one more hour on earth. Oh! I must leave my dear girls so soon! Will you promise me you will as long as you can, keep in touch with them, and teach them the truth as you have taught me?"

I have done so, and now they are all married, and still blessing me. She was conscious to the last, for at 5 o'clock she had taken her flight. She was resting nicely, and said to my question, "Are you in pain, dear?" "Oh, no. I am so happy, so light, and will soon be with all the loved ones. Mother and father, do you not see them. They have come! Throw back the coverlet, I cannot breathe."

We did so, and as her limbs grew cold and the fingers relaxed our hold, Mrs. Wilson and I saw a glimmering substance arise above the body. I can describe it as a grayish vapor. It rose in a mass without shape, and, as it evolved, it took an oblong shape, and moved toward the head and shoulders, and as we watched, it whirled or twisted around, and we could distinctly see it arise and form a cloud above her head; then a cord loosely twisted, and about the size of her head began to gradually lengthen, and her soul began to take on form, and kept moving very slowly in a horizontal position. It finally took an upright position, and then disappeared, but still we could see the cord of life had not been separated, and was growing smaller.

There were several spirits still around her body; all seemed to be waiting for her release, when I heard a spirit voice say, "Our child has arisen, and there is no more suffering for her. Our thanks are due you, for she has gained the victory. No sting of death, but life eternal! You, too, have mastered the great mystery, Death."

Now, is it not worth more than all the gold or all the wealth of this world to know the truth?

I am doing my work in my own quiet way. I go to the homes of those who desire my service, and form circles, and get the members started with whatever phase of mediumship they are best adapted for, and then I leave them to develop their own powers. At present I have five classes, and all doing fine work. One class is getting independent slate writing, materialization, inspirational speaking, and other phases. Loud raps come on the wall and furniture.

I shall not be able to keep up my work longer in my home city, as I go to California in October, and will make my home at Los Angeles.

The good work is going on here in Detroit, for we have many good mediums who are developing; one is a healer. He has done a great work in his own way. He was a pattern maker. For twenty years he had pounded sand, and then his mother came to him and said: "My boy, you have a greater work to do. I am alive, and will help you." They were Roman Catholics, and he has an uncle, a priest, in spirit life who controls him to lecture. He has erected a chapel that he uses for his offices and lecture room. The doors are never closed, and the Catholics and Lutherans are the ones he is converting to Spiritualism. He will look you in the face a moment, and then will tell you whether he can help you or not; if so he will treat you by laying on the hands, and in most cases he heals them. He claims that Pope Leo has come to him three times and told him to do this work. I have always found him truthful. I can see no reason why Pope Leo should not come to him if he has found the truth, and can come in touch with one on earth, why not use him as well as any one? This medium's name is Joseph Trombly. MRS. ANNIE LARAWAY.

Detroit, Mich.

A New Musical Medium.

While at Lake Helen the past winter, I had the surprising pleasure of listening to a musical concert given in honor of Mrs. Shirley Hull Sperry, of Sparta, Tenn. Though untaught in musical execution on the piano, yet when under the influence of her musical guides, she executes with charming effect extracts from the musical compositions of the great masters of the first century, and improvises new music to the astonishment of her audiences.

It is only about three years since she began to play under inspiration, yet her proficiency in handling the piano is already equal to most of the experts in the profession.

Young in years and with such a gift, what marvels in musical attainment she will achieve in years to come.

H. A. BUDINGTON.

Springfield, Mass.

The Father of Modern Spiritualism

Andrew Jackson Davis.—Nature's Divine Revelations, and What Came of Them.

An Interesting Article by Dr. J. M. Peebles.

In these days of doubt and critical analysis—days of research, religious degeneration and reconstruction—days of materialism and loud-mouthed agnosticism, eclipsing faith and questioning the grounds and proof of a conscious existence hereafter, there comes to me a most interesting communication from a gentleman residing west of the Mississippi. He has entrusted me with his name and a brief sketch of his life, social and public, but for reasons which I confess are weighty he does not wish his name to appear in the public press. If he had not given his real name I could undoubtedly have divined it, as I did that of the able writer, "Sargis," of The Progressive Thinker, through my inner clairvoyance, or perhaps a better phrase would be intuitive clairsentience.

The following are extracts from his well-written letters, briefly condensed:

"I commenced investigating Spiritualism in 1873. Its teachings were rational and beautiful, and for thirty years I was an avowed Spiritualist, doing all I reasonably could to advance the cause of Spiritualism by buying books and pamphlets, loaning and giving them away to do missionary work. I opened my home to lecturers and mediums, giving to them money when they needed it. I paid for halls and opera houses for them to lecture in. * * * At length I discovered that lecturers were envious of lecturers, that writers were jealous of writers, and that the most prominent of them diametrically differed from each other upon reincarnation, sex in spirit life, animals in the spirit world, did Jesus Christ exist? etc., etc. All religion is grossest superstition and all "prayers abominations." Witnesses so disagreeing, so diametrically testifying, do not count in courts of equity. Frauds were being detected. Some trance mediums evidently closed their eyes for effect. I do not hesitate to give you tht following names of mediums with whom I had sittings, such as * * * and I found over half of them claiming to be mediums were **frauds—simply wretched, tramping frauds.** And I became disgusted with the whole movement and decided that I would have nothing more to do with it, at least while things remained in this condition. * * *

"You, Dr. Peebles, have been in the field of Spiritualism, according to your books and biography, over fifty years, which, with your extensive home and foreign travels must have slackened or tightened your convictions regarding intercourse with the dead, and I come to you inquiringly upon this subject. * * *

"I saw Alfred Russel Wallace when he was in this country. I have read his works and the best English literature upon the subject of Spiritualism; and I have thought if the 'Watseka Wonder' was genuine, and if the parties named in the Watseka pamphlet were trustworthy witnesses, and the Divine Revelations purporting to come through the organism of A. J. Davis were authentic, they were all that reasonable man would want to prove immortality.

"I noticed the criticism upon these Divine Revelations from the late Rev. T. L. Harris and another literary gentleman and geologist connected with Spiritualism, exhibiting some little feeling, and leading me to the desire to know more—**and to know the full truth about the authenticity of this book, "Nature's Divine Revelations;"** and you, from your long years in progressive fields of thought and research must be able to correctly inform me. Necessarily you knew Andrew Jackson Davis, but did you know his scribe, Rev. William Fishbough, he who claims to have written down the lectures as they fell from the lips of young Davis?

"Undoubtedly quite a number of others would like to know about this book, and if you think proper you can use my letter, omitting the name.

"I am most respectfully, YOURS FOR TRUTH."

The above is certainly a very important letter, from a venerable gentleman, thinker, scholar and counselor, I believe, and an old-time Spiritualist. Owing to the fact that I am lecturing every Sunday, writing on another book which I hope to publish in November, and conducting a great deal of foreign correspondence, my reply must necessarily be comparatively brief.

Certainly I knew the scribe of this book, William Fishbough. He was an eminent Universalist clergyman, esteemed for his manly life and great erudition. At this time I was connected as a preacher with the Universalist denomination, and though not officially connected with this sect for these fifty years and more, it has a warm corner in my heart. And never shall I forget that masterful sermon that I once heard preached by the venerable Hosea Ballou in Boston over sixty-five years ago. Grand has been the work of this religious denomination. It took the substitutional blood out of the atonement, cooled down John Calvin's hell, killed Martin Luther's devil, and taught the progression and final restoration of all souls to holiness and happiness. Thin—THIN indeed is the veil between the intuitive faith of the Universalist and the knowledge of the Spiritualist touching immortality. When the Universalists last year gave that splendid ovation to the Rev. Dr. Cantwell in St. Paul's church, Chicago, I was cordially invited to be present, sharing in the honors to be paid to Dr. Cantwell for his long and faithful service to that truth that maketh the soul free from the bigotry of the seventeenth century theology. I knew Dr. Cantwell when he was a lad working in a tailor's shop in Oswego, N. Y., and a noble youth he was—a splendid man he is. But I am wandering.

What do I know about Nature's Divine Revelations? Considerable, for I was intimately acquainted with Partridge, Judge Edmonds, Prof. S. B. Brittan, and the scribe, William Fishbough—and most manly men they all were. Twice I was a guest for a day in the home of friend Fishbough, and when unsolicited by me, and while speaking of these remarkable revelations, he stepped into another room, returning with the original manuscripts, **written manuscripts** as they fell from the lips of the youthful A. J. Davis when in his superior state. Here they were before my eyes—I saw them, handled them, examined them, and Mr. Fishbough assured me that he had not changed an idea or erased a paragraph, but had now and then transposed a word or sentence, making the meaning more clear, and in doing this he had the approval of the intelligences inspiring Mr. Davis, and further William Fishbough, a most upright, scholarly man, was himself a psychic gifted with visions—impression from the spirit side of life.

Yes, Nature's Divine Revelations were genuine, were authentic, dropping like priceless pearls from the lips of this uneducated young man when in his exalted state of spiritual consciousness, and there was not so much as a transient shadow of deception or fraud connected with these Revelations. Everything concerning this book was as open as the noonday sun, and though wonderfully in advance of the times (1846-7) scientifically, socially and religiously, they were not considered by this seer as an absolute finality. He did not play the pope, did not drop the curtain, insisting that he or his inspiring intelligences were the ultimate rule of all truth.

Andrew Jackson Davis a Spiritualist in the Highest Acceptation of That Word Before Modern Spiritualism, 1848.

In "The Univercoelum and Spiritual Philosopher," lying before me, I read in the second page of the first volume these words written by W. F. Fernald, who, if memory serves me, was a liberal-minded and cultured Swedenborgian:

"Mr. Davis knew not a single thought nor word he had uttered when brought from the magnetic sleep, till he read it in the manuscripts which contained the matter of his own dictation. And certainly we honor the man who has been selected by Divine Wisdom for the medium of such a gift to the world. * * * And we give him the prominence for his book, which is unequaled in the world."

In this great double volume, "The Univercoelum," Mr. A. J. Davis has several article written by himself relating to his visions. In one of these (page 278) speaking of the presence of an exalted spirit, he says:

"His quick perception, sustained by his highly cultivated faculties of intuition and reflection, presented a combination of intellectual powers seldom witnessed. He (this spirit) was a being whom I felt constrained to love—for love was prompted by his superior wisdom. And it is a truth that I conversed with him and he with me for a long period, and that, too, by a mutual influx and reflex of thoughts."

This spirit then "described his life on earth to Mr. Davis when in the form"—that is, in the mortal body; and all through his exhaustive writings he speaks of converse with Galen, Swedenborg, James Victor Wilson and with delegations of spirits. And right here I feel to quote the words of that very clever English writer, Mr. Wake Cook:

"There can be no question as to the right of Mr. Davis to the title of 'The Father of Modern Spiritualism,' as that grand system cannot be limited to any one means of communicating with the spirit world."

The late eminent Stainton Moses wrote as follows in the English Psychological Review, page 198:

"Permit me to close my review in the words of the gifted A. J. Davis. This noted seer often saying that Spiritualism has evolved nothing new in ethics or morals exclusively its own, adds: 'Upon this principle I hold that it is immoral to use spirit phenomena for any purpose other than as evidence of person immortality. As soon as you receive such essential evidence, that the doctrine of a future existence is founded in reality, it immediately becomes immoral to intemperately indulge in circle-holding and cumulative evidences to the neglect of important work in other directions.'"

Further, this gentleman's letter referring to "Nature's Divine Revelations," mentions the "Watseka Wonder." It gives me pleasure to state in words most positive that the "Watseka Wonder" was a Watseka occurrence of facts—psychic facts attested and witnessed for by the Roff family, by Dr. Stevens, a prominent magnetic physician, and confirmed by the testimonies of reliable neighbors. And still further, I treated Mr. Roff during a severe illness—was a guest in the Roff family—lectured upon Spiritualism in Watseka, and had the general and minute particulars of these remarkable phenomena from Mr. Roff himself, from his highly intelligent daughter, Mrs. Alter, and the neighbors who witnessed the phenomenon of Mary Roff taking possession of and dwelling for a time in the spirit-vacated body of Lurancy Vennum. This Watseka subject is more fully elaborated upon in the volume, "The Pathway of the Human Spirit" (pages 139 to 143).

Does someone say to the above, "IMPOSSIBLE!" Read the rebuke that Huxley gave to those whose narrow vision exclaims "IMPOSSIBLE!" Presume not to do this until you have numbered the electrons in the mountains and counted and comprehended the stars that glitter in the immensities of space.

There is nothing impossible or unnatural in the marvelous facts connected with Mary Roff and Lurancy Vennum when it is considered that the human body is no more the real man than the egg-shell is the real chicken. The conscious, intelligent spirit builds the body, controls the body, owns the body, and under certain conditions, for some wise purpose, aided by heavenly intelligences it may leave it for a season, save by the etheric cord that sympathetically connects it with its mortal tenement. If a human being should build a house for and about himself that he could not get out of until chopped into by a neighbor, or torn down by some terrific cyclone, we should pronounce him either silly or insane. It is the testimony of oriental sages and multitudes of clairvoyant sensitives that the human spirit—an entity, a unit of life, a center of conscious force—can and does leave the body at times, traversing the overarching higher regions, and returns to its physical tenement; and this—all this, before the final separation by death.

Mary Roff, the spirit, when residing in the body of Lurancy Vennum, could not bear to look at the buried and decayed body, once here, now transferred to the bosom of Mother Nature.

Personally, I have already had over twelve material bodies, each of from four months to seven years, disappearing through the excretions; and just where these atomic secretions now are I neither know nor care. And further it is to be hoped that over my last disrobed deposit, if buried, none will lay over the crumbling remains a marble slab, or rear a monument, thus preventing a wavy grass-growth, or the ripening of flower-seeds to feed the passing birds.

But I am wandering—and why not? The field is the world—and my parish encircles the globe.

As germane to Dr. A. J. Davis being the Father of Modern Spiritualism, I beg to state that I have before me a neatly preserved and most interesting letter from his pen, dated Orange, N. J., April 11, 1877. It relates in part to my taking with me "greetings and little packages" from him to the Spiritualists of England, as I was about to cross the waters the second time to deliver some lectures in London, Manchester and other cities. Here are some of the paragraphs, showing the true inwardness of his life position and purpose:

I. "Through your kindness, I send over the seas greetings fresh from the heart of love and good will."

II. "I send them the earnest prayer that the progress of Spiritualism and their growth into its divine principles may be as firmly rooted as the forest trees in the solid earth."

III. "I send the sincere hope that the leaves and fruits of these trees will be Harmonial, and practically for the 'healing of nations.'"

Writing later in this letter of the Anacalypsis about to be published by James Burns, and of the Pymander which I had reviewed in "The Age," he remarks: **"Clearly does this show how exactly the human mind makes a circle every three or four thousand years in the declaration and perfection of ideas."**

All honor then to Andrew Jackson Davis (and his exalted, inspiring intelligences), the legitimate father of rational and religious Spiritualism, the broad, immutable principles of which are in perfect accord with Nature's Divine Revelations and the Harmonial Philosophy.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

WHEN AGNES LEFT US.

When Agnes left us, all the world grew dark,
And gloom reigned in our hearts from grief they bore;
And to our pleas, came not of light one spark,
That to her loves the Christ would her restore;
Her baby-girl, torn from her tender breast,
Wept, there denied sweet nourishment and rest,
Her little boy, she loved so, wondered why
Mamma came not, and what it meant to die?

He who had chosen her as his fair bride,
When she passed on, he laid down earthly hope,
Alone in soul, o'er life's rough seas to ride,
Just waiting, for some strong, wild wave to ope
To him the way beyond its rush and roar,
And he awake to find her on a shore
Where death durst never come to mar one's gladness, and
They two go journeying higher, hand in hand.

JENNIE TERRILL RUPRECHT.

Cleveland, O.

When a man loses "FAITH" he generally begins to think, and it's those who THINK that move the world.—National Ripsaw.

A pound of care will pay an ounce of debt.—Danish.

It costs more to revenge injuries than to bear them.—Latin.

Simplicity forms a main ingredient in a noble nature.—Thucydides.

INFORMATION WANTED.

On What Authority is "Huldah, the Prophetess," Called a Witch?

In Mr. Mangasarian's lecture on "How the Bible Was Invented," in replying to Hilkiah's discovery of "the Book of the Law," he thus spoke:

"When the king heard this extraordinary news, he must have doubted the word of the high priest, for he appointed a committee, whose names are given in the Bible, to present a report about Hilkiah's discovery. What did this committee do? Did it study the book? Did it invite native and foreign scholars to pronounce about it? Did it encourage the noblest, bravest, most truthful men and women in the world to express their free opinion about it, or to cross-examine the high priest? Indeed not! THE COMMITTEE TOOK THE BOOK AND WENT TO A MEDIUM. They believed that the prophetess, Huldah, the medium, or the witch, was the sole person capable of passing upon the genuineness of inspired documents. No thinker, no conscientious student, patiently collecting facts, and fearlessly exposing error, could compare with the witch, Huldah, in inspiration. She was to the Jewish nation, at this time, what Plato and Aristotle were to the heathen Greeks. Huldah, the medium, represented the highest culture of the country and its people. The confidence of Rev. Minot J. Savage, Rev. Heber Newton and Publisher Funk in Mrs. Piper, is not a circumstance to the faith of King Josiah's committee in Prophetess Huldah. She satisfied the committee that Hilkiah had discovered the real Book of the Law."

It would be interesting to know upon what authority Mr. Mangasarian designates Huldah as a "witch." He surely has no more Bible authority for doing so than he has for calling the woman of Endor a witch. It is true that in the heading of the 28th chapter of 1st Samuel, the woman of Endor is called a witch, and it is stated that Saul having destroyed the witches, now in his fear, forsaken of God, seeketh a witch. He could not then have destroyed all the witches if the woman of Endor was one. But these headings of Bible chapters are not to be considered as Bible or any part of it. Originally, the Bible was not divided into chapters or verses, and these headings of chapters are by no means a part of, or equal to their texts. The woman of Endor and Huldah may have been considered witches by the writers of the Bible, but the Bible itself does not say that they were witches.

"Huldah, the medium, satisfied the committee," says Mr. Mangasarian, and, we may add that Mrs. Piper, the medium, and many other mediums of the present day are satisfying the committees of the American Psychical Research Society composed of such men as Professors James, Hyslop, Coues, Gibier, Hodgson, Lombroso, Crookes, Wallace, Flammarion, Tuttle, Howe, Barrett, Austin, Peebles, Warne, Funk, Savage, and scores and hundreds of other noted scientists and preachers, that it is not only possible, but that the so-called dead DO actually come back and communicate with their embodied friends. Yes, the mediums of the present day, like Huldah, are "satisfying the committee," and all that is necessary for the committees to do is to keep right on investigating and it will not be long until the truth of life beyond death will be unquestionably established.

H. V. SWERINGEN.

Fort Wayne, Indiana.

THE HOME TYRANT.

What thinks the maiden, man or dame
Who seeks to wreck sweet virtue's name
With words and deeds; besmirch, malign;
Debase the soul, the soul divine
Of heaven born in earthly mould;
With purity its native gold.

Why seeks a man with pleasant smile
The world to win, when all the while
A tyrant with a stern demand;
A crushing word and cruel hand
Within the home, where love should reign,
And peace and harmony obtain.

Why seeks a man whose faithful wife
Has sought to live a peaceful life,
To hold her 'neath an iron heel,
And smother every heart appeal
Of his companion—mother, too—
With gossip's cloud of darkest hue?

'Twere quite enough for one to be
A target of society,
Without a jealous husband's claim
Against a true companion's name.
'Twere quite enough in life to bear
The true, without the false to share.

Who seeks to crush to build himself
Must sometime find misfortune's shelf.
Who walks upon the weak to rise,
All heedless of their pleading cries,
Must sometime meet his fate and pause
Before old Justice and his laws.

Cursed be he whose shameless sham
And scandal would another damn!
Thrice shame on him whose own false life
And words pull down a loving wife!
Nor earth nor heaven e'er should claim
The wrecker of fair woman's name.

DR. T. WILKINS.

There is not the least necessity in trying to prevent people from thinking. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can.—Sir Leslie Stephens.

Jealousy is a secret avowal of our inferiority.—Massillon.

THINGS IN GENERAL.

"Instead of There Being a God of Changeless Perfection, From Whom a World of Change and Evil and Decay Has Arisen, Either Through Emanation or Creation, Existence is Self-Originating, Self-Directing, Self-Dependent, Self-Criticising. Things Are No Longer Subject to the Caprice of Gods, but Fixed Rules. Both Material and Spiritual Processes Follow Inviolable Law," So Says Prof. Foster.

Many have been my changes and experiences in the last year. As the old Methodist saying, I have been on the mountain top, and also in the valley. Sometimes, when it seemed that my very life was being crushed out, and that my release from the mortal was almost accomplished, and then again most unexpectedly, but very pleasantly I would be translated to such a height that I would get a glimpse of some who have passed the borderland. I love to recall such scenes and experiences to my mind, and live some of them over again, if possible. My sadness and perplexity of soul I try to put behind me.

Having to be away from home all last summer, the meetings in the Progressive hall were discontinued, but we made many pleasant and agreeable acquaintances; also made the way possible for some good meetings at which the beautiful philosophy of Spiritualism was set forth in all its purity by able and efficient speakers.

It seems to me if there ever was a time when the Searchlight was wanted to be turned on, it is at the present time. This surely is the time that tries men's souls, and while I am sure that The Progressive Thinker is doing more good to expose ignorance, superstition and fraud than any other one means that I know of, yet I can say with Professor George B. Foster, of Chicago, that **"these things have to be fought out in men's own souls."**

Friends, would men who have not the good of humanity at heart, lay in their beds all night without sleeping, and meditate ways and means whereby mankind may be free? Unless checked by a mighty effort, millions of innocent women, children and men will go down to paupers' graves.

Look at the thousands of dollars given to see rag-babies and inflated rubber images in materializing circles, and then the thousands and thousands of imitators talking through tin horns, and orthodox societies running as chartered Spiritualist societies.

Turn on your searchlight! In other words, if it will make it more forceful, "RAISE H—LL."

If we were to move into a community where they knew nothing about fraud, deception, and Christianity, we would have nothing to do but preach the words of wisdom and truth in all its purity. If we move onto an old farm where the buildings are dilapidated, no frame work or foundations,—suppose you wanted to supplant these old buildings with nice, neat, solid buildings, what would be your first act? I would tear down and remove all rubbish; then I would dig down and lay a solid foundation upon which to place the new structure, which is nature and nature's laws.

Once we get rid of fraud and deception, religion or Christianity (they are synonymous) we will not have to be "raising h—ll" all the time. Then, and not till then, will a heaven be evoluted. Happiness cannot exist where such deception is held in the minds of the people. Again, these are things that are fought out in men's own souls.

Let us study the great principle of life. All is life! There is no principle of death—there is no death.

Let us live consecrated lives, consecrated to truth and right. Let us seek the brighter lights in the spiritual and physical planes. Let us pay heed to that sweet voice. We sense the presence of the spirit entities with us much of the time. If we could live in harmony with nature and nature's laws, we could see them and converse with them the same as with the material; but we are all so much more material than spiritual that many of us will have to wait till we put off this old material body. My prayer is that we may all work for one grand object, the education of the mentalities or consciousness of the human family. When that is accomplished, there will be no more wars, no starvation, no oppression, no slavery; all will be peace, freedom, happiness, joy.

Let me close by quoting again from Professor George B. Foster:

"Instead of these being a God of changeless perfection, from whom a world of change and evil and decay has arisen, either through emanation or creation, existence is self-originating, self-directing, self-dependent, self-criticising. Things are no longer subject to the caprice of gods, but to fixed rules. Both material and spiritual processes follow inviolable laws."

J. L. FOSTER.

Elwood, Ind.

To Mediums and Spiritualists.

Do you not think it the proper thing to be recognized by some organization? One thing is certain, every medium who has the Cause at heart and wishes it to progress, should make it a duty to take out a Medium Certificate from the Chicago Spiritualist League at once, for such certificates are recognized authority that you are endorsed by a religious society which is also recognized by the city as a power that is working in the only way to uplift our Cause; and it is an honor to be identified with the society. Think it over. Every Spiritualist should be a member to help us along in our work. We do not talk, but do.

DR. C. A. BURGESS,
President C. S. L.

64 Pearce street,
Chicago, Ill.

FIRST CLASS IN ALL RESPECTS.

The Chicago Spiritualist League and the Police Department Investigate Mrs. Isa Cleveland, and are Highly Pleased With the Spirit Manifestations.

About five weeks ago a committee was appointed to investigate Mrs. Isa Cleveland's ballot-work at one of her regular circles. The committee was composed of the Executive Board of the Chicago Spiritualist League. The committee arrived at Mrs. Cleveland's house at 8 o'clock, and was assigned to the parlor, and was asked to write questions, which each one of the committee present did. Brother Griffen took a piece of paper, went to one end of the room and wrote his question in short-hand, folded it up and put it in his pocket. Dr. Wilkins wrote his question and kept it in his possession. Mr. Sidwell did the same, so did Mr. W. J. Lynn, and the writer of this article wrote his in the Pawnee Indian language. After the committee had the questions all prepared on paper which they furnished themselves, respectively, they were invited into another room where Mrs. Cleveland sat, blindfolded, behind a large dining-room table. Fearing that the medium might see from beneath the blindfold, Mr. Griffen took a handkerchief and tied it over the other blindfold to make sure she could not see. Then the committee were seated around the room, and all laid their questions upon a table. The medium reached out and took from the table one of the questions to be answered, without knowing where the committee sat or whom the committee was composed of. She answered the question written in short-hand, describing the spirit to whom the question was addressed, to the entire satisfaction of Mr. A. M. Griffen, who wrote the question and said it was one of the best demonstrations he ever saw. Dr. Wilkins said that his question was answered satisfactorily, and that it was wonderful. Mr. Sidwell was almost astounded at the answer. Mr. W. J. Lynn was more than pleased with the answer of his question, and the writer's question, which was written in the Indian language to an Indian chief, was answered, the medium describing the chief accurately, and answering the question correctly. The committee were more than pleased at the result of Mrs. Cleveland's demonstration, and granted her a certificate entitling her to mediumship for ballot work in the Chicago Spiritualist League.

About three weeks after this meeting, the writer was asked by a prominent detective of the police department if he could take the detective and two others to a prominent medium who was recognized by the League as doing honest work so that he and others could see how the work was done. Knowing of no other medium who had a certificate from the League doing ballot work than Mrs. Cleveland, the writer asked permission to accompany these parties to her house, which she gladly and willingly consented to. So the evening was appointed, which was that of May 22. The writer and the three parties mentioned and about nine others were present. The same procedure was carried out in asking and answering questions as above mentioned. The three parties with the writer and A. M. Griffen were astonished at the remarkable work performed and the way in which it was conducted. Every question was answered correctly. And it gives me great pleasure in being able to recommend Mrs. Cleveland's work, with the sanction of others present, as being the best demonstrations any of us have ever witnessed, and the writer has witnessed a great many demonstrations, but none were subjected to the test-work that Mrs. Cleveland was put to. I advise all skeptics to witness some of her demonstrations before censuring her in any manner.

Yours for honesty,
DR. C. A. BURGESS,
President C. S. L.

Chicago, Ill.

MODERN SPIRITUALISM,

Fifty-six pages, by Palemon C. Mills, of Seattle, Washington.

A little booklet bearing the above title has recently come to hand. It is tastefully bound in paper and gives evidence of excellent press work. The subject matter deals with the life experiences of the author, Rev. Palemon C. Mills, a prominent Spiritualist minister now residing in Seattle, Washington.

The author's brief reference to his birthplace and his experiences as a boy will be of interest to all who know what New England farm life means. Mr. Mills has told this part of his history in a very pleasing manner and his readers will be carried back to their earlier lives as they read his words.

The strongest chapters in the book have to do with his experiences in the army and his introduction in Spiritualism. He makes no assumptions as to his own abilities in any respect, but shows that he went forth to battle for his country's flag with the sole hope of being of real service to his country. He speaks of his promotions from the ranks to his lieutenancy, grade by grade, with that modesty which characterizes a true man. He made a good record and this soldier hero should be remembered by the government at Washington so long as he stays in mortal form.

The story of his experiences with doctors and his conversion to Spiritualism is one of marked interest. His recovery, largely due without doubt, to the influence of spirit helpers, led him into the spiritual ministry as an active supporter of our uplifting religion. His frequent references to phenomenal work will prove of interest to those readers who prefer phenomena of philosophy, yet when these stories of Mr. Mills are interpreted in their true light they will lead one to the large storehouse of spiritual instruction. Taken as a whole, the book is worth reading and should be purchased by all Spiritualists who are interested in the welfare of their public workers, especially in one who served his country faithfully in the civil war, who worked without money and without price for his religion in days that tried his very soul. The book can be ordered of Mr. Mills, direct at his home, 6067 Fourth Avenue, N. E. Green Lake Station, Seattle, Wash.

HARRISON D. BARRETT.

A Departed Wife's Intervention

An Interesting Narrative of Incidents Occurring in India.

I heard the present story from the late Rai Bahadoor R—— a distinguished officer of Government and a highly respected member of the Indian Society. One of his sons, whom we shall call G——, had gone to England for education. He came out as a barrister and joined the Calcutta bar. He lost his wife and intended remaining a widower, but could not quite keep his resolution. Although a Hindu, he had, like so many England-returned Indians, no faith in the religion of his forefathers, and fell in love with an Indian Christian girl. His father and mother were still living, and though they strongly objected to the proposed alliance, their voice was lost upon their son.

"Now, one evening, G——, with his affianced and her two sisters, drove in a trap to the Eden Gardens at Calcutta for a walk. After an hour or so the party again got into the trap with a view to return home, when the horse got frightened, apparently at seeing something, and bolted at a furious pace, with the result that both G—— and his would-be wife received severe injuries and lost all consciousness, while the latter's sisters, to the surprise of every one, escaped with only a few slight bruises. G——, who lived separately from his father, was taken in an insensible state to his own house, in the eastern side of the town. As regards his affianced, her condition was even worse than that of his own, and she was carried to her father's place more dead than alive.

The incident naturally gave a rude shock to the friends of G—— and his father, especially as the latter himself was at the time laid up with serious illness. Considering our very intimate friendship with both, we had to make daily inquiries about G——'s condition, and were grieved to learn that he showed no progress towards recovery. On the fifth or sixth day after the accident, information was, however, brought to us that G——'s case had taken a favorable turn and that in the opinion of his medical attendants he was out of danger. But the following day we were startled to learn that G——had expired.

A few days after G——'s death I went to pay a visit to his old father, who, I thought, must have been completely prostrated by the sad bereavement. Rai Bahadoor R—— had then considerably recovered from the effects of his own illness, though he was yet confined to his room. On seeing me he did not show any emotion or shed tears as I had expected he would, but sought to console me when he found my own eyes moistening. "Look here, M——," said he, addressing me, I now fully realize that I have spent my whole life in vain. You know how passionately attached I was to my boy, G——, and how distracted I got now and then at his wayward conduct. But will you be surprised to learn that instead of mourning over his death I rejoice at it, because of the wonderful change this great misfortune has worked in me? I was practically an atheist. I had no faith in the goodness of God. But I now know that my dear son exists, nay, he is with his devoted wife. Well, if we live after death, not alone but with those whom we love, is not God then very good? Does He not thereby proclaim that He is a loving Father, and not a cruel monster as a bereaved parent may be led to regard Him? How blind was I all this time?" And he wiped the tear that started in his eyes.

He paused a little and then went on in the following strain:

"When I heard of G——'s precarious condition, my brain reeled and I thought I was about to die. It seems I swooned away. In that condition I saw a being, robed in light, who approached me and said, 'God is good. Realize this fact and be happy. As for your son, why do you weep for him when he is going to a better world?' Was it a dream? How can you say so when it has made a new man of me? It seems to me I have been born over again—with another mind, another heart. But to proceed. When I awoke I felt an inexpressible joy passing through my system. Of course, all hope of my son's recovery was gone, all the same I was happy.

"In the meantime G——'s case became more and more hopeless. I could not stir out but my wife saw him constantly. At night, an old servant of G—— nursed and watched him. One morning this man came and said to me, 'Sir, I am afraid my young master will not recover.' 'Why do you say so?' I inquired. 'Because,' said he, 'I find his deceased wife almost constantly sitting by him at night. She was perfectly visible to me and it seemed as if she were nursing my master and conversing with him, though he lay unconscious all the time.'

On the fifth or the sixth day of his illness, the Rai Bahadoor added, G——'s medical attendants gave out that he had regained full consciousness and passed the crisis. Just then a message was brought to him from the Christian lady whom his son was to marry. The Rai Bahadoor was given to understand that she had not yet recovered her senses; but though lying unconscious, she had asked her people to listen to and take down what she had to say and then report the whole story to the Rai Bahadoor. They then related to the latter the purport of her message, which was to the following effect:

"I found myself transported to another world," said the lady to her friends, who were nursing her, "where I saw many people, and amongst others, a Hindu lady who described herself as G——'s wife. The latter took me severely to task for my attempt to win her husband and marry him. She also chastized me for trying to convert a Hindu to Christianity and thereby endanger his soul. She further said that she had done her best to prevent her husband from being won over by me, but when she found that he was determined to marry me in spite of her efforts, she had no alternative but to resort to some violent means to separate us and secure his salvation. She, therefore, followed the trap in which G—— had driven to the Eden Gardens with me and my sisters and waited till we returned from our walk and occupied it to return home. Just as G—— had taken the reins in his hand, her apparition appeared before the animal, which took fright, bolted and threw all of us out. It was not her intention, she said, to kill any of us but do such bodily injury to me as would prevent my forming matrimonial alliance with G——. She had no grudge against my sisters and they, therefore, were practically unhurt. She was glad that my life was safe, and that I should recover without any physical deformity. She was angry with me when I sought to deprive her of her husband; but she bore me no hatred or malice now that her husband was coming back to her. She said her husband had no chance of recovery; indeed, he would pass over and join her in course of this very night, though for a few hours he would gain his consciousness and look all right. She expressed great joy at the approaching death of her husband; for, said she, he was bound to go astray were he to remain on earth, while in her company, he would overcome all his erring tendencies and become a jewel of a man. She insisted on my reporting our conversation to G——'s father immediately."

And you know," said the Rai Bahadoor addressing me, "that G—— really left us for the other world the same evening."

In addition to the above the Rai Bahadoor also told me the following story. His second son was at this time employed under government in some district of Eastern Bengal. He was in the interior when his brother, G—— met with the fatal accident, and knew nothing about it. One night this second son had a strange dream and wrote to his father, inquiring as to what it might mean. He was fast asleep at dead of night when G——'s wife appeared before him with a face beaming with delight and dressed in bridal apparel. She had red vermillion in her sitha and conch and steel bracelets on her wrists, as if she had just been married. The Hindu reader knows that a Hindu girl, when married, must use vermillion at the parting of hairs on her forehead, called sitha, and put on bracelets and a red-bordered Saree. "G——'s wife," so wrote the Rai Bahadoor's second son to his father, "approached me with a laughing face and then laughed and laughed without speaking a word to me. She then accosted me and said, 'Don't you see, I am just married again? I left your brother, G——, behind and passed my time here as a widow. What a lonely and cheerless life I had to bear! I also felt unhappy, as my husband was not following the right path. But I have got him back—he has joined me, and I have therefore appeared before you in this bridal dress.' Having said all this, she again laughed merrily and disappeared."

It is scarcely necessary for me to state that the Rai Bahadoor was incapable of inventing these stories, especially when they related to his own son and daughter-in-law. He had no motive in doing so, for it was never his intention these should be published for the information of the public. It should also be borne in mind that he was not only a man of strong common-sense and vast learning, but a thorough skeptic, who had no faith in the existence of a life after death. The testimony of such a man has its special value.—Mati Lal Ghose, in the Hindu Spiritual Magazine.

OPPOSITION FROM BAND OF FAKERS.

Pastor of First Spiritualist Church Indorses Cottel's Ordinance.—Gives Public Protection.—Weak-Minded Now at Mercy of Conscienceless Dabblers in the Occult.—Heartless Work of Fake Mediums in Perpetrating Swindles.

The following is from the Oregonian of Portland, Oregon, and furnishes another object lesson for Spiritualists:

Harrison D. Barrett, pastor of the First Spiritualist Society, heartily indorses Councilman Cottel's ordinance forbidding the practice of clairvoyancy and kindred arts for fraudulent purposes. Mr. Barrett contends that the ordinance is a just and progressive measure, for the protection of the public from a conscienceless band of fakers. Discussing the pending ordinance last night, Mr. Barrett said:

My attention has been called to an article in The Oregonian of Sunday morning relating to the now famous ordinance introduced by Councilman Cottel at the last meeting of the body of which he is a member. I want to corroborate the statements made by Dr. Cottel in regard to the introduction of that measure. He was not, as he well stated, the author of the measure. He presented it in compliance with the request made by many people who are believers in the higher Spiritualism that is now occupying the attention of the savants and scientists of the world. The document was handed to him by one of the members of the council who asked his opinion. He simply marked it "By request," and passed it on. This was a most courteous act on his part, and was certainly appreciated by those who are benefitted by the provisions of the measure.

What does this new ordinance provide? First, it repeals the present ordinance compelling ministers of the religion of Spiritualism, ordained according to the usages thereof, to pay an unjust license fee of $60 a year. It places them, by this repeal, upon equal footing with the clergymen of other denominations. Why should Spiritualist ministers and their friends take exceptions to the repeal of the measure that now discriminates against them so unjustly?

In the second place, it wisely prohibits charlatans, counterfeiters and all-round fakers from advertising for the purpose of entrapping the unwary to filch from them their hard earnings. It does not prohibit the practice or use of psychic powers in any way whatsoever. It does not prohibit ministers of any denomination from filling their vocations according to the spirit of wisdom that is given unto them. It does not make mediumship a felony; nor does it declare that people shall not receive advice in business affairs if they wish to do so. It is simply a wise, just and progressive measure, designed to protect people from the machinations of those who have no consciences and are merely seeking to exploit the people out of their dollars.

This ordinance does not interfere with any newspaper, but it does prohibit counterfeiters using the columns of the newspapers to advertise their wares. The penalty is upon the counterfeiters, and not upon the paper.

It proscribes the obtaining of money and property by fraudulent devices and practices in the name of any religion in the city of Portland. Can any honest man or woman take exceptions to this prohibition or to the infliction of penalties in case it is violated?

It proscribes the holding of any public or private meeting in the name of Spiritualism, or any other religious body, at which fraud or deception of any kind is introduced or allowed to be practised. Is it possible that there is a Spiritualist in the city of Portland who objects to this proposition. Is there any honest man or woman who can take exception to it? For one, I deem it a most beneficent and helpful police regulation, and I trust that our council will pass the measure as it stands, with such amendments as will fit it to the state law of Oregon.

In this city within the last few years a wealthy citizen who stood high in the esteem of his friends and neighbors was victimized by a designing woman, inveigled into a marriage with her and induced to turn over to her all of his property. As soon as she obtained the property she turned him adrift and left him to the cold charity of the world. He had no redress; the law would not protect him. He had to leave the city, and is now in exile in a distant city, depending upon the charity of his friends for his living. It is to prevent such crimes as this that this ordinance is further sought.

A gentleman called upon me to-day and informed me that he was cognizant of the fact that a certain servant girl who had saved $600 by hard labor became the unconscious victim of one of the glaring advertisers in this city, lost all of her money and was rendered helpless and homeless thereby. Is it possible that there is a person in this city who will sign a remonstrance against an ordinance designed to prevent such fearful crimes as this?

I know that some of these loud advertisers have hired agents to locate aged and wealthy widows and widowers to induce them to visit these wicked counterfeiters, whose business it becomes to exploit them. A leading attorney in the city informed me that he knew of one man who was offered $500 to do this work in respect to two individuals only. Shall such things go on unrebuked at the hands of the clean-thinking citizens of this metropolis of the Northwest.

Men and women who are heart-broken, in search of comfort for their bitter sorrows, occasioned by the death of some loved one, are led by these glaring advertisements to the parlors of these conscienceless fiends and there deliberately robbed in the name of their sacred dead. Shall such practises longer pass unnoticed? God forbid that such should be the verdict of the citizens of Portland.

Many instances are on record where men and women have been induced to place gold, silver, precious jewels and valuables of all kinds in the hands of these fakers in order that the same might be magnetized and draw unto their owners more of this world's goods and attract to them the spirits of their loved ones in the Kingdom of God. At one time there were not less than 57 of these rascals plying their trade in Portland.

At a public meeting last night I was publicly denounced for opposing fraud and chicanery by advocating the passage of this ordinance which means the cleaning up of the civic life of our great and progressive city. Remonstrances were introduced in no less than two church societies and honest people were induced to sign them on the ground that the ordinance was class legislation and an interference with sacred individual rights. Those who have signed these remonstrances have thereby arrayed themselves on the side of the people who are fleecing their fellow citizens and destroying their peace of mind.

Saturday evening a friend of mine, prominent in business walks in Portland, sought me and cautioned me against taking further action in this matter on the ground that I would be slugged by some of the fraternity when I was not on my guard. Is it possible that people of Portland are willing to sign papers in support of the slugger and against those who are seeking to remove him from the confines of our fair city?

This nefarious gang is ubiquitous. Its name is legion. It has its grips, signals, passwords, vocabularies, books of exchange, paraphernalia, and all other things that belong to the realm of legerdemain. Honest men and women have signed papers remonstrating against the removal of these tricksters from our midst. As a citizen and a clergyman, I ask that the right be sustained and that the hands of our city council be upheld in the good work they are seeking to do for us. Let us go to them en masse and ask for this very necessary and helpful legislation.

In conclusion, let me say that the First Spiritual Society of Portland, at its last session, 300 people being present, unanimously voted to request the passage of the ordinance and directed its pastor to go before the proper committee to urge its adoption. It is to be hoped that other churches will follow the praiseworthy example thus set for them.

Greenfield, Mass.

The Greenfield Progressive Spiritualist Society is about closing a very successful season. Once a month social meetings have been held with local talent, the pastor, Rev. R. F. Churchill, and the president, Francis Bailey Woodbury, always have good audiences when announced to speak. Mrs. Helen Temple Brigham, who has a summer home in this county, filled a most successful engagement here recently, as did also Edgar W. Emerson.

May 24 Rev. R. E. Birks, pastor of the historic Unitarian church of Deerfield, Mass., conducted the services. Speaking on John Greenleaf Whittier and his poems. He had a large and representative audience, as he is a great favorite in the Connecticut Valley among people of all denominations. An Englishman by birth, a pastor of a country church, but so highly regarded by the people that he is constantly in demand outside the limits of his parish, and he has become a great power in progressive liberalism in western Massachusetts.

The ladies recently gave a "tea" and the gentlemen a "chowder party" to assist the society financially.

Mrs. Nora Dowd, for many years a prominent medium at Lake Pleasant, a sister of Mrs. Dillingham Storrs, of Hartford, Conn., entered spirit life May-day evening. The funeral at her request was conducted by Rev. R. F. Churchill and Francis Bailey Woodbury.

W.

Greenfield, Mass.

"In the World Celestial." A Spiritual Romance. By Dr. T. A. Bland. Price $1.00.

A Letter From Mrs. R. S. Lillie.

Will you kindly permit me to say to whom it may concern, that my present address is 358 West Roble St., St., Paul, Minn. I will answer calls to lecture, or attend funerals during my stay here; which will be until about the middle of June.

I left California, May 4. Mr. J. S. Maxwell, president of the Minnesota State Spiritualists' Association and Mr. J. P. Whitwell of St. Paul, had arranged for a course of lectures in the state, beginning in Minneapolis, May 10, with the North Side Spiritualist Society, and on the 17th with the Band of Peace Society. The subject on this occasion was. "Death the Gateway of Life," and although a heavy rain was falling, a good audience greeted us, much to our surprise. Both of these societies, with their regular speakers and mediums, gave us a royal welcome. Large audiences are always appreciated, but still more is the spirit of love and good fellowship as manifested by our co-workers here.

Mr. H. P. Courtney is president of the North Side Society. Mrs. Courtney is one of the mediums and platform workers. Mrs. Paul Beuhler, another earnest worker, followed with tests. She is kept busy with private sittings. I met Mr. and Mrs. Courtney in Los Angeles.

Mrs. S. M. Lowell is the regular speaker for the Band of Peace Society, and is loved by all. There are two mediums associated with her, whose names I have lost. All are at work in the spirit of truth and sincerity.

My next two Sundays will be in St. Paul. Of this I will write later on.

We have had a successful season in Santa Barbara, and are greatly indebted to Mr. and Mrs. Aitkin for the same. Mrs. Aitkin has followed my lectures with answers to questions, by clairvoyant reading of ballots. I have had an opportunity constantly for close observation, and I consider her work to be of a superior order. In many instances it has been very clear and strikingly correct, often giving the exact words contained in the ballot, and frequently names, and valuable information entirely foreign to and outside of the ballot. She has served faithfully, never absent and without remuneration. She has a very attractive and pleasing personality, and makes many friends, and sends out the radiance of sunlight and happiness. She attributes her power to the Spirits, turning frequently to "Chief" to give her what she could not see clearly. Their home has been opened often through the winter, for social gatherings, which have been an important feature, and will be remembered long after our many duties call us in various directions, perhaps, from Sunny California. In these gatherings Mrs. Carey, Mrs. Aitkin's mother, was an important character, doing the things so necessary to the happiness of all, while Mrs. Aitkin gave readings and others contributed music, poems, etc.

To Mrs. Carey we are also indebted for the always beautifully decorated hall, with such an abundance of flowers as California alone can supply. To Mr. Aitkin for constant and faithful service in almost every way. He it was who arranged for the lecture course, and was its financial backer. There were kind and loving hearts who assisted him in this, and who were ever prompt in rendering good service, and to all we send loving and appreciative thoughts. Mr. Lillie conducted the music and made himself generally useful, and only those who know him best know what this means.

Mr. Lucius Colburn, well known in Spiritualism everywhere, especially in Vermont, now president of the First Society of Spiritualists of Santa Barbara, also of "The Vermont Society," stands among the first in loyalty of friendship, fidelity to Spiritualism, and generosity to all co-workers. Life's choicest blessings be with them all.

Last night! Well, "What of the night?" It wasn't such a night as Shakspeare describes, but it was a night long to be remembered. After a week of rain, this was a thunder storm all night, and such thunder and lightning as beggars description.

I didn't get up and run, for I didn't know where to go, but it made me wish I was back in the land of earthquakes.

No place, it seems, has a monopoly of flowers. In California we seldom see the lilac. It is sending its sweet breath in at my open window this morning. The lily of the valley grows with very little care here, and follows the frost and snow so quickly that it seems one of nature's beautiful emblems of Life and immortality.

The parks of St. Paul and Minneapolis are radiant with tulips, of every shade, and the fields so yellow with dandelions that they remind us of fields of California poppies. The robin a bird seldom seen there, and which stays but a short time at best, is singing his sweetest notes, as a part of the new-made earth, of the East and Northwest.

What would the Spiritualists do without The Progressive Thinker? I haven't seen a copy for three weeks and feel lost.

Yours truly and fraternally,
R. S. LILLIE.

LIFE.

With the bustle,
And the hustle,
Of a busy, active life,
With the worry,
And the flurry,
Makes it one of strife.

Pain and pleasure,
Without measure,
If we will or not;
Sick or well,
None can tell
What is in our lot.

Pleased or mad,
Gay or sad,
It is our nature too,
Forgive and forget
Lest we regret,
Harm that we might do.

Life goes on,
Pro and con,
Love will conquer sin.
Then we know,
With hearts aglow
The heaven that is within.

JULIA GOODRICH BISHOP.

Chicago, Ill.

"In Tune with the Infinite." An earnest and sincere work, in the author's best style. By Ralph Waldo Trine. Price $1.25.

967

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

The Jesuits Containing chapters on Origin and History of the Jesuits; Principles and Aims of the "Company of Jesus;" Immoral Teachings of the Jesuits; Condemnation of the Order; Expulsion of the Jesuits; Bull of Pope Clement XIV., Abolishing the Society; The Jesuits' Estates Act; an appendix of valuable information. By B. F. Austin, A. M., B. D. Price 15c

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By R. H. France, Translated by A. M. Simons.—Cloth, Illustrated, 50 Cents.

A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

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STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

DIFFERENCE OF OPINION.

It would be a public misfortune if all the newspapers agreed about everything. There are two sides to every question. It would be a very great misfortune if they ceased to criticise one another when occasion demanded, for one of the duties of newspapers is to police one another in order that the sources of public opinion may not become polluted. But this healthful and honest criticism is a vastly different thing from the petty jealousies and war-to-the-knife enmities that so long retarded the highest development of the New York press.

The above from the New York World gives expression to an impressive truth. Uniformity in religion, uniformity in belief, uniformity in practise, all these are possible in this progressive age of the world.

It would be certainly a calamity if all Spiritualists agreed that everything that came from the spirit world had thereon the stamp of truth. The only way for Spiritualism to progress is through the great variety of opinions which are expressed on every side. From this great variety there will flow some absolute truth that the critical will be able to detect. It would be ruinous for all minds to run in the same groove. It would be worse than ruinous to suppose that all Spiritualists can think alike in reference to spirit return. It is through this agitation of thought that progress can be made, and the future prepared for the reception of a higher grade of thought.—Critic.

Mr. Charles Bailey

The Spirit Manifestations occurring in his presence at Melbourne, Australia, are creating great interest the world over. Several prominent Spiritualists of this city will at no distant day make an effort to secure his services in this country. Again, the following account of one of his seances will be read with unabated interest.

MR. T. W. STANFORD'S SEANCES WITH THE MEDIUM, CHARLES BAILEY.—BY MRS. CHARLES BRIGHT.

Since our last issue, the feature of the month has been the delivery of two addresses by Prof. W. K. Clifford, the first one, on "Atoms," being reproduced below. It will be seen that Professor Clifford proclaims the scientific basis of the passage of matter through matter as something that increasing knowledge will make the whole world cognizant of. It is simply an extension of natural laws controlling the Universe. In emphasizing the importance of people gaining a knowledge of these laws, rather than seeking "tests" from mere curiosity, Professor Clifford said: "I was not a Spiritualist in the flesh, though I was prepared to admit there were many marvellous happenings I knew nothing about; and since I have gone into the spirit world and had permission and power to come back to your earth plane again, I feel that it is our duty to enlighten, give knowledge to those who are seeking it, and that knowledge is far better than the mere bringing of apports for the sake of convincing a few people, or those who, perhaps, view it as a matter of curiosity. * * * But if any one of these investigators or mediums can give the world one grain of knowledge that will uplift humanity in any way, then will they continue, and God speed them. But if you desire the scientific world to take note of your doings, you must banish all that smacks of fortune telling, divination for gain; and every meeting held should be safeguarded from fraud." Those present at the meetings will not readily forget the earnest and incisive utterance of Professor Clifford. It was felt, moreover, that nothing in the shape of an ordinary "test" could equal that of a scientific address through the lips of an uneducated medium—brilliant with the latest discoveries concerning matter, and pointing to still higher results awaiting the earnest investigator.

Among the phenomena, the most striking was the growing of the plant photographed for the supplement to this issue, fuller mention of which is made elsewhere. The following is a brief account of addresses and phenomena since the March issue:

76th Seance, Jan. 24. Address by Signor Valetti entitled "Is God Revealing Himself Now?" Phenomena. Small spotted egg brought, which was placed in flower pot with spore to help grow a plant. Mahomet explained that as there are plants that eat meat so the influence of the egg on the plant would be stimulating. The plant grew on top of the egg several inches during the circle. Clay with mosaics. Two manuscripts from the centre of Thibet with Buddhist cosmogony and sacred doctrine.

77th Seance. Jan. 31. Address by Dr. Channing on "The Triumph of Truth." Phenomena. Small bird said to be the mate of one brought previously. Abdul catches two birds in the light, after giving Mr. Stanford his fan to hold. Clay with mosaics.

78th Seance. Feb. 7. Address by Professor Clifford on "The Scientific Aspect of Crystal Gazing." Phenomena. Clay with mosaics. Bunch of seaweed. Atmospheric conditions bad.

79th Seance. Feb. 14. Address by Professor W. K. Clifford on "Atoms," given below. Phenomena. After the medium had been searched and rolled on the floor a bird's nest as a special test was brought containing four small eggs. Abdul crushed one with his finger to show how brittle the shells are and that the least pressure would break them. Lump of clay with mosaics.

An Address Delivered by Professor W. K. Clifford, on Friday Evening, Feb. 14, 1908.

(Specially reported by Miss M. Wilson, shorthand writer and typist, Premier Buildings, Collins street, Melbourne.)

"I desire to speak to you to-night for a short time only upon 'Atoms.' The great majority of mankind are, as a rule, careless about the component parts of matter and the wonderful forces round about them, and do not seek to know anything. But the thoughtful man who desires to penetrate the secrets of nature will investigate every subject that is worthy of consideration. At the outset I will place before you two positions. First: Mind is superior to and controls matter. Kindly take note of this first proposition—'Mind is superior to and controls matter.' Secondly: Every particle of matter attracts other particles. Kindly note this also. Perhaps you desire a definition of matter. I do not think that I can give you a better one than the following: Everything that possesses the properties of gravity or attraction may be classed as matter. That is, I believe, the most scientific definition of what we call matter.

How Scientists Describe Matter.

Scientists living on the earth plane have told you that matter is composed of molecules, atoms, and electrons. These atoms are very small—about 100,000th part of an inch in size, and yet go to make up ponderous masses like the planet Jupiter. What are molecules? Small particles of matter in one of three conditions. Matter is either solid, liquid or gaseous. If solid, it is strongly cohesive; if liquid, less so; if gaseous, well, the atoms may be said to bump against each other and rebound. A molecule is made of several atoms. For instance, a molecule of water is composed of three atoms—two of hydrogen, and one of oxygen. What are atoms? Still smaller particles of matter, possessed of force so wonderful that it is utterly impossible to track down and examine atoms, for the reason that they are instantly changing and their passage through the atmosphere is so rapid. But your scientists, though unable to examine atoms like bacteria, know a great deal about them; but there is much that they do not know. For about 200 miles above your earth plane there is what is called an atmosphere; and about that distance it becomes very rare. What is the connection between this rarefied atmosphere and the sun? He shoots forth his rays of light, which ultimately reach the earth. The space through across what you call the solar system—though there are many other solar systems——is very great indeed; and it would take light a long period of time to traverse that distance, even traveling as it does, at about 180,000 miles per second. Think, then, how vast is the universe, and that around every star, every sun—and there are millions of suns beyond your vision and the scope of the most powerful telescope that ever will be invented—there exists something which is called ether, with vibrating, undulating motion, come the waves of light which are ultimately shed abroad upon your earth plane, which give light and life to every plant and beast and man. And the countless atoms that I have been speaking of are in constant motion, passing through the ether with wave-like undulatory motion. Let me tell you something that may surprise you. Atoms, like human beings, have their likes and dislikes. Here is an atom and there is another; they are drawn together, or there is no affinity, and they are attracted, quicker than thought, somwhere else; then, having found their affinity, there is cohesion.

How Professor Clifford Has Gained Knowledge in the Spheres.

Since the year 1879 I have entered with spirit life into a new school. Previous to that I was, for a short period, Professor of Mathematics and Mechanics at a university college, and I now realize, though receiving honor from those who placed me in this position, that I had but little knowledge. When I reflect how little I knew then, and how much more I know now, I am exceedingly grateful, and remember that I have acquired that knowledge because I have in a sense become one with the unseen. Those persons who are surprised at the passage of matter through matter, who regard it as a wonder, are, from our standpoint, in the position of those dark-skinned races who, when a traveler visits their shores, approach him with suspicion, and if he obtains a light from a match in his pocket, their souls are filled with wonder. Fire is obtained with a touch, while these savages have to laboriously rub two sticks, or a stick and a stone together. The traveler, however, does not think the match wonderful, but smiles at the savage's simplicity. And we smile sometimes—if you will permit me to say so—at the simplicity of people in the flesh who declare that the passage of matter through matter is impossible. Oh, my friends, you are quite unacquainted with the properties of matter, and you must wait until you get into the higher school before you will understand all its subtle forces. Then, if you desire to return and give this knowledge to your fellows, you may do so; but you will find, as I do, one great obstacle, and that is the inability to express your new found knowledge in the words that make up the English language. Remember now my second proposition, that every particle of matter attracts other particles. These atoms then have force and heat also—intense heat—heat that all the furnaces of your earth plane could not produce. Under certain conditions, however, there may be a loss of heat and if it were possible in the laboratories of the earth to expel heat entirely from the atoms composing matter, then it would become practically lifeless and inert. That is, however, impossible, and while they possess heat and force, these atoms, which may be solid, liquid, or gaseous, move through the ether, which not only joins with the atmosphere surrounding your planets, but connects with far distant worlds. And this ether, subtle air, is round about you. Nature, in her crucible and in her laboratory, performs many wonderful works. In the passage of matter through matter—and I suppose I am here to-night to explain that chiefly—the spirit of the man who becomes a chemist sets to work. But, mark you, as every spirit who passes into the earth plane is not a spiritual chemist, so everyone who passes into the spirit world from the earth plane would not be able to reduce matter to ether or gaseous substance and pass it through into this room, but only those who have the knowledge of spiritual chemistry, if I may use that word. Many of the Hindoos have this knowledge. They learned much while they dwelt in the flesh. In India—a land hoary with antiquity—they have studied Nature's secrets when our forefathers were crude, ignorant savages. Passing into spirit life and becoming en rapport with Nature, they delight to add to their knowledge. There are others, also spiritual men, belonging to Aryan tribes or races, who can effect the passage of matter through matter—who have become spiritual chemists, so to speak, or gained occult knowledge.

What Men Call God is the Controlling Power.

I said in my first proposition that mind is superior to matter. It is a superior mind, which you call God, that controls all matter. Now, I am going to make a statement which orthodox persons would regard as sheer blasphemy; but it is the truth, the very truth of God, and so I make it. We read in the book of Genesis—and I do not ask you for a moment to accept it as literal; it comes from the Babylonians, who were, after all, a very wise people—that, "The Spirit of God," after the creation, "moved upon the face of the waters." If you get right down to the bedrock of the Hebrew and the Greek, you will find that "Spirit" means "holy wind"—holy spirit is holy wind, the atmosphere that you breathe. Perhaps you catch the idea. But before I go into details, I must tell you that the atoms of which I have been speaking are also subdivided by scientists. They are called electrons, not that in reality these atoms are split up again, divided, and then these very small particles are called electrons, but that the atoms carry electrified points—that is the best I can put it in English, for you—they are electrified. In other words, electricity—not the electricity that you behold in the lightning's flash, nor electricity you have in the magnet and in the coils, because there are many kinds of electricity—but a subtle kind of electricity that has not yet been discovered, that has not been tracked down by the earth's scientists, claims them. These points of the atoms which are electrified are called electrons. Your mind cannot grasp how infinitesimal, how small, are these fine particles which some have called polarized particles. That is, what the scientist means, or should mean, when he speaks of electrons.

Now, grasp the resultant idea. We read in the Scripture of the spirit of God; we gather from certain passages that it permeates the universe: "Whither shall I go from Thy spirit?" said David, "or whither shall I flee from Thy presence?" "If I make my bed in hell, behold, Thou art there." If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." But the spirit of God which moved upon the face of the waters, this Spirit of God which enters into the hearts of men, the Comforter, which the Nazarene said should be with men—what is it—this wonderful electricity of which I have been speaking? There is no place, no part of the universe—and mark, some scientists say there are a number of universes, but it does not matter, for all which is infinite, eternal is comprised in that one word "the universe"—where this pervading spirit is not found. Permeating everywhere is the subtle power which we call the "Spirit of God." It is that subtle power that keeps the universe sweet and in order, that the worlds as they revolve in their orbits, one planet holding another, this cohesion causing rocks, trees, gases, liquids, man himself. But the subtle spirit of which I have been speaking is able under certain conditions to scatter it all—the giant rocks, the mighty trees, the planets, great Saturn and Jupiter—to change them all. Such is the Spirit of God—illimitable, eternal, vast, omnipotent? Can you grasp it? If you do, you have got a scientific basis for all phenomena. If you have got this scientific knowledge, you will grasp the right idea of God, of Christianity. But if you believe your God is like unto a man—an anthropomorphic being—your conception is no better than that of the Sandwich Islander.

Conclusion.

I have really gone over my time. I do not like long addresses; you forget the beginning by the time I have got to the end. But a few words in conclusion. In these wondrous atoms, with their likes and their dislikes, attracting other atoms through the ether, and in continual motion, we have force and motion and electrified heat; don't forget that. The spirit chemist knows how to use something that is akin to this subtle electric power which I have called the Spirit of God, and it is so powerful that he is able to reduce the atoms that are solid to a gaseous state. Nature does it. Remember, I said that oxygen under a low temperature and pressure can be transformed to a solid. It can also be reduced to a liquid, and into ether. The rocks, then, under such treatment become gaseous and etheric. Why, then, should not a stone pass through a stone? Is there any reason why? Can you scientists declare conscientiously that it is impossible? Every scientist knows that it is possible; he does not say it is impossible. He simply says, "I do not know what is possible." It is the ignorant, the unthinking man who says it is impossible? Yes, it is the man who is cribbed, cabined, and confined, as I told you last week, in a body having only five gateways of knowledge, who, unless he be endowed with a spiritual gift, denies the possibility of these things. These are scientific truths, and in the years to come scientific men will not declare the phenomena of Spiritualism to be absurd and impossible. It is because that at present they have not succeeded in getting much convincing evidence. It is because spiritual investigation has been left in the hands of people so grossly ignorant, that it is a wonder that intelligent people have had anything to do with it. It is because those on the intelligent plane—I am speaking of men in the flesh—have looked at the groping of Spiritualists, their surmises and their frauds, that they have held in utter contempt all the phenomena that have been received. But it is now being lifted onto a higher plane, placed upon a scientific basis—and the thoughtful, intelligent, and the scientific will delight to investigate the claims of Spiritualism. "Help on this grand work. It is the acquisition of knowledge which makes men free. And when you realize how wonderful, how marvellous, how infinite and eternal, is everything round about you in the unseen, then will you also realize that you are not a child of the devil; then will you understand that you have a place in the grand scheme of Nature. Not one of those minute particles or atoms can be spared out of the universe. Otherwise an atom would cry out, looking for its affinity; and as Isis was said to wander upon the banks of the Nile, looking for the dead Osiris, so would that affinity be wandering looking for its mate. But this cannot be. A single atom cannot be lost; neither can you be lost or spared out of the universe. You have a place, a power, and a part to fill; and all the theologians and priests that have declared that man is cursed of God have given the lie to every fact which Nature presents. The world of matter is a world of change—molecules changing, atoms changing—always in existence, and ever changing; but that subtle spirit which permeates them all never changes. Of that spirit you each possess a spark, a drop from the great ocean of infinity which can never die. It is immortal!—Harbinger of light, Melbourne, Australia.

A Worker's Suggestions.

Some of the Great Needs for the Advancement of the Cause of Spiritualism.

To the Editor: In the columns of your most worthy paper almost every week, we find articles from the pens of our most brilliant minds and best writers, advancing thoughts along different lines, of the best ways of advancing our noble Cause.

These articles inspire us on to a deeper, soul-striving effort, for to the earnest, honest worker in the field, and especially to those of us that are engaged in missionary work, either organizing societies or trying to build them up, this question is ever looming up before us.

Working in this, the great Southwest, as I have been for some time, when organization was scarcely known in the beginning of my work here, I have been observing very carefully.

After so much hard and strenuous work and close observation, I think that I can see some of the great needs for the advancement of the noblest of all causes.

First let us send forth through all the universe, with no uncertain sound, the one word, ORGANIZATION.

One very noticeable fact is that in every town or city we find many people calling themselves Spiritualists that will only come into the public meetings when some new attraction is announced.

Many of these people are well off in this world's goods, but will not give a cent to support organized effort.

We often find some of these people holding private meetings. In their midst is some one with some medial powers, but undeveloped. This opens a wide avenue for undeveloped spirits, obsessions, etc. No developing medium should give up to spirit control, losing their identity, without well understanding the power behind the throne.

These people selfishly go on in their non-progressive way, year after year, keeping what little light they have under a bushel, so that the greater light of their own souls can not unfold, for if we would receive, we must be willing to give.

If these good people would overcome their selfishness and come out with what light they have, and harmonize themselves with the great wheel of progress, how much help they could be to organized effort, and their spiritual vision would become so much clearer, their spiritual hearing would be more finely attuned to the spheres of the higher life, whence the angels of wisdom are ever ready to assist us by their words of love and strength.

In looking into the above conditions, and talking to these people that have come from everywhere, we find ourselves face to face with some of the difficulties causing these conditions. Many of these people have known and appreciated our old workers, have listened many times to the inspirations given through our noble, true and tried workers, that have now gone on to the world of souls.

From our point of view a few of these difficulties are as follows:

First. Made-up conventions. Care should be taken by the locals in sending delegates.

Delegates should know what they are in convention for, and at least be able to form an opinion of their own, what is best for the Cause, and not be controlled by some one or two minds that are underhandedly and selfishly working out some plan that suits them.

We talk loud and long of the old-time priestcraft ruling; what else is a convention ruled by such ruling as above stated?

We have been in conventions in different states, when dollar membership fees were very earnestly solicited in order to get votes in order to satisfy the selfish desire of some one, paying no attention whatever to the needs of the Cause, or whether the persons were capable of filling the office or not.

I believe that the officering of our State Associations should be as carefully looked after as that of our National.

That such persons should be selected as are capable of filling the different offices, and such persons as are able to further the progress of our great Cause by their mental adaptability to ways and means, and their spiritual understanding of the upbuilding of the higher Spiritualism.

If all delegates to conventions would go with a view only to the advancement of the Cause, and not to seek for something they are wholly unfitted for, or to satisfy some personal like or dislike, we would find much of the above mentioned trouble in organizing and building up obliterated.

We would also advise more care on the part of locals in selecting officers.

We must admit in local work the material needed is not always at hand; but be as judicious as possible, looking always to the good of the Cause rather than personal fame, personal likes, or dislikes.

In conjunction with the above, we need public speakers and preachers of personality, workers of mental qualification, that are at least able to speak the English language correctly; workers of high moral attainments; workers that are spiritually attuned to the higher vibrations of spiritual light and soul unfoldment.

We are fast approaching a great dividing line:

Upon one side the spiritual progressive; upon the other the material, phenomenal, non-progressive.

Must we as teachers and mediums, be drawn down and held in earth-bound conditions to cater to the rabble?

Oh, brother and sister Spiritualists, let us appeal to you in behalf of your mediums, your own soul self, and your loved ones that have gone on to the higher life, do not keep constantly trying to pull your mediums down into the earth.

As long as Spiritualists stay in the ruts of ignorance, only trying to use mediums as machines, through which to get the sensational, and grind material advice for worldly gain only, we may expect many difficulties in organized effort, and in promoting the Cause of Spiritualism.

This brings us to the question: What is the remedy?

We cannot blend together in harmony the forces on each side of this dividing line.

We must build from within, and teach more constructive Spiritualism.

If we would teach the way, and be a leading light, our lamp must be trimmed and burning.

Our soul consciousness must be wide awake to those high angelic spirits of wisdom.

The God (good) strength within us must be so unfolded that we can in moments of exalted spiritual states come in soul touch with the Eternal Goodness and drink deep draughts of spiritual strength from the great fountain head.

Then highly developed spirits of love and wisdom can so illuminate us, and strengthen us, that we will be fit receptacles to give and to receive.

The financial problem is another trying one, that none of our leaders have been able as yet to solve.

These conditions will in time surely but slowly be overcome.

But never until the exalted minds of the higher life can more fully demonstrate through the sensitives of earth, the real spiritual upliftment of mind and soul.

But there is a divine principle of life within each of us.

And as the sun comes forth in all its glory, kissing the earth in the early morn, so the Divine Principle within us must sometime, somewhere, come forth in a perfected love, overcoming all greed, selfishness, jealousy; and giving forth as the full blown rose, the aroma of a perfected life.

The wheel of progress, our noble Cause, must and will move on.

You and I have our share to do in moving this great wheel; let us be lifters, not leaners, and be strong, consecrating ourselves to the All Power Goodness, unfolding the highest and the best within us, looking daily in our hour of silence, to the great Master in the higher life for our instructions.

Then with true, unselfish and devoted love let us go forward in harmony, hand in hand, soul to soul, in this the greatest of all work—the spiritual upbuilding of the human family; and in organized effort for the religion of all religions, Modern Spiritualism.

REV. ALICE BAKER.

Muskogee, Okla.

First Spiritual Union, Norwich, Conn.

The closing month of our services has witnessed largely attended meetings, successful social affairs, and active co-operation in our society and its three auxiliaries, the Helping Hands, Progressive Lyceum and Union Dramatic Club.

On Sunday, May 24, we had with us Mr. Fred B. Niles, of Marlboro, Mass., who served us in conjunction with the writer. Mr. Niles gave addresses and messages, and left a splendid impression with our people. His lectures were far above the averages and notwithstanding the fact that messages were to follow, he held the individual attention of the large audiences at both sessions. As one of our most critical members declared, Mr. Niles is an orator." His message work was good and straight to the point. We are glad to have him with us.

During the other Sundays the writer served with lectures, morning and evening as usual.

The Helping Hands gave two suppers, which were financially successful and well attended, the second one, on May 21, being a strawberry festival which tested the capacity of our building.

The Lyceum has done excellent work; much interest being taken in the subjects under discussion, and is in a flourishing condition.

During the past season the Union Dramatic Club has presented three plays: "Down by the Sea," "Old Acre Folk" and "The Song of the Church Bells," the latter play having been written by a member of the club and presented on May 28 and 29 to audiences that filled the Academy. The club has turned in over $200 toward the support of the society during the year.

Altogether we have had an excellent season, and prosperity has been ours in all ways.

During the summer we hold no services, but shall open the new year next October under the most favorable conditions, and the writer, with gratitude for the success that has attended his ministrations with this society for the three years past, looks forwards to his fourth year as its resident speaker with courage, and assurance of warm friendships, sincere appreciation and hearty co-operation between every member of the Union and himself.

ALBERT P. BLINN.

Lake Pleasant till Sept. 15..

NEARER AND DEARER.

Nearer and dearer are the blessed dead
Than we are wont to think,
When with farewells and tears we bow the head
Beside the solemn brink.

Tell me, thou child of grief—canst thou not see
With clearer eyes than then?
Tell me if love—thy love—can ever be
A thing of earth again?

O eyes that God hath cleansed with sacred tears!
O hearts by sorrow tuned!
Ye see and love as never all those years
While ye with flesh communed.

And are they not then nearer, whom we see
With eyes no longer blind?
And is not love the sweeter, if it be
Of an immortal kind?

O, comforting, sweet thought—that though we stand
On death-divided shores,
Love still can stretch to us its angel hand,
And lay its heart on ours!

—The late James Buckham.



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CHAPTER XI.
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THE PROGRESSIVE THINKER

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SATURDAY, JUNE 6, 1908.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

Lest It Be Forgotten.

It is a remarkable fact that in all those countries where Christianity dawned, and first had its being, the institution, after more than 1,900 years, is scarcely known. It is mostly kept alive by missionary effort. Mohammedanism is the prevailing religion throughout Palestine, and in Jerusalem itself, as in every city where was first located, in Bible language, "the seven churches of Asia."

And Rome, listen, ye Catholics, and Protestants, ye daughters of Catholicism, a Jew whom ye despised and crushed, is mayor of the "Eternal City," made such some time ago by a vote of the board of aldermen of 60 to 2.

In Constantinople, whose emperor by royal decree, it is claimed, gave stability and character to Christianity, as in all the localities in its early history where it is alleged councils were held, as Nicaea, Laodicea, Carthage, etc., an antagonistic religion prevails.

This information is repeated lest the reader forget the direction in which public opinion is drifting.

A Catholic priest declared awhile ago: "The Inquisition is necessary to make Christianity a stable institution;" and a Protestant clergyman said: "Heretics ought to be hanged;" and The Progressive Thinker is of the opinion both should be civilized.

Socrates a Spiritualist.

Can any one familiar with the life of Socrates arrive at any other conclusion than that he was a Spiritualist? His Demon with whom he conversed so freely, and gained such valuable knowledge, which the Athenians interpreted as another god, and for which he was compelled to drink the poisoned cup, was clearly the spirit of some ancient philosopher. That spirit became the guide, instructor and friend of the great scholar and teacher. His reply to an attendant at the closing scene, who inquired, "What disposition shall we make of you when dead?" To which Socrates replied: "Anything, you please, if you can catch me." And this 400 years before the Christian era. Says Lemprier:

"Socrates told his judges he was going to hold converse with the greatest heroes of antiquity; * * * and gave them his opinion in support of the immortality of the soul, and reprobated with acrimony the prevalent custom of suicide."

A Serious Blunder.

L. K. W., of The Truthseeker, says: "If God had gone around the earth and seen other tribes of men before he selected his chosen people, we would all be better off."

Perhaps a greater error was made by God in the selection of Moses, the murderer, as his mouth-piece.—Ex. 4:16. Trouble commenced when that fellow of phenomenal meekness came to the front. Every damnable act of infamy thereafter was heralded with, "Thus saith the Lord." A portion of all the spoils captured in taking cities, and of all the maidens saved from slaughter, became the property of the Lord. The Lord's share of maidens in one of the raids was thirty-two, and these were given to the priest, who probably shared them, and other plunder, with the deputy God, Moses. See chapter 31, of Numbers.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay.

A Wonderful Historical Find.

In a late number of the New York World was published a "Special Cablegram from Paris" of a recently discovered Greek parchment by Abbie Jaffre in Egypt, of a letter from Jesus Christ to King Abgar. Then the letter is published at length, and all the Christian world rejoices that the Good Master, who it was supposed could not write, left tracings other than in the sand, which no one ever read, with an account of his divine mission.

The letter commences::

"Blessed art thou, O Abgar, and blessed is thy city, called Edessa. Thou art blessed because that, without seeing, thou hast believed, and thy health shall be restored to thee forever. Touching my coming unto thee, I must accomplish the mission for which I have been sent hither, and after having fulfilled it I must return to my Father."

And thus on at considerable length. The great point was to express joy that the writer's divine mission was recognized without seeing, while bribery and force was needed to convince others. Now everybody and his wife should be convinced, and those pesky infidels should drop their disbelief, and own up frankly that they have been deceived.

Edessa, where was that? inquires an investigator. The site is now known as Oorfa, the Ur of the Chaldees, from whence came Abraham. It is now a Turkish city of some 30,000 inhabitants, without a Christian within its walls. Departed glory; for it seems there was one, near 2,000 years ago, when Abgar owned up to being a convert.

But, wonderful, isn't it? this RECENT discovery, and the great New York World paying an immense sum to have it cablegramed so as to get it in the hands of its Christian readers at an early hour! They need it to stay the receding tide.

Too bad this recent find did not come to light before.

But, hold! We are too fast. Eusebius, the first Ecclesiastical historian, who Christians want us to believe wrote and completed his production A. D. 324, relates this legend. See liber 1 chapter 13. It has been the common property of the world ever since the forger found such a letter was needed. In our Mosheim's Ecclesiastical History, after relating the legend, in a note on page 26, volume 1, we find the following:

"It is remarkable the story is not mentioned by any writer before Eusebius; that it is little noticed by succeeding authors; that the whole affair was unknown to the Christians, their contemporaries, as is manifest from the early disputes about the method of receiving Gentile converts into the church, which this story, had it been true, must have entirely decided. As to the letters, NO DOUBT CAN BE MADE OF THEIR SPURIOUSNESS, since if Christ had written a letter to Abgarus, it would have been a part of the sacred Scripture, and would have been placed at the head of all the books of the New Testament."

Mosheim wrote near 200 years ago. For more than 40 years this writer has been clipping, and placing in his Apocryphal New Testament these forgeries, "recently found in Egypt," of which this letter of Abgarus is one. There may be a score of them, and they are all "just found and very important," not clippings only, but the "recently found in Egypt letter" itself, in the very words of this cablegram, appears in Eusebius, and is copied into the Apocryphal New Testament, edition of 1890, pages 62, 63. We have wasted many a dollar in purchasing "fac simile editions of Greek manuscripts" which have been dug up in some old monastery, usually in Egypt, and every one of them, without a single exception, on examination critically, proved to be a forgery.

Our Long Island friend, who sent us this copy of the World, will accept our thanks for his kindness in the premises.

Transition of Prof. J. S. Loveland.

The transition of Prof. J. S. Loveland occurred at 1 o'clock in the morning of Thursday, May 28. He has long been well known and honored among Spiritualists. He was a very able and conscientious man, a strong thinker and clear and forcible writer and speaker, and has exercised a great influence in our ranks by his commanding ability and logical presentation of truth as it appeared to his strong mental perceptions. He was an early adherent of Spiritualism, and has never faltered or failed to stand true to his convictions. He has gone to his reward, and the love and best thought of thousands will go with him into his new and higher sphere of life.

Another Victim.

Rev. Geo. Clark, of Cambridge, Mass., formerly an Episcopal clergyman of Cincinnati, who expressed sympathy and held many views in common with Dr. Crapsey, of Rochester, lately expelled for heresy, was deposed from the ministry last week by Bishop Vincent. Rev. Clark is reported as a gentleman of great ability, and the probabilities are he will be heard from further on.

If all clergymen who, at heart, repudiate the teachings of Christianity, were retired from the ministry, "A Pulpit to Rent" could be displayed with propriety on many a church door.

A man would not be alone, even in Paradise.—Italian.

Murder and Emotional Insanity.

"Fairmount, W. Va., May 18.—Following a series of revival meetings which he had been conducting in his church at Rossman, near here, Rev. C. S. Cossman, aged 50, one of the most prominent ministers in this section, cut his beautiful young wife's throat, causing instant death. The minister declares the act was committed while suffering from a fit of temporary insanity and that when he looked upon the lifeless body of his wife his reason immediately returned. The revival which closed last night had been unusually successful and many new memberships had been added to his church. While discussing the revival with his wife, Cossman snatched a knife from a table and rushed at her. Mrs. Cossman escaped into the yard, where she was overtaken by Cossman. Although the woman battled desperately for her life, the minister cut her throat from ear to ear. He then gave himself up to the police. Mrs. Cossman was aged 30 years, and a member of a prominent Fairmount family."

The above telegram appeared in the news colums of the Woman's National Daily a few days ago. Not a week, and scarcely a day passes without an account in the public press of some great crime by churchmen, frequently murder. And the revivalist seems as liable as any to these atrocious acts.

The plea of insanity is the usual defense, to which a jury of churchmen lend willing ears. Self-opinionated and dictatorial, assuming to voice the will of God, the preachers are unwilling to brook any opposition, and are violently angered at dissentients on the most trivial occasion—they become, in fact, what is popularly known as "crazy mad." It is a resemblance of the spoiled child, magnified by age. Such was clearly the case with the one in review. The loving wife likely took exception to some doing of her godly husband, and fell a victim of his brutal anger. The thoughtless wretch was aroused to consciousness when he saw the dear woman dead at his feet, then he sought to evade responsibility by reporting his crime to the authorities.

This plea of "emotional insanity" ought to be eliminated from the criminal code, and sensible juries are inclined to disregard it. The case of Thaw is in point. He claims to have been insane when he killed White, but was rational a minute after. Set free, what security is there that he will not commit a similar crime the moment he is liberated. The only safety, since he escaped the executioner's chair, is perpetual imprisonment. And so should be the treatment of every emotional murderer. The law furnishes a remedy for all offenses, and private attempts at punishment must be rebuked. There is another point in this connection that deserves attention: The state exempts churches from taxation under the specious claim that they are conducive to good morals. It is possible they are such to a limited extent. But our public schools under state control, away from creedal dictation, should be and are the best and most effective nurseries of virtue and morality.

The great revivals are but hypnotic performances. Subjects are entranced and left in that condition. The influence soon passes away with the major part, but the more impressible, the women and children, continue under control, and many of them develop into insanity. It is stated by investigators that the trail of the successful revivalist can be traced by the insane, the products of his skill in warping the mind of his victims, and making them subservient to his will.

A Priestly Stampede.

"Nineteen Protestant Episcopal Desertions to Rome" is a headline to a lengthy article in an exchange which enters into details. The Catholic News, of New York, says this number "have come into the Catholic church within the last few months or are on their way, and will be received, it is hoped, before the summer has made much of a stir in church circles."

That is as it should be. The Catholic church is the parent of the whole brood, and its higher officials know of its fraudulent beginning and are skilled in the art of concealment.

Had Luther and his associates been in possession of the facts to which scholars at this time have access, there would have been no Protestant churches, for they would have repudiated the entire fabrication. It is a deception, practised for a thousand years, protected from exposure by statutes against blasphemy and heresy, aided by dungeons, torture chambers, confiscation of estates, etc., which have made that great corporation what it is.

It seems probable large acquisitions will be made to Catholicism from Protestant churches during the next half century; while a new organization will spring into being, almost unanticipated, which will absorb, first the learned, afterwards the masses of Protestantism, their object, to embrace great truths rapidly coming to the front, and partly to protect themselves against the encroachment by the "Mother of Harlots" on free institutions.

The divided sects must bind themselves into one great protective organization; else fall victims to the usurper, directed by a single head, whose principal ambition is universal empire.

Angel Visitants.

They Come as Naturally as if Still on Earth.

EXTRAORDINARY MANIFESTATIONS.

Mrs. Mary Frances Beetz is in Close Touch With the Spirit Realms.

To the Editor: In the last mail I received a letter from a dear brother away up here in Washington, who says he read my Spiritualistic experiences in The Progressive Thinker of Nov. 30, and then he asks me if I am a Spiritualist, and if so, what reasons I have for being a believer, and winds up by asking me what proof I have of immortality.

Were I to relate all the proof I have, it would consume more time than I have to spare. The most satisfactory spirit manifestations I have transpire after I have retired at night, and always something new. Last night the walls of my bedroom were banked high with flowers of every hue—all kinds, from the lowly pansy to the stately lilac, the most beautiful of these being crisp white and gorgeous purple, which diffused the sweetest perfume, while above and among these flowers scintillated beautiful blue stars, which I saw fall in a shower from a star-bedecked canopy. Then the room grew very dark, and I seemed to be swaying gently in space, and there ensued a blissful few minutes, during which I was independent of the physical body, and heard voices and music of the spirit spheres. When I had returned from this little visit I went to sleep and slept soundly till after midnight, when I awoke and heard girls talking, seemingly coming toward me, and one of them said: "Hello, Mrs. Beetz; we are coming to see you, Ida, Anna, and Nell." I was glad, for they were three of my best friends in my home town.

Although this Sunday has been damp and unusually cold for May, yet it has not influenced against spirit manifestations to any marked degree at my house. At my parents' home some years since we postponed seances if the weather was rainy or threatening, thinking that we would obtain little or no results, but judging by experiences since then, I think we had the wrong ideas; however, I believe that prolonged cloudy weather detracts from our magnetic force, inasmuch as the electric power from the sun is imbued by the animal body and converted into magnetism, making greater our power of attraction, or making wholly our attractive quality. I have noticed that sharp or sonorous peals of thunder, or vivid and extreme electric display during a storm will, for a time, disturb spirit manifestations; but I attribute this more to the overwrought condition of the sitters than to the inability of spirit visitors, for often the least mental or physical agitation will materially hinder that which we so earnestly seek.

I was expecting an early caller this morning, so, as usual, I was awakened by spirit rapping on the wall. While I was getting breakfast and tidying my house, unseen visitors were talking to me, or rather to one another and about me, which I did not pay much attention to until I heard them criticise me sharply for working indoors so much and exercising outdoors so little. Then I tried to remember what else they had said, but failing, I became clairaudient again, and clairvoyant, too, and it seemed quite naturaly to be working among a number of other people who talked a good deal, answering my mental questions, not especially intended for them, before I had really asked them. At times the conversation would reach my external or physical ears—a materialized voice, mind you, the result of a perfectly negative condition on my part, but space limits me.

Just before sitting down to write this I went into my library for some paper, and was greeted by a multitudinous "Good morning," which sounded like heavy sleeting against the wall paper, everywhere at once, intermingled with distinct knocks on the table, the floor, the wall, and even on the window glass. Partially materialized forms brushed past me, touched my face and smoothed my hair, and as I sit here by the stove and write, there are raps on the paper.

Now do not understand that spirits touch us as we touch each other, by the physical senses, for that is impossible, as physical matter does not survive the second birth. The soul's covering is electrical, and when it comes in rapport with our magnetic force or life it sends direct communication to our physical senses. But when we see, hear and feel, then suddenly arouse from what seemed to be a waking dream, that is direct communion, soul with soul.

I have a neighbor who grieves much of the time for her husband who passed out a year ago, but she has not the hope and comfort we Spiritualists have, and probably if I told her that every time I went to her house I saw her husband near her, and drew her attention to the spirit rapping on the wall, she would be more displeased than pleased, and yet sometimes I think she would like to hear the many good things I could tell her, if they were not personal.

Yesterday I heard an old Dutchman talking while I was busy sewing. He had talked incessantly for some time, a fact which I realized when he stopped, his last words being a quotation which interested me so that I was alert in an instant, hoping to hear the rest of it, but I did not hear the rest so I tried to repeat what I had heard, but not one word could I recollect. The rhythm remained, but the substance eluded me.

There is much I would like to say relative to this particular phase of mediumship—facts I have discovered, which will not admit of a single doubt. I am alone most of the time, so when I see lights, hear songs and listen to music or orations grander and more soul-inspiring than any mortal's puny efforts, I know I am not deceived as to the source from which they come.

Some days ago a lady called to see who was grieving for her little boy. The child had gone with little warning, as is so often the case with croup, and she knew not where to turn for consolation. While she sat and talked of the little fellow, her eyes full of tears, and a sob in her voice, I saw him come close to her, lean his elbow on her knee and look inquiringly into her face. But her tear-dimmed eyes did not see, nor her dull ears hear him when he said: "Sometimes mamma cries so much I can't come close to her." Then he was gone for a few moments and when he returned he brought her an armful of flowers, more beautiful than our little dark earth can produce, and beside them on her lap, he placed a pretty white kitten which was dressed with a gay pink ribbon about its neck. So we see children are children still, even though they have moved out of the little frail house which cumbers the soul so much. Then several other children came in, as merry as could be, talking about "mamma," and "flowers," and "pretty ponies," and "books," and other things that help so much to make children happy. A little girl who had on a new gown, asked me if I did not think it "very beautiful," and a little boy who says he went to heaven where he would have room to grow, passed among the group of children with a bouquet of crimson and white roses, and gave one to each child, then made a wreath of those remaining and placed it on my head.

Some people ask me, "When strangers in the spirit world pass by and speak, why don't you ask them their names, where they lived, and where their folks are," etc., etc. This is why: First, I am not interested in people's private affairs. Second, I am not hunting for tests, outside the proof of immortality, which I have when I see them and hear them. Third, it shows a lack of appreciation of their efforts to begin plying them with questions which do not concern me, just because they are pleased to give me kindly greeting. It is the custom at picnics, along country thoroughfares, and in small towns to greet those whom we meet. Who of us would be presuming enough to stop these friendly strangers and ask them their names, where they live, their parents' names, how many here, how many there, and the cause of their going? When spirits can come to us and manifest, they will find a way to tell us all they would have us know.

Before closing, let me say that some persons who are clairvoyant are surprised to see a spirit near them, sometimes when the mind is employed with thoughts not of a Spiritualistic tendency, and call it imagination, which is not true, for that which the imagination conjures up never surprises you, for such exists only in your own thoughts.

MARY FRANCES BEETZ.

Spokane, Wash.

Grief borders on the extreme of gladness.—Italian.

Haste not, rest not.—Goethe.

A man that is young in years may be old in hours if he has lost no time.—Bacon

N. S. A. ITEMS.

There is Much to Encourage the Workers.

The Board of Trustees at their semi-annual meeting, found much to encourage them in the good work going on. The air is full of promise for the cause of Spiritualism.

The Children's Lyceum movement is gaining rapidly, and new Lyceums are constantly being organized. The N. S. A. Lyceum Lessons have been a potent factor in that direction. But the Lyceum Superintendent has by untiring effort promoted the greater interest we now find.

Hence, the N. S. A. Board of Trustees adopted the following expression of regard for her efforts:

"Resolved, By the Board of Trustees of the N. S. A. that special thanks and expressions of appreciation are due Mrs. Elizabeth Schauss for the faithful and efficient discharge of her duties as Lyceum Superintendent, and that it is the sense of this Board that the increased interest in Lyceum work is largely due her efforts."

The Board has cancelled the clause at end of Missionary Certificates, providing for their revocation without demanding a reason therefor. The Certificates will not carry any provision for revocation, and will be issued on honor, and yet no right is thus conveyed to forbid cancellation for cause.

The affairs for preparation of the next convention to be held in Indianapolis, Ind., are well under way. The promise is splendid for a great convention amidst most excellent conditions.

These are dull times for all, but please do not overlook the needs of our public cause. Help now or soon, in order that the N. S. A. may realize that whate'er may betide us, we shall each and all be loyal to truth and humanity.

GEORGE W. KATES,
Secretary.

Washington, D. C.

INTERESTING EXPERIENCE.

Demonstrating That Telepathic Communication Exists Between Mortals.

To the Editor: I give herewith some of my experiences. Whenever my father was discouraged or in the belief of sickness (caused through discouragement) he would invariably wish for me. Then it was that my children and I would see him in our home, which was then in another town. In a few days we would get a letter telling us of his illness. Wherever we send our thought, our spirit or thought-form goes. New Thought and Divine Science explains much that helps Spiritualism.

Another time I wished to write to a friend whose address I had forgotten, so I wrote to one in another town who know her, and asked for her address. I was telling a friend about her, and said I wanted to get her address. My son remarked: "Mamma, a lady was in your room the other day and told you Mrs. C.'s address."

"No one here knows her, so I know no one could tell me."

He insisted that "the lady" did tell me. Knowing he is psychic I said no more, but told my friend present that my son had seen the lady to whom I had written for the address. In a day or two I received the address, so I know it was when she received my letter that she sent me a telepathic message. I failed to receive it, but my son did.

On one occasion we saw a friend's form who lived in a distant city, but we could not make out what she wanted. In a few days I received a letter from her, and she said: "Had I had the power to call Sarah to me, I would certainly have done so, as I was so sick a few nights ago, and wanted her." I wrote and told her of my seeing her. Sarah is my daughter who had stayed a vacation term with this widowed friend of mine.

Whenever any one of our family is to pass to spirit life there is a very, very loud "crack" or "pop" in the room. I understand how one spirit can rap to call our attention to them, but this noise is so very loud I do not understand the reason. When my mother (Sarah Rayner Clough) was to pass out, that night something seemed to drop from the ceiling into a pot of water on the stove. It splashed every bit of the water out, yet nothing could have dropped in the pot as the ceiling was clear. In the morning about 4 o'clock she passed to spirit life.

When my father was to pass out, the loud noise came from the corner of the room. In the morning my mother came with a great white light before her, and went into my sister's room and awoke her. In a short time she carried away my father, John Clough.

A year later my adopted baby was passing out, and a friend and I were sitting in another room, and it sounded as if one of the heavy beveled mirrors had cracked. My friend (Clara Newman Murray, 2001 San Antonio street, Austin, Texas) never heard the like before. I knew what it meant.

I am a healer, and whenever my pupils are freed from their so-called ailments, some appear in a white light, while others will appear strong and well; then again I receive a psychic telegram or a postal, on which are the words written, telling me of their recovery.

I know that when all understand God as the spirit of life, intelligence, power, wisdom, love, encouragement, hope, faith and health, and that he is the vine, and we are the branches, they will see themselves as God's children, divine, for he cannot make anything not divine. They will know we constitute one great family, one great telepathic system, the glimpse of which Morse recognized, but Bell saw clearer, and Marconi still clearer, and scientists see perfectly.

NELL CLOUGH JOHNSON.

Austin, Texas.

It is the gentle mind that makes the gentleman.—French.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

Genius always gives its best first; prudence at last.—Lavater.

FOREBODING REVEALS A DEATH.

Mrs. Margaret La Mont, Unable to Sleep, Finds Body of J. D. Lawrence in Adjoining Flat.

A presentment that something was wrong in the apartment occupied by Mrs. Rose Fauley, 3801 Cottage Grove avenue, Chicago, led Mrs. Margaret La Mont, who resides in the flat above, to discover the body of J. D. Lawrence, who had committed suicide.

"Is there anything the matter?" asked Mrs. La Mont, as she appeared at Mrs. Fauley's door. Mrs. Fauley said that there was not.

"I just woke from a nap, and somehow I had a feeling that there was some trouble down here," said Mrs. La Mont.

Then both the women started to look through the flat. Lawrence's body was discovered with a revolver near by. He had shot himself in the mouth. Mrs. Fauley did not hear the report of the pistol. Lawrence had been a roomer in her home for several years. She said that he had been despondent recently.

Some guardian spirit aroused the presentment, no doubt.

The Law of Opposites.

To the Editor: I wish a little space to demonstrate to the readers of your progressive paper, and also to crack a little joke on our pious and worthy opponents, the ministers, that his satanic majesty, "Nick," is the greatest of philosophers, and not such a bad boy as they wish us to think he is. Now, for instance, in the garden of Eden, when he tempted Eve to eat of the forbidden fruit, he said, "Ye shall be as gods knowing good and evil." Now here in these few words, knowing "good and evil," is what I wish to talk about, for in it is the expression of one of the great laws, and that is the law of opposites, which is the fundamental principle of expression of life and being, and also all intelligence, for without this law there could be no existence, no expression at all. As Emerson says, "There is an inevitable dualism that bisects nature so that each thing is only a half and suggests the other, its opposite, to express the whole, as in, out; up and down; light, dark; sweet, bitter; the positive has its negative; the male and female; and so it goes on through all expressions, things, and ideas."

We can see by that law that all intelligence and knowledge is only the knowing of some of these laws, by every day experience and fact of things; therefore, if Adam and Eve were not cognizant of some of these laws, can you just imagine what kind of creatures would they be? For it seems to me that the lowest form of life is cognizant of some of them.

All great philosophers and thinkers must know cause and effect, and according to their knowledge of same are they only wise, so our pious ministers can see it in this way, that it is only by experience and knowledge of things do we grow in wisdom, not by subjective faith, but by objective expression of deeds; and only through expression do we go higher; life is like a stairway, the lowest step must be to give expression to the highest, evolution and then involution, and so it goes on in eternity.

No one can imagine a place of eternal bliss, for evolution would not be, since evolution teaches us there must be a continual change, from the crude to the finished, from the lowest plans of animal life to the highest plans of the spiritual, is progression and expression of life, one-half must be to give expression to the other. As regards that myth about the devil, why he is only born of ignorance and superstition.

JACOB SCHAUFELE.

Pasadena, Cal.

UNIVERSAL INTERACTION.

Wherever men are gathered, all the air
Is charged with human feeling, human thought;
Each shout and cry, and laugh, each curse and prayer
Are into its vibrations surely wrought;
Unspoken passion, wordless meditation,
Are breathed into it with our respiration;
It is with our life fraught, and over-fraught.

So that no man there breathes earth's simple breath,
As if alone on mountain or wide seas;
But nourishes warm life or hastens death
With joys and sorrows, health and foul disease,
Wisdom and folly, good and evil laborers
Incessant of his multitudinous neighbors;
He in his turn affecting all of these.
—B.V. "City of Dreadful Night."

NATURE IS DIVINE.

As I sat gazing from my window, one
bright sunny morn,
Upon the op'ning blossoms, with
their prophecy in view,
I caught the fragrant perfume, on the
gentle breezes borne
And saw the tiny leaflets, just unfolding to the dew.
I felt a deeper reverence, for the
power of Nature's shrine,
And realized as ne'er before, that
Nature is Divine.

And then I thought of souls of men,
how they, too, did unfold,
And strive for higher wisdom, in
the coming time to gain,
How through the dust of ages, our
past history hath told
Of those who spurned not sacrifice,
that justice might obtain;
That sought for hallowed equity, in
cosmos' sacred mine,
And taught to men the valued
truth, that Nature is Divine.

I then an invocation sent, that right-
eousness and right,
Might ever in my heart be found,
most loyally and true,
That not a thought or act of mine,
should ever fear the light;
Would fill my mission in the world,
with sanctity in view,
May all who wish to think aright, to
to this great thought incline,
And all the world embrace the
truth, that Nature is Divine.

J. T. MORRISON.

Ithaca, N. Y.

Great minds have wills; others only wishes.—German.

An Important Case.

The following in connection with the trial of Mrs. Elizabeth Hall, a prominent medium of Albany, New York, will be read with deep interest by Spiritualists generally.

THE PEOPLE OF THE STATE OF NEW YORK
VS. ELIZABETH HALL

Brief on Behalf of Defendant, Stern & Hirschfeld, Attorneys for Defendant, 37 Maiden Lane, Albany, N. Y.

Statement.

The defendant is before the court charged with being a disorderly person in having heretofore and on Dec. 31, 1907, violated Subdivision 3 of Section 899 of the Code of Criminal Procedure of the State of New York.

The complainant is one Leora E. Reynolds, a police matron in the employ and service of the city of Albany. The said complainant in her information swears that defendant violated the said provision of law in that said defendant on Dec. 31, 1907, at premises 149 Clinton avenue, did "pretend to tell deponent's fortune in that she did take in her hand the left hand of deponent and after looking at same did pretend to tell deponent events which had transpired in her life and things which were to take place in the future, that for so doing she did charge deponent the sum of fifty cents."

A trial was had in the proceedings before the learned court on Jan. 9, 1908, when Leora R. Reynolds was sworn as a witness for the People and the defendant, Elizabeth Hall, was sworn as a witness in her own behalf.

The following is the provision of the Code which it is claimed the defendant violated:

Section 899. **Who are disorderly persons.** The following are disorderly persons:

* * * * * * * * * * * *

3. PERSONS PRETENDING TO TELL FORTUNES, or where lost or stolen goods may be found.

Point One.

THE MOTION MADE AT THE CLOSE OF THE PEOPLE'S CASE TO DISMISS THE PROCEEDINGS ON THE GROUND THAT THE EVIDENCE FAILED TO SHOW THAT WHAT THE DEFENDANT TOLD COMPLAINANT AS TO PAST, PRESENT AND FUTURE EVENTS IN HER LIFE WAS UNTRUE OR FALSE, SHOULD BE GRANTED.

Before the learned Court considers the evidence of the defendant it will be necessary to decide the motion made by the defendant at the close of the People's case, decision on which was reserved. We earnestly and respectfully insist that before a conviction can be had under the provision of the Code in question, it is absolutely necessary and essential that the People should prove that the person complained of, related or predicted events which were false or untrue. In other words we claim that it is not a crime to tell fortunes in this state, but that it is the PRETENDING to tell fortunes that would constitute a violation of law. It therefore becomes necessary for us to consider and determine the meaning of the word "pretending" as used in the provision of the Code.

Webster's Encyclopedaic Dictionary defines the word "pretending" as follows: "Holding out a false appearance, laying claim to or attempting to make others believe one is what in truth he is not, or that he has or does something which he has or does not, making hypocritical professions."

In words and phrases, Vol. 6, page 5542, the word "pretend" is defined as follows: "The common and generally accepted meaning of the word 'pretend' is to hold out as true that which is false, to feign, to simulate (citing Brown vs. Perez, 25 S. W. Rep. (Texas) 980-983.)

In the case cited, Brown vs. Perez, among other things a question arose in reference to an instruction by the court in which the following language was used: "Pretending to have been executed by Jose De Jesus Perez." The appellate court said in construing the meaning of the word "pretending:"

Whatever definitions counsel may find in the lexicons of the verb 'pretend' the common and generally accepted meaning of the verb is to hold out as true that which is false, to feign, to simulate."

Some dictionaries may give other meaning to the words "pretend" and "pretending," but the definitions above quoted are the generally accepted and popular ones and received the sanction and approval of the Texas court in the Perez case (supra) which is the only case we have been able to find in which the words are legally defined.

It has been held that the words of a statute shall be taken in their natural, plain, obvious and ordinary signification and where words have two significations the popular one should have the preference. (People ex rel. Eakins vs. Roosevelt, 14 Misc. 531.)

Our conclusion is that the Legislature in enacting the provision of law in question, intended that it should apply only against persons who claimed to have the power to tell fortunes when in truth and in fact they had no such power. In the case at bar there is not only a lack of proof that the defendant held out false appearance or that she did not make good her claim that she was a clairvoyant, but on the contrary it appears that all the information given to complainant as to the past and present was absolutely true and so far as the future is concerned time alone will reveal the truth or falsity of the defendant's predictions in that regard.

If we read the last half of Subdivision 3 of Section 899 of the Code of Criminal Procedure, "or where lost or stolen goods may be found," we can readily understand the intention of the legislature in enacting the law in yuestion.

Clearly that body never intended that this provision should be construed so as to prevent persons from telling where lost or stolen goods may be found, which is most desirable and valuable information, but it was the "pretending" to tell where lost or stolen goods may found, against which the provision was directed. It was the fraudulent act that the legislature had in mind and not the act truly and conscientiously done.

It is unnecessary to cite any authorities to the court that statutes of a penal nature must be strictly construed in favor of the defendant, and construing the statute in question before the court in that manner it seems to us that the learned court can reach no other conclusion but that our motion was a proper one and should be granted.

We wish further to add that the burden of establishing that the defendant held out false appearances is upon the People, for in every criminal proceeding the burden of proving every constituent of the offense beyond a reasonable doubt is upon the People and this principle is so well established that it would almost be an insult to the learning of the Court to cite or quote any authorities.

Point Two.

ASSUMING THAT THE COURT SHOULD DENY THE MOTION TO DISMISS THE PROCEEDING, THEN IT IS INSISTED THAT UPON THE WHOLE CASE AND ALL THE EVIDENCE SUBMITTED, THE DEFENDANT SHOULD BE ACQUITTED FOR THE REASON THAT THE ACTS COMPLAINED OF WERE DONE IN THE EXERCISE OF RELIGIOUS PROFESSION, AND WERE NOT ACTS OF LICENTIOUSNESS, NOR WERE THEY INCONSISTENT WITH THE PEACE AND SAFETY OF THE STATE.

The defendant did not deny that she had related and described to the complainant certain events or conditions which had happened or existed or would happen and exist in the future. She, however, clearly and unequivocally denied that she was or is a fortune teller in the general and popular acceptation of that term, and she also denied that she is a person pretending to tell fortunes, or that she ever held herself out to the public as such. Practically all the evidence given by the defendant has not been controverted.

Her testimony shows that she is a widow and has resided in the city of Albany for about six years last past; that she is a housekeeper and that her granddaughter resides with her; that the household is supported from the income derived by letting furnished rooms, and by money contributed by the granddaughter, which she receives for singing in several churches in this city. It also appears that the defendant owns the dwelling in which she resides.

The defendant claims that her religion is that of Spiritualism, and she clearly, intelligently and in a conscientious manner explained to the Court the doctrines of her belief and religious profession. Among the doctrines of her religion is the belief that when the spirit departs from our material bodies on death, it enters into a state of progression, and that the spirit is then able to and does communicate with the living, appearing in the material form or by flashing impressions on the mind of the living persons. She insists that she has the power of communicating with these spirits and that she does communicate with them in the exercise of her religious profession. Defendant also swears that she has seen spirits. She testifies that on the occasion that Mrs. Reynolds, the complainant, called at her home, defendant related the things complained of while exercising her religious profession, and that whatever information was given to complainant was through advice or communications received from the spirits of departed persons.

A serious and probably very important question is therefore presented to the Court as to whether or not the defendant has the legal right to practice or exercise her religious profession in the manner that she does.

The constitution of the state of New York contains the following provision: "Section 3, Article 1. **The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this state to all mankind; and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the state.**"

One of the great privileges of our American citizenship is the guarantee of our constitutions that every person has the right to exercise his religious belief according to the dictates of his own conscience. Almost from the discovery of America people from every other country have sought our shores as a haven or asylum from religious oppression and persecution and one of the most remarkable features of our life in this free land is, that amid our cosmopolitan citizenship, including men of practically every form of religious creed and belief, that rarely or seldom does any disorder or turmoil arise by reason of the diversity of religious opinions and men and women go on quietly with their life work respecting their neighbors even though they be of contrary religious opinion.

Of course it must be conceded that all practices of religious profession could not be permitted because the peace and safety of the state might be harmfully affected.

The Court of Appeals of this state very properly held in the case of People vs. Pierson, 176 N. Y., 201, in which the defendant was charged with omitting to furnish medical attendance to a minor child who was seriously ill, and as a result died, that the religious belief of the defendant, that of Christian Science, was not a defense to the prosecution for the violation of the code for reason that the failure to furnish medical attendance endangered the health and life of the minor, in which matter the state had a peculiar interest, and therefore decided that the guarantee contained in the constitution did not justify the omission to furnish the necessary medical attendance.

We can also easily understand that a person should not be permitted under the guise of religious belief to practice polygamy, and still be protected from our statute in reference to the crime of bigamy.

We do not contend that Subdivision 3 of Section 899 of the Code of Criminal Procedure is necessarily unconstitutional, as it is within the police power of the state to prevent fraud and deception, but that provision of the code we earnestly insist should not be construed so as to deny to this defendant the right to practice her religious profession in the manner that she did in this case.

There is nothing that the defendant told Mrs. Reynolds that in any way could be considered licentious or that would affect the peace and safety of the state. If it shall be held that what she practices does affect the peace and safety of the state, then what shall be said of the ministers of religion who constantly predict our future, and who from their respective pulpits describe to us things and conditions that will happen or exist in the hereafter. We claim that the defendant did no more than any minister would do and that they are protected from prosecution because they act from religious impulses.

It must be borne in mind that the defendant denies that she tells fortunes. She claims and asserts that she is merely a medium for transmitting spiritual advice, and she contends that authority for her religious profession and belief may be found in the Holy Bible.

The defendant has furnished counsel with the following Biblical quotations to bear out the contention that her religion is sanctioned by the Holy Bible:

"For he that is now called a prophet was aforetime called a seer." I Sam. ix:9.)

"When Israel went to inquire of God they went to the seer." (1 Sam. ix:9.)

"Saul called upon Samuel, the seer for advice about his father's asses, and paid him with a present of silver. (1 Sam. 11:8.)

"And thou shalt prophesy with them and shalt be turned unto another man. (1 Sam. x:6.)

"And it came to pass when the spirit rested upon them they prophesied. (Num. xl:25.)

"The Lord will make himself known in a vision to the prophets." (Num. xii:6.)

"Elisha, the prophet, telleth the King of Israel what thou sayest in thy bedchamber. (II King vl:12.)

"Daughters of Israel prophesied." (Ezek. xiii:10.)

"They went to Huldah, the prophetess, and the Lord spoke through her. (II King xxii:14; also II Chron. xxiv:22.)

"Deborah was a prophetess." (Judges iv:4.)

"Quench not the spirit, despise not prophecy." (I Thes. v:20.)

"But it is not ye that speak, but the spirit (Matt. x:20) and fell into a trance." (Acts xxii:18.)

"Anna, a prophetess." (Luke xi:36.)

"Philip, the evangelist, had four virgin daughters who did prophesy." (Acts xiii:8.)

If the learned Court should hold that the evidence before it is sufficient to convict the defendant as a disorderly person, it would be dangerous for any person to make any predictions whatsoever as to the future for fear of being arrested for a violation of the provision of the Code of Criminal Procedure in question. The legislature had in mind, no doubt, when it enacted that provision of the Code, that it should only apply to frauds and cheats and persons who claimed the power to foretell the future when in fact their professions were merely made for the purpose of extorting money from the innocent and unwary, but we contend that the statute was never intended to apply to a case like the one at bar, where a woman in the honest and conscientious exercise of her religious profession gave advice and information to another.

It is true the evidence shows that the defendant did charge Mrs. Reynolds a fee for her services, but this fact is absolutely immaterial to the issue, as the time she gave to Mrs. Reynolds was certainly of some value. Of course if it had been proven on the trial that the defendant was a fraud, and that she did the acts complained of merely to procure the money of the complainant, a different situation would have presented itself to the court, and the fact that the defendant did take money under such circumstances would be quite material.

Finally we wish to call the attention of the Court to the fact that thousands of people in this great country are of the same religious belief and opinion as the defendant, and while all of them do not claim to be mediums or profess to have the power to commune with departed souls, still they all believe that it is possible so to do and that there are some persons who possess the power to transmit the messages of the spirits of another world.

Even in our own community there are hundreds of high minded people, cultured and learned, who are sincere believers in the doctrines and teachings of Spiritualism, and naturally they are keenly interested in the final determination of the case at bar. The question submitted is not whether these people are deluded or mistaken, but rather what legal rights have they in the premises.

Counsel have been unable to find any case in this state where Subdivision 3 of Section 8999 of the Code of Criminal Procedure, has ever been judicially passed upon.

We therefore pray that the Court may give the case the due attention and consideration it deserves.

STERN & HIRSCHFELD,
Attorneys for Defendant.

Albany, N. Y.

The defendant was found not guilty.

UNDER THE BAN.

Spiritualism and the "Holy" Catholic Church.

The decree of the Holy Mother Church [as set forth in Light, London] has gone forth, and henceforwardward Spiritualism is numbered amongst heinous offenses against her dignity. Spiritualists have little cause for complaint, for hostile recognition is generally the first victory of any moral, social, or religious reform, and no better proof of the steady progress of the truth which they love so dearly could be forthcoming than that their cause should meet with the severest displeasure of the Holy See. As regards their own state of salvation, the minds of Spiritualists are at blissful rest. If Rome is to be believed, the vast majority of them are already irretrievably lost, and like the reprobate, when he was warned that he was going to the devil, the Spiritualist prefers to join the excellent company entertained by his Satanic Majesty in his own way and at his own will.

But it is interesting to inquire into the why and wherefore of Rome's displeasure. Taken at their face value, the recent utterances of the Rev. Fathers Millar and Vaughan bear a close resemblance to ignorance of the subject of their condemnation, but in matters relating to Rome the face value is the last thing that should be considered. It is true that we hear a great deal of devils and evil spirits from the Romish pulpit, and the Spiritualist may well be forgiven the smile of toleration, or even the indignation, with which he greets each inspired utterance. But if he thinks that the warnings offered from pulpit and platform are the outcome of ignorance he is mistaken, and if he will bear in mind the policy pursued by the Vatican for centuries past and will bring his own knowledge of Spiritualism to bear on the subject, he will see why: for the probabilities are that Fathers Millar and Vaughan know as much about Spiritualism as he does.

If the Church of Rome regarded Spiritualism only in the light of a possibly dangerous religious movement she would scarcely have aided that movement by a declaration of her belief in spirit communion; she would more probably have allied herself with Science and declared that Spiritualism is nothing better than a fraud, conscious or otherwise, practised by mediums on unsuspecting persons. But she is driven to take the line of defense which she has adopted because she knows that Spiritualism is an actual fact, which Science can never hope to disprove, and that sooner or later the possibility of communion with the so-called dead must be generally recognized.

In the whole course of monastic history it is not to be supposed that psychic phenomena were unknown; on the contrary, the conditions prevailing in monastic life were ideal for the occurrence of manifestations. All that was needed was the student's mind capable of carrying out investigations and the truth would stand revealed, saturated it may be with the standard religion of the age, but undeniable testimony of life after death.

As a matter of fact, occult practices were not unknown to the fraternity of priests, but it was no part of their policy, nor is it now, to share their knowledge with the laity. As long as Rome retained her mighty influence all was well, but with the passing of the years and the advent of an immense struggle for religious independence she found herself mistress of a knowledge which she dared not use, either as a weapon of offense or defense, and which it behoved her more than ever to conceal, for she knew, only too well, the conditions which prevail in the Land Beyond, and realized that others might be led by intelligences which she could not control.

Now that Spiritualism has broken through the narrow confines of the monastery wall, at a time, too, when the influence of Rome is low and the masses are striking out for religious freedom with renewed vigor, Rome finds herself threatened with an ever-growing danger. The slave is a slave no more; the truth which she so long concealed for her own ends has at last broken its bonds and threatens the very foundations upon which her empire is built. For who can resist the compelling power of the spirit? Is it a matter for wonder, then, that Rome calls Spiritualism the work of the devil?"

J. H. C.

In his desire to accomplish the impossible by impeaching knowledge higher than his own in his recent sermons against Spiritualism, Father Bernard Vaughan seems to have been unacquainted with the so-called "apocryphal" gospel of the Hebrews, which contains minute and specific directions for the formation and conduct of what he so contemptuously alluded to as "spirit circles and seances. This gospel throws such a flood of light upon the nature and character of primitive Christian faith, methods, and psychic procedure, that one no longer wonders that it was speedily shelved, with other equally inconvenient Scriptures, to allow the very early heresies to be established, and to permit the grafting of pagan feasts, observances, and ritual. Is not the Church based entirely upon spiritual forces and activities?—if not, what is her raison d'etre? Who, or what, are the "Guardian Angels" to whom every Catholic child is taught to pray?—if not spirits—what? Father Vaughan declares that Spiritualism "demoniacal" or "diabolic," but he should recollect how it was charged against the very One upon whose life, words, and work his very Church is supposed to be founded, that "he cast out devils by the power of Beelzebub." While the Church seeks to compel her priests and laity alike to see only what is visible from her standpoint, and forbids both to seek any other or better basis for belief, the layman, having discovered a standpoint from hich to view one of the many facets of truth, fears not to avow the fact, and there are many thousands who not only know of spiritual forces and activities, but understand and use them to a greater or less degree. The illuminated Spiritualists who have lofty ideals, who ask and pray humbly for wisdom, not only receive present help and consolation, but frequently leave valuable contributions when they enter the world of spirit—nor do their activities then cease. Such are the saints—the spiritual entities of whom Father Vaughan is proud to know nothing!

Some five or six years ago I had the honor of placing before the readers of Light a precis of a portion of the Gospel of the Hebrews, to which I have already alluded, and I recommend it, and, by the way, all other so-called "apocryphal" gospels, to all earnest students of esoteric Spiritualism. Much in these old gospels (some of which are as authentic as those the Church has patronized, if not more so) is so inconveniently true that the fact of their existence has been suppressed in as far as the Church could accomplish it, and they are known only to such as seek. In the primitive Christian Church Father Vaughan could not have been accepted as a priest, for the qualification for the sacred office was the known possession of those very psychic gifts and faculties which he has done his best to minimize or decry. Those gifts alone could have entitled him to presume to teach or to initiate others. Without them he and all other pseudo-priests, even the popes, white and black, are but "blind leaders of the blind."

Spiritualism does not end in table turning and rapping, or in materializations; these phenomena constitute but the infant food prepared for babes in the wisdom.

GUSTAVE FLAUBERT,
Per Bianca Unorna.

A RETIRED VETERAN.

At the Age of Eighty-four He is Strong and Vigorous.

To the Editor: Although a retired old veteran of the Spiritualist Progressive Army, I am still in good health, in mind and body. I have all the time I wish for, to read and keep track of what is ever going on in the world as it rolls on in endless time. Occasionally I feel like breaking the silence with a sound from the past, in the form of a cry:

"Turn backward, turn backward,
O time in its flight;
And let me be young again
If only for to-night."

The sun, moon and stars have been appearing and disappearing for eighty-four years, since I had a human existence, and all the dear ones that the Mystical Boatman, with muffled oars, has taken across the silent sea, are still watching and waiting to welcome others to the spirit home that can never have an end.

As I now turn my mind back to the long ago when those very mysterious raps at Hydesville started on their journey around the world, and the new and resplendent banner of Spiritualism was raised aloft, like a new "star in the East;" some of the present condition bring to me a sad mortification that it is still, at this late day, ever necessary to make the same old inquiry, "Watchman, tell us of the night; what the signs of promise are?" Must humanity go back and again creep over the long road before they can be sure of the way and walk firmly upright? Human beings came into life in a world that was organized; and all growth and improvements have followed after planning and organization. The world is full of knowledge and power; and knowledge always directs power, and discovers the many self-evident truths that can never vary. "In unity there is strength." "United we stand, divided we fall." "A rolling stone gathers no moss." The Spiritualists must organize; so when the question is asked, where art thou? the answer will ever be, "I am here, send me." Settled speakers, and mediums save transportation. The universal question ever has been, and was never more in the line of anxious desire than now: How can the great Ship of Spiritualism, that has been sailing so many years on the ocean of human thought, be kept going in the direction best suited to carry the glad tidings of great joy unto all people? The organizations with too many open doors are increasing, but ropes of sand will never hold when strength is needed. Societies of any kind should be upon a good, practical, common sense plan, that would insure protection and true harmony. An organization for meetings, seances or camp meetings is a family, and all the rules of the family are in full force.

It would be asking too much that societies and camp meeting disband because of outsiders being disturbed. Every organization should have an active committee of order and regulation. Try the spirits, and try those claiming to be mediums.

The great agitation and unrest all over the country, as to commercial mediumship and dishonest pretenders is nothing new. The present conditions are just what the unorganized, go-as-you-please class have allowed to exist and increase; and the Spiritualists, as a body, have had to suffer the reproach and are still responsible in a large measure. When a wrong appears, call it a wrong and overcome it. There are good and bad people in all the walks of life—bad ministers, bad lawyers, bad business men, bad women; rascals in high and in low places, and still there is a power of regulation and order that keeps a great busy world moving on and growing stronger.

I am glad to see that the sifting process among Spiritualists is more popular than formerly, when some of the show-pretenders visited many large towns, and did not call upon well known Spiritualists, and gave as a reason that they had no use for "Bundyites." Some of those shows in Boston would have an audience of a thousand. On one occasion, Mr. Colville lectured in a smaller hall in the same building to an audience of seventy-five people. The show ended in a row, and was closed by the police, after the ticket-seller with the money had left by a back door.

Let the right ever come uppermost.

NEWMAN WEEKS.

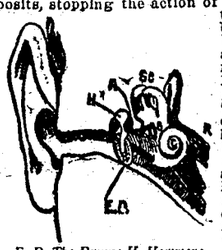
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"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 15 cents.

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"The Pathway of the Human Spirit." Can it leave the Human Body and Return Again? By Dr. J. M. Peebles. Price 75 cents; postage 12c.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Rev. Sophia B. Selp, president O. S. S. Association, lecturer and platform test medium, desires a change. She will answer calls in any state, or at camps for a short or long period. Address her at No. 302 Alisky building, Portland, Ore.

The Band of Harmony, auxiliary of tf the Church of the Soul, has adjourned its regular meetings until fall. The "summer socials" will be held in the homes of the members during the season. See notice of socials in column of General Survey.

Correspondent writes: "The mass-meeting to be held at Milwaukee, as per announcement in last week's Progressive Thinker, has been called off for the present, but the entertainment and dance will be carried to success, under the auspices of the Wisconsin State Spiritualists' Association, on Tuesday evening, June 9, beginning at 8 p. m., at 248 9th street, corner Cedar. This will be a union entertainment, and should be participated in by every Spiritualist in the city of Milwaukee and vicinity, at least. The good people at the head of the State association are bending every effort toward getting the Association out of debt, and should be aided in every way by all. A rally to the cause, and a uniting of the forces will do this without fail or delay. All should go as one in harmony into the work."

Secretary writes: "The Progressive Spiritual Society, at its anniversary meeting, Sunday, May 24, had as the principal lecturer, Miss Lina Schanbacher, graduate of the Morris Pratt School, and her subject was upon the Spiritualism of other days and the present, in which she drew a picture of the belief in spirit communion of the days of the ancients, showing the various phases of manifestation to prove the future life a fact, and then compared it with the manifestations of the present. She showed a vast deal of historical research, and had it all summed up and clothed in language beyond criticism. She is a fine representative of the School from which she graduated. Miss Rouble spoke briefly on the Lyceum work and referred incidentally to ordination and its sacred office. Mrs. Lichtig followed with high praise for the Lyceum work and placing special stress upon the important office of ordination, and how sacredly it should be cherished by those to whom it was conferred. She paid a high tribute to the work of Spiritualism all over the country. Mr. and Mrs Bloom did good work, Mrs. Bloom in the message work, as also did Mrs. Lichtig, and Mrs. Hilbert. The house was full and all were conscious of the good work being done by our workers for the cause. This was the first of the two lectures to be delivered by Miss Schanbacher, the next on Sunday evening, May 31."

Charles Barnes, the trumpet medium, was in the city last week, on his way to fill engagements at Quincy, Canton, and Peoria, Ill.

Brother Orrin Merritt writes from Genoa, Ill.: "An attentive and appreciative audience had the pleasure of hearing Dr. J. M. Peebles of Battle Creek, Mich., in this city Saturday and Sunday, May 24 and 25. We found in him a broad-minded, learned, deep-thinking man, who spoke with the conviction of the truth. No one could look at his gray hairs, think of his eighty-seven years, and yet doubt his sincerity. Dr. Peebles spoke not as a theorist, but as one who is absolutely sure of the truth of his convictions. He has made five trips around the world in made five trips around tthe world in search of the truth, and each time has come back more fully convinced than before on the subject of Spiritualism. His remarks left a deep impression on the minds of those who are in the dark, and I believe that much good will come of his lectures. Despite his advanced years, he is still vigorous and a fluent speaker, having the happy faculty of making his hearers understand. His words have not only caused the skeptical to think, but have put new life into the believers."

Mrs. C. Bergere writes: "The Fraternal Daughters held their last Wednesday evening meeting and get-together social, on Wednesday, May 26. Tests by Mrs. Susie Dill, followed by Mr. J. Mason Temple. Then dismissal, after which our musical entertainment began, with the sweetest music ever heard, by Mr. J. D. Norton, with his combination Harmonica Megaphone, and his $100 guitar, both of which he plays at the same time. Next came the singing by Mr. Vernon Short, and Miss Lily Goldstein, and the sweet little four-year-old Miss Gladys Gromke. Refreshments followed, consisting of cake, ice-cream and ice tea, all of which was liberally contributed by both the sons and daughters. Thus ended our last social and we thank all who have helped to make it and all preceding ones so profitable and entertaining. During the Summer the Daughters and their friends will meet every two weeks at each others houses, and the first meeting will be held at Mrs. C. Bergere's 508 Larchmont ave., on Wednesday, June 10. Take big Lincoln avenue car north to Larchmont avenue, then one block east to Lincoln street, 508."

Mrs. Squire writes: "The Church of All Souls will hold meetings Sunday evenings during the Summer. Service will begin at 7:30 sharp; doors open at six, at No. 220 So. Western avenue, near VanBuren. We will also continue our Ladies' meeting, Thursday afternoon. Come and bring a friend."

BEAR IN MIND that the Editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

W. F. Peck writes from St. Louis, Mo.: "Will you kindly allow me to announce to my many good friends in the East whom I had anticipated meeting this summer that as I have accepted engagements to lecture in California during August and the fall months I must defer my eastern trip to a later period. I shall probably be at liberty after November to engage with any of the eastern societies that may desire my services. Allow me also to call the attention of friends and societies along the main lines of travel to the Pacific coast to the fact that I would be pleased to break the monotony of the long journey by giving a few lectures at various points along the way, and will make terms easy to meet. Those who appreciate a rational Spiritualism, based in Science and Natural Law, please address me immediately at 1817 Bacon street, St. Louis, Mo."

Rev. Charles M. Sheldon, the author of "His Steps", and other religious novels that have been translated into many languages and have had a wide circulation, has lately been lecturing in the east. He comes from Kansas, where women have voted at municipal elections ever since 1887; and in a recent address in Boston, he spoke warmly of the great amount of good that woman suffrage has done in his home state.

Jane Addams writes in the Woman's Home Companion: "If, both for their own sakes and for the good of the republic, women of property and women of education should be enfranchised, far more is the power of the ballot needed by the working woman, whose stake in the country is represented by her life, her health, her virtues, and the safety and happiness of her children. Working women need the ballot because they must possess some control over the conditions of their lives and those of their children, and in this twentieth century world the ballot box offers he only channel through which they can give expression to such legitimate control."

Kate W. Grove writes: "If any of Charlie Barnes's friends should happen to drop in, or you see anyone who would like to attend a good trumpet circle, please tell them that Charlie Barnes will be at his sister's, Mrs. Gill's, 118 South Kedzie avenue, between Madison and Monroe, 2nd flat, on Thursday and Friday of this week. He will give a trumpet circle Thursday evening and Friday also. Mrs. Gill's parlors are large and can accommodate as many as may come. Mrs. Gill, since her return from Florida, has taken a flat (2nd) at 118 So. Kedzie avenue, where she will hold her Thursday night circles as usual, and will be glad to see her friends."

E. J. Davidson writes from San Francisco, Cal.: "We have had State President, Mrs. Patterson, with us recently. She is certainly the most forcible speaker I have ever heard, just such a one as we greatly need at the present time. She has devised a plan to make her lecturing tour a success financially. After her lectures she calls on all present to contribute $1, and takes their names and addresses. Very few will fail to contribute when she appeals."

Miss A. M. Came writes from Cambridge, Mass.: "The Cambridge Spiritual Industrial Society held its last meeting for the season May 22. Mrs. Katie Ham was to have been the speaker, but on account of sickness, on her part, Mr. Frederick Nickerson took her place. This gentleman, who is a great favorite with the Cambridge people, did some fine work. The society will open its meetings Oct. 9. On June 18 the members and any friends who care to join them will hold an outing at Norumbega Park. A box lunch will be taken and the party will meet at the Brookline street transfer station at 9 o'clock. Should the day be rainy they will go the next fair day."

J. E. McMahal, Homeland, Georgia, writes: "Hurrah for our dear old Progressive Thinker. It's onward and upward, food for the soul. Ours is a grand and wonderful study. At every step we meet with surprises. If I had to live on creedalism, I would want to pass out and on. It is poor consolation for a man with the blues. I would think blessings to each one of The Progressive Thinker family, and may every one be a supporter of principle and justice; justice, the first of the divine virtues."

Rev. Alice Baker's address is at present 119 Spaulding Boul., Muskogee, Okla.

Spencer M. DeGoller writes from Bradford, Pa.: "I am glad to see The Progressive Thinker still vigorous and with its armor on, in the fight, and getting stronger all the time. Long may it live and grow, is my wish."

Mrs. D. Clemens served as hostess at the Tea Party given by the Sunflower Club, on Tuesday, May 26. Many readings were given by the following excellent mediums: Mrs. Howes, Mrs. Cleveland, Mrs. Ruth Squires, Mrs. Dr. Caird, Mrs. Frise and others. The next Tea Party will be held on June 23 at 70 E. Adams street. These Tea Parties are now quite an established feature with Spiritualists, and many good times are enjoyed.

Secretary writes: "Miss Schanbacher again held her audience spellbound at the Progressive Spiritual Society Sunday, May 31, and will speak for the same society Sunday, June 7. Dr. Burgess and Mrs. Hilbert gave the messages."

Frank T. Ripley will remain in Jackson, Mich., from May 27 to June 10. All letters and telegrams to be addressed to 328 Lansing avenue.

Hattie F. R. Peet, Cor. Sec., writes: "Members and friends of the Band of Harmony are cordially invited to attend the "summer social" which will be held at the home of Mrs. Dexter, 1000 N. Halsted street, on Thursday afternoon and evening, June 4. There will be interesting exercises in the afternoon, and progressive euchre in the evening. Ladies bring lunch as usual. Coffee served at 6 o'clock. Score cards, 25 cents; coffee checks, 10 cents. Come and bring your your friends."

From the Secretary of the N. S. A.

To the Editor: A telegram just to hand from N. S. A. Trustee A. W. Belden says that Prof. J. S. Loveland passed to spirit life this morning, and the body will be cremated at Los Angeles, California.

Thus one more of our capable and earnest workers for spiritual truth has passed on to the realization of his labors, and gained the promise he has told the people is their heritage. This good man has been rapidly declining in the physical for some time.

Too proud and heroic to ask favors, he waited in faith for the good news of help here or the reward in the soul land. The N. S. A. has been mindful of this noble brother's needs, but he kept saying, "I shall not want." And yet our trustee mentioned found he did have need of care and assistance. Brother Loveland was truly a pioneer in Spiritualism, and he has labored long for the truth and been faithful to the trust given him. We shall miss him on earth, but from the spirit his power will be potent for renewed energy. Others may take his place, but let us revere him in memory.

GEORGE W. KATES,
Secretary N. S. A.
Washington, D. C., May 28, 1908.

HOW MUCH DO WE KNOW?

Is Immortality Forced on All?—"No," Says the California Philosopher.—All Are Immortal Says Will C. Hodge.

To the Editor: I am induced to ask the above question at this time, because of a late article by our esteemed brother, Charles Dawbarn, and published in The Progressive Thinker. That he is a deep thinker and close student, a worthy representative of the philosophy of life as made known through modern Spiritualism, none will gainsay, but like all other individuals he must necessarily express what he deems as truth from his individual standpoint or that of his inspirers. Truth has been said to be "many sided," and inspirations must necessarily vary. Countless revelations have been vouchsafed to humanity all along the ages, and it is a well-known fact that they contradict each other. Thus the question of "How Much Do We Really Know?" becomes a very pertinent one.

The proposition that part of the human family is destined to individual immortality, while others are non-immortal, is by no reason a new one. The writer remembers discussions along this line more than thirty years ago, and the question has come to the front quite regularly, but is not as yet satisfactorily settled.

If we are children of nature and under the dominion of law, instead of caprice, then it seems to the writer that the proposition of the division of the human family into immortals and non-immortals can not logically be sustained, much less proven. True, there are progressive souls, and equally true there are those whom we deem non-progressive, but if there be a certain standard of unfoldment necessary to insure immortal existence, what is that standard and who shall draw the dividing line?

The old idea of dividing the human family into sheep and goats still holds sway, and there does not seem to be any danger of its extinction. We are still drawing the line of demarkation between "the righteous and the wicked, with no satisfactory nomenclature for the vast hosts of humanity who stand between these arbitrary divisions.

If we concede that none are wholly good nor wholly bad, the terms righteous and wicked should be eliminated from our vocabulary. No one should be exalted because of his good deeds, nor should any person be condemned for the opposite. All human beings are living the life that they necessarily must live, by reason of their organization, education and environment. These factors absolutely determine our every act and the quality of our lives. Our knowledge and our progress is not derived from reading books nor from the opinion of others, but by our experiences. The man who is born in the slums, educated in vice and compelled to suffer a degraded environment, will develop criminal propensities, and not even the gods can prevent it. He is nevertheless a child of the Infinite, though unfortunate, and must work his way upward through trials and tribulations and the hells of adverse conditions, and must necessarily suffer, but will not be annihilated.

If we concede that individual immortality is desirable, a really good thing, it would be the rankest injustice to confer this boon upon the more fortunate, leaving the unfortunate to perish.

But what about punishment? Are there no punishments for sin and wrong doing? Absolutely none. The young child beholding the fire, attracted by the flame and not knowing its nature, gets burned and suffers pain and thereby learns a valuable lesson, but is not punished. The same child in learning to walk gets many falls and bumps, and will continue to get them until able to stand upon its feet. The children of larger growth are under the same law. We try experiments and make mistakes. We continually stumble and fall; each experience adding to our knowledge, and this will continue until we develop strength to avoid the pitfalls and learn to stand alone.

The old ideas of rewards and punishments belong to the dark ages; they are dead; and should be left to peacefully slumber without hope of resurrection.

There are consequences attached to every act of our lives, but no rewards nor punishments. If this is not true, pray tell me who inflicts the punishment? Does not the real and only punishment for wrong doing consist in the condition in which our sins or mistakes leave us? Is anything more needed to complete our sorrow, our suffering or our degradation? Is there any human being or just God, who would add to such unhappy consequences, and would it not be the very height of injustice to deprive such unfortunates in spirit realms of the opportunity to outgrow their condition, no matter what their life in physical environment may have been?

It is not conceivable by the writer that any human being can be born without that spark of divine nature which, with proper environments, will insure individual immortality, provided immortality be a fact.

It is either a fact or it is not. If true, it is our natural inheritance without respect to persons. We do know, through mediumship, that we survive the change called death, because our friends and loved ones have survived, and this is the only way we can determine the fact, but when it comes to the absolute origin of humanity and our ultimate destiny, we know no more than was known ten thousand years ago. Scientific men have sought to comprehend the origin of mankind; various theories have been entertained; one man's guess being as good as another's but as yet they have not solved the problem, nor can they solve it without the aid of spirit, which up to very late date they have repudiated. We hear much these days regarding the ability of these gentlemen to settle the question whether we have any genuine phenomena or not, and a noted writer in a late article suggests that the whole matter be turned over to them for solution. Heaven save the mark! Are we so destitute of gray matter and common sense as to be unable to determine the matter for ourselves, but must refer it to a class who are naturally prejudiced and divided among themselves? For my part I protest against any such surrendering of private judgment, and will maintain that any phenomenon which is produced in my presence and for my own edification and satisfaction, must be judged by myself, and that myself and not another, must determine of what value it is to myself. By no means would I undervalue the results of scientific research and attainment, and I will heartily accept the co-operation of any class in the discovery and promulgation of truth, but when sixty years of mediumship has actually compelled these gentlemen to "sit up and take notice," I am not ready to yield settlement of the question to their decision, thus nullifying the work of our faithful mediums.

Individual immortality is the most stupendous fact which the mortal can conceive, or it is an iridescent dream. All are immortal, or none. In the discussion of the question each must decide for himself, but as to the fact, the matter has long been irrevocably settled. Of one thing we may be sure and can safely say: There is only one law for all alike; we have one common source and are bound to one common destiny (whatever that destiny may be) or nature is a cheat and the gods are partial.

W. C. HODGE.

San Diego, Cal.

Lyceums desiring graded lessons can secure the same at the following prices, from J. L. Mussina, 18 East Third street, Williamsport, Pa.: Single copy, 50 cents per annum, in advance; 13 cents per quarter. In lots of 20 or more copies, each 40 cents, in advance, published weekly.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50.

"Around the Year." A birthday book, compiled from the poetical and prose writings of Ella Wheeler Wilcox, with half-tone illustrations prefacing each month of the year. Price $1.00.

"The Warfare of Science With Theology." By Andrew D. White, LL.D. The two large volumes of about 900 pages are indispensable to the student, and no library is complete without them. Price $5.00.

"The Widow's Mite and Other Psychic Phenomena." By Rev. I. K. Funk. Price $2.00.

"The Psychic Riddle." Wonderfully rich in Psychic Experience. Told in a sensible, practical way, by Rev. I. K. Funk. Price $1.00.

Success and Happiness and How to Obtain and Retain Them. A series of 26 lectures in which is included "Happiness as a Fine Art." Price, 25 cents.

"What All the World's A-Seeking." By Ralph Waldo Trine. Price $1.25.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the ancient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25c.

THE STORY of the Other Wise Man, or the Fourth Wise Man, by Henry Van Dyke. The Man who never reached Bethlehem in time to see the Infant Jesus. Cloth bound. Price 60 cents.

"A Short History of the Inquisition." What it Was and What It Did. To which is appended an Account of Persecutions by Protestants, Persecutions of Witches, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully illustrated. Price, $2.00.

"Human Personality and Its Survival of Bodily Death." By Frederic W. H. Myers, edited and abridged by his son, Leopold Hamilton Myers. This is an invaluable work on the subject of Spiritualism. Price $3.00.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"The Bible." By John E. Remsburg. Its authenticity, credibility and morality. A large book for $1.35.

THAT ELGIN PICNIC.

Do not forget the Picnic to be held at Elgin, under the auspices of the State Association and the Chicago Spiritualists' League. Everybody will enjoy this trip, the fresh air, the feast of reason and feast of the appetite, that always awaits them on these occasions at Elgin. This is to be established as an annual picnic, and should be the coming event of the season's opening. Good speeches and good messages—the ever-welcome spirit-messages will be a part of the order of the day, and the Children's Lyceum will receive its share of attention, and the children themselves—well they will be the guests of honor, and will enjoy the attentions to be given them, no doubt. All keep this event in mind.

DR. T. WILKINS.

OBITUARIES.

After a long sickness of two years, Mr. Alamando A. Reynolds of this city, passed over to the home of the soul, Sunday evening, May 10, as the sun was sinking to its home in the west, his spirit fled to the unknown. Mr. Reynolds was born in Hartford, Michigan, November 22nd, 1859, He possessed the knowledge that the death did not end all. Floral decorations were most beautiful, and many friends gathered despite the downpour of rain. The remains were taken to Griffin, Ind., for interrment. The services were conducted by Mrs. Nora E. Hill of Chicago. They were impressive and comforting. In the little country grave, on the hillside, under the spreading oak, they laid him to rest, all that was mortal, the spot he had chosen in the past for his last resting-place. Mrs. Elsie Reynolds wishes to thank the many friends for their kindness to her in her hour of bereavement and the beautiful flowers as their token of sympathy. COR.

Passed to spirit life, April 22nd, at her home in Washington, D. C., Mrs. Lucinda M. Reeves, aged 81 years. Mrs. Reeves was a native of Massachusetts and for many years a devoted and earnest Spiritualist; a reader and patron of The Progressive Thinker, and other spiritual papers, and was widely known and beloved. For a number of years this good woman held free circles in her home, at which mediums were developed, and also where well known sensitives gave undoubted evidence of the truth of Spiritualism. Mrs. Reeves was genial, kindly, benevolent by nature, and won hosts of friends, not only by her native simplicity and sweetness of spirit, but by her intelligence and love of truth as well. Mrs. M. T. Longley delivered the funeral address in response to a long-ago request, on April 24, in the Chapel of Lee's Crematory, after which the body was incinerated. Mrs. Reeves leaves one son, and many relatives, among them a niece, Mrs. Flavia Haskell, whose tender care and loving service to her invalid aunt was most touching and beautiful. A good woman has gone home. MARY T. LONGLEY.

Mrs. Jacob Waidley passed to the beyond at the home of her daughter, at Ashtabula, Ohio, May 13, aged 56, and on Friday, May 17, the funeral was held from the Spiritualist Temple in this city. The large concourse of friends attested to the high esteem in which she was held and all were deeply impressed by the beautiful discourse delivered by D. A. Herrick. The W. R. C. concluded the services in the temple. MRS. H.

Mrs. Loretta Clark Snook passed to spirit life from her home at Lake Brady, Ohio, April 14, 1908 having celebrated her 78th birthday the 18th day of March. She had been a medium since girlhood and was ever a staunch friend to every honest and true medium. She read The Progressive Thinker ever since it was published, and not only lived a Spiritualist, but was buried as one, having requested, while arranging all earthly matters, that D. A. Herrick conduct the services. A loving daughter, Mrs. Connor, did all to smooth her pathway in her last days that mortal could, and she, with a husband, Mr. Snook, miss her in the home, but some day she will reach down to him whose steps are tottering toward that other shore, and join hands as gladly and lovingly as she did twelve years ago, when Mr. Herrick joined them in marriage at Akron, Ohio. MRS. H.

Mr. Miller Haney Harsha passed to spirit life from his home in East Liverpool, O., February 4, 1908, aged 61 years. He was a member of the G. A. R. and a Grand Lodge officer in the Order of Red Men, and both orders assisted in the funeral services with Rev. D. A. Herrick of Ashtabula, Ohio, officiating. MRS. H.

Mrs. Ella M. Caldwell passed to the higher life, May 21, 1908, from her home in Chicago. Interment at Oakwood. Mrs. Mary B. Hill conducted the transition service.

Passed to spirit life at Columbus, Ohio, May 24, Mr. John K. Moore, a member of the First Spiritualists' Society. After an illness of six weeks, battlin with that terrible disease, typhoid fever, Mr. Moore had to say good by to his loving wife and mother, and step into the "other room." He was an earnest Spiritualist, also a man highly honored and respected by all who knew him. He will be greatly missed, especially in his place of business. He held a responsible position at the Ohio Penitentiary. The funeral was held at his home; the floral tributes were numerous and very beautiful; these speaking in tones much louder than human language, of the love and respect in which he was held. The undersigned officiated

ELIZABETH HARLOW.

Mr. Jacob Selmy passed to the higher life, at his home in Cleveland, Ohio, Sunday, May 10, aged 65 years. He had lived in Cleveland all his life. He spent last winter at Lake Helen, Fla. Just seven weeks from the day he returned he passed away. The services were held on Tuesday evening by the Masons, and Rev. A. Klimmel. On Wednesday morning his body was interred at Lake View, by the K. of P. fraternity.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth $1.50.

How Syracuse Woman Took Her Wrinkles Out In Three Nights

AFTER MASSAGE AND BEAUTY SPECIALISTS HAD FAILED.

"Made Me Look 20 Years Younger."

Says Cincinnati Lady Who Tried It; "Now Past 40, but My Complexion Is Smoother and Better Than in Girlhood," Writes a Kentucky Woman, Who Used This Wonderful Process for Removing Wrinkles.

The Discoverer Offers to Give Particulars Free of Charge to All Who Write Her within Next 10 Days—Exacts Promise of Secrecy—Treatment Very Simple and Absolutely Harmless—May Be Used Without the Knowledge of Your Most Intimate Friends.

Ever since woman's beauty held sway over man and brought her power, influence and wealth, she has sought a way to stay the processes of old age and banish deep lines and furrows from the brow.

Chemists, beauty doctors and skin specialists have for centuries past vainly tried to fathom the sealed secrets of nature, and find a way to keep the beauty of youth in a woman's face and form.

Harriett Meta was no exception to the general rule of women. Trouble and worry left their unsightly lines and marks upon her face. She saw the beauty of youth giving away to the heavy imprints of coming age.

Her first resort was to the facial massage, cold cream and steaming pots; then next to beauty specialists; but all in vain. The wrinkles seemed, if anything, to grow deeper and deeper. Facial massage even appeared to stretch the skin; more wrinkles came. She had spent all the money she could afford to spend, and was ready to give up in despair, when one day a friend made a happy suggestion.

This gave her a brilliant idea. She set to work on the thing herself, and after several months' hard labor and almost endless experimenting she succeeded in producing a wrinkle remover, entirely different from anything she had seen or heard of. She tried it on herself, and lo and behold! it worked a wonderful transformation in a single night. She tried it a second night and her wrinkles were practically gone. A third night—three treatments in all—and her wrinkles had entirely disappeared and her skin was soft, clear, rosy, smooth.

Mrs. J. E. Black of Yonkers, N. Y., writes: "When I look into the glass I scarcely know myself, so great is the improvement. My wrinkles have entirely gone." Miss Gladys Desmond, the actress of Pittsburg, Pa., says: "Your treatment made my wrinkles disappear in one night. It is certainly a Godsend to womankind. I tried cold creams, skin foods and various advertised wrinkle removers, but they all failed absolutely and I confess I was very skeptical about your treatment, but in one night my skepticism had entirely vanished. When I looked at my face on the following morning and saw what a wonderful transformation had taken place I was sure at last I had found the right thing."

In speaking of her discovery, Miss Meta says: "Yes, I know it sounds too good to be true, but really I do not think removing wrinkles is half so wonderful as the telephone. Before the telephone was invented it appeared ridiculous to think of talking from New York to Chicago.

"Those who have used cold creams, etc., cannot understand how my treatment can act quickly. Yet, after all, it is very simple, and I wonder that some one did not discover the process long ago. My letters from patients tell the whole story. Here is one from a lady who says my treatment made her look twenty years younger: also letters from many others. I do not see how anyone can doubt in the face of such testimony as this. I tried cold creams, facial massage, etc., myself, without results, and I can thoroughly sympathize with them who have tried to get rid of wrinkles, and I am truly glad that I feel I can now offer womankind a surer and shorter way.

"I will give further particulars to all those who write me within the next ten days. I must exact a promise of secrecy from every one for my own protection before I give full information—you can use my treatment on yourself, or in your own family, but you must not tell what it is to outsiders.

"I guarantee my treatment will in no way injure your skin. On the contrary it will give it a soft, velvety feeling, and greatly improve your complexion, as well as banish unsightly lines and wrinkles. It takes only a few minutes to use it.

"Address Harriett Meta, Suite 290D, Syracuse, N. Y. I will send everything in plain sealed envelope, so that our correspondence will be strictly private."

ANGELIC POWER.

It Restored His Sight a Few Moments Before Death.—He Passes Away in the Midst of Joy.

"I can see! Father in heaven, I thank thee." The cry startled the nurses of the infirmary at the Masonic Home, at Broad and Ontario streets, yesterday afternoon. It came from Hezekiah T. Bailey, who for five years had been totally blind, and had been an inmate of the Masonic Home since last June. Sitting up in his narrow hospital bed, the old man, with an awed face, described with gloating delight, the various articles in the room. One by one he mentioned the chairs, the table and the medicine bottles in their methodical rows, and then, stretching out his arms to the window, he whispered over and over, "And God's blue sky over all. Oh, it is good! It is good!"

Although the old man has been ill from a complication of diseases for some time, his condition was not thought alarming, and with his restored sight he seemed to gain increased strength and vitality. The doctors who came to him pronounced his sight perfect, and for two hours he sat up reading the papers with a zest born of five years of darkness, and watched with unfailing delight and interest the passing of the clouds across the sky outside the window.

Sudden Passing Away.

Then suddenly he turned to the nurse and said quietly, "I'm very tired." Hardly had the words left his lips when he slipped back upon the pillows, and before the nurse could reach his side he was dead.

Two reasons are given for his death, one that the shock of his regained sight caused heart failure, and the other that the power to see was merely the final rally of a dying man.

Mr. Bailey was born in New York state on Aug. 5, 1831, and was a sailor during his early life. He then came to this city, where he was proprietor of a little hotel, long since destroyed, but known at that time as "The Astor House." He was a member of Bristol Lodge, No. 25, F. and A. M., and will be buried in North Laurel Hill cemetery on Tuesday.

The old man was a great favorite at the Masonic Home and the news of his restored sight soon crept about among the inmates, who came with bated breath to the infirmary after dinner to visit him. They found him dead. In his hands were still clutched the pictures and books which he had begged for in his great joy, but his face was turned towards the square of sky visible through the narrow window.—Philadelphia Inquirer.

Poems by Ella Wheeler Wilcox. Price $1.00 each: "Poems of Passion," "Poems of Pleasure," "Poems of Power," "Kingdom of Love and Other Poems." She is one of the grandest poets of the present age.

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Negative, M. M. Mangasarian, lecturer for the Independent Religious Society, Rationalist, Chicago. Price, 25 cents, or five copies for $1.00.

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The above books are beautifully bound in gray-green relief cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

J. M. Peet:—Q.—I enclose you a clipping from the Pittsburg Press, and I know your comments will be interesting to the readers of The Progressive Thinker.

A.—This clipping is an account of the execution of McDonald, for the murder of the women for whom he deserted his wife. He killed her deliberately with a razor, after a quarrel, such as erotic passion only inflames. He was a profligate and villain, and as far from salvation "through Jesus" as a man well could be. Yet at the last, two preachers came to his rescue, and by many prayers, thought they had him pretty well prepared for he kingdom.

McDonald professed to have been in early life a Christian. With sneaking unmanliness he lays the blame all on the woman he led astray. "Before I met the woman I killed, I led a Christian life with my family in England. After she came into my life all was changed." What kind of a Christian could he have been to desert his wife and children, and come to America with a woman so lost to justice as to lead or follow him?

The preachers thought this old religious feeling had awakened, but they were not enthusiastic, and here I wish to mark with emphasis the wonderful difference of opinion between the thoughts of these ministers, and those of twenty-five years ago. Then the criminal slipped through the hangman's knot directly to Jesus. The brightest crown was for the repentant murderer. Only the other day a belated minister sent the most heartless murderer directly to heaven because he repented, but hesitated over the fate of the poor girl victim. They did not know whether she had gone to hell or not.

An outside minister takes up the subject in the Press and leads still further from the old track.

The reporter says of the execution: "Altogether it was one of the most successful hangings that ever has taken place in the jail."

The commenting minister, who witnessed the hanging, says: "Taking human life, with the sanction and hand of the law, is not so fearful a thing as it seems. It is only the soft squeamishness of the sentimentalist which thinks and expresses itself otherwise. * * * The mass of men are not sorry" (for the hanging).

Again this reverend disciple of the loving Jesus, says: "Knowing this common sense of men, it was not surprising for the writer, who witnessed the execution of Willian McLeod McDonald at the county jail this morning, to find none of the terrible consciousness, supposed always to be present, among either the executioners or the spectators—the consciousness that the hanging was a gross and perverse thing to do."

"I was not overwhelmed by the end, nor shocked by the outwardly gruesome manifestations."

It gives him no shock to see a man swung from the gallows. He thinks it is the very thing to do whether the convicted is going to hell or heaven. He is in doubt about the destination, and the other two "spiritual advisers" are in the fog. Even Christ "leaves no appropriate dogma about the career of the soul after it has made its transit into the spirit land.

The murderer went to the gallows singing "Nearer, My God to Thee," and it is supposed that he had during his imprisonment got well along toward heaven.

It is a hard, unfeeling doctrine this clergyman teaches. He thinks the law vindicates the "sovereignty of God." He says:

"And if the truth were told, it would probably be that there are many persons, charges not only of the state, but wreckers of life at every point with which they come in contact, who would be well out of the way.

"The world would be better for the elimination of such persons. And, as a matter of fact, they are surely eliminated, if not peremptorily and summarily—that is, as we say unnaturally—nevertheless, at the last by the slow processes of impartial nature, which brings them to the dissolution of their physical, mental and spiritual beings. This execution, therefore, is merely, as I take it, a help to nature."

Love, charity, sympathy are unknown in this unfeeling belief. The "fit" are only worthy of preservation. The unfit should be destroyed, the sooner the better. This is the code of ethics of the savage, who carries it to its fullest conclusion. The malformed babe is destroyed, the helpless and aged, as soon as they become burdensome to the class are made way with. There is a strange sound in the worlds upholding capital punishment, in this age which has heard so much for its abolition. However rapid progress may be, there is always a rear guard of stragglers, walking with face to the old.

* * *

Pueblo:—Q.—How is it with feeble-minded people in the spirit land; the same as on earth plane, or will there ever be any enlightenment for them?

A.—According to spiritual law, the feeble-minded, who are such from physical causes, will not be affected by such causes after leaving the body. Time, however, is required to bring complete restoration.

* * *

Geo. E. Sly:—Q.—Was Solomon's temple ever built, or was it a myth?

A.—This question has been answered at length in this department. Careful and extensive explorations have been made on the site where the temple is said to have been erected, but not a vestige of foundation has been found. The temple was a myth, a "Jack-and-Bean-Stalk" story. The Hebrews were not architects. They were little removed from the roving Bedouins, whose highest skill is the construction of a skin-covered tent.

The temple never existed, except in the story-telling imagination of the Bible-writer, or at least there is not a shadow of evidence beyond their tale.

* * *

Q.—Is the center of gravity and the center of the earth the same?

A.—The center of gravity and center of the earth are not strictly the same. If the surface was absolutely regular, and the contents homogeneous, the center of gravity and center of revolution would coincide with the center of the surface sphere. But the surface is irregular and the material not homogeneous, and hence to preserve an equilibrium the center of of revolution must pass around a small circle. The gravitating force is calculated as though proceeding from this center where inequalities of substance and surface are balanced.

To explain the experiment said to have been made in a mine in Michigan nearly a mile deep. I have never read the details and do not know how reliable the experimenters were, or the carefulness with which they instituted the experiment. The plummets in a mine shaft could not be more than ten feet apart, and the measure must be taken between lines starting from the center of the earth and at the distance of 4,000 miles being only 10 feet apart. It will at once be seen that the difference in the distance between the lines per mile, dealing in round numbers, is not more than three one-thousandths of an inch. To measure such distance requires great skill, and delicate instruments.

If the plummets were of iron, or wire used for cord, attraction from iron in the walls would distort the result.

The result of this experiment does not prove the error of the theory, but of the mal-observation of the experimenters.

THE GOLDEN SHEAF.

This excellent work from the facile pen of Hudson and Emma Rood Tuttle, was the product of the holidays, 1907, so far as its appearance upon the book market is concerned. It is like all of the books that have been given the world by these gifted authors, for it is full of instruction from cover to cover. It is not too much to say that there is not a dull page in the entire book. It tells the story of fifty years in simple, beautiful, poetic language that gives every reader fresh courage and new inspiration with which to go on in the discharge of his own duties in life.

The references to other gifted speakers and writers in this work are numerous, and they are couched in kindly, fraternal words which go straight to the heart, proving that they go forth from the heart. The poems and letters with which the work abounds will do every reader a great deal of good. They soothe and instruct at the same time. It is a work of utmost value to all who think for themselves and are in search of fresh inspiration to larger thinking. It is a book that should be in every home and it is to be hoped that every Spiritualist will order a copy, either through The Progressive Thinker, or directly of the gifted authors.

Mr. and Mrs. Tuttle have made this world better because of their having lived in it. Their books have enriched the literature of the world and will live so long as language continues to be spoken.

This charming story of fifty years in public service and as comrades in life's great army will leave an impress for good upon all those, who, like the Tuttles, are struggling upward. Their personalities, their home life, their children, the transition of Rose, and all other tender things that enter into a perfect domestic life, are set forth in such a manner as to make every home better by reason of the impress that this home picture will give to the inmates of all other dwelling-houses here on earth. Especially interesting and valuable are the illustrations and cuts with which this work is adorned. Everybody wants to know how Mr. and Mrs. Tuttle look and will be equally pleased to see the faces of their talented children. I commend the work to every Spiritualist and liberal thinker throughout the world.
HARRISON D. BARRETT.

The Inspired Artist, Frederick Thompson.

To the Editor: Will you allow me to supplement the article in the issue of The Progressive Thinker relating to Frederick Thompson. I have known Mr. Thompson some time now, and watched his work grow. It has astonished me at times to observe the rapidity with which he has accomplished a task that often takes years of schooling in art circles, ere such results can be secured. I have stood before his pictures which are so full of life and vigor, that I have seemed to hear the wind rushing through the trees, which bend and creak and break off with a cracking sound, so realistic are they. I am under the impression that while some of the pictures are not what a critic would go in ecstasies over, yet considering the manner of their evolution, they will become world-wide in their fame, and do much to prove the influence of psychic phenomena upon the race. That to those who can possess copies they will become priceless gems in the near future, and those who see them will be honored in the remembrance. Mr. Thompson is very unassuming and will exhibit to all who visit his studios at 233 East 14th street, New York, but will not sell or part with them.
ALFRED H. SAUNDERS.
New York.

"Evolution of the God and Christ Ideas." By Hudson Tuttle. Price $1.

THE MORRIS PRATT INSTITUTE.

Annual Meeting—Closing of School Term—Interesting Exercises.

It certainly is a wise arrangement, that of holding the annual meeting of the Morris Pratt Association and the closing exercises of the school term on the same week, in fact, in part on the same days, thus enabling the members of the Association and its official Board to witness, and in some degree, participate in these interesting exercises.

The year just closed has been by far the most successful one since the opening of the school by that indefatigable and most efficient President, Moses Hull, six years ago. Not only in the efficiency of the methods so ably adopted and borne forward by Prof. Weaver and the other members of the faculty, but pre-eminently, in in the uniform superiority and excellence of the students. Prof. Weaver said that the students were, as a body, of a higher grade of intelligence and capability than the body of students of any preceding year.

A few had been called home on account of illness or other unavoidable circumstances in their homes, but not only did the students promptly answer the urgent call of Prof. Weaver, to be there at the opening of the school, but they remained, with the few exceptions referred to, to take part in the closing exercises—even those who were not graduating.

The year just closed leaves no doubt in the minds of the Faculty, the Official Board and the members of the association, as well as the friends of the school who keep in touch with the published accounts of its work, that it only needs a few more students and a few more staunch supporters, such as those who have contributed to the funds of the association during the past years, to place the school on an enduring foundation. When it is remembered that this is the only school where Spiritualists or those of liberal tendencies can send their young people and not have their knowledge of the Spiritual Philosophy made a stumbling-block, and when it is remembered that people of any age who desire to supplement their early education, or lack of it, with a distinct line of study that will qualify them for public writing or speaking, or in fact for any kind of life-work, when it is remembered that if the students have mediumistic gifts, these are not only not tabooed, but are, under wise guidance, encouraged, it becomes evident that this is just the place for those who wish and need the line of teaching pursued here.

Prof. Weaver comes out of this year just closed looking stronger and better in health than for years. (Which I may whisper in your private ear, he largely attributes to sleeping for the greater part of the year in the open air of his veranda "bedroom.") We are assured, however, that this is not a part of the school regime.

Mrs. Weaver, the ever efficient matron, and acting Secretary, gave a lengthy and most interesting report of the work of the past year.

This report is too lengthy to publish in full, but I am trying to embody the sense of it in this article. "The financial report accompanying her report leaves no doubt that the finances of the association are in such a condition that friends need not hesitate to contribute to the endowment, or other funds of the association. Prof. Weaver is a most conservative and economical treasurer.

The Annual meeting of the Association, held Thursday, May 21st, found a goodly attendance of members from different parts of the state, and country. Three trustees were elected for three years each: Mrs Cora L. V. Richmond (elected to succeed herself); Dr. T. Wilkins of Chicago, and Dr. C. L. Sanderson of Milwaukee.

At the board meeting following the general meeting, the officers elected by that body for the ensuing year were the same as last year: President, Dr. Geo. B. Warne; Vice-President, Judge Wm. Smith of Janesville, Wis.; Secretary, Mrs. Cora L. V. Richmond, Chicago; Treasurer, Prof. A. J. Weaver of Whitewater, Wis.; Assistant, and Acting Secretary, Mrs. L. S. Weaver, Whitewater, Wis. (the latter by appointment). I wish here to say that it is only my very great interest in the school that causes me to accept any office in connection therewith, and in the very nature of things I cannot perform the work of Secretary, with all its correspondence and work, bu Mrs. Weaver has so well and so faithfully performed this work that too much praise cannot be given her. During my summer travels and winters in my own place of work in Chicago, I have an opportunity to work for the school by interesting others.

The department of Oratory and Physical Culture, under Mrs. Nivers, has gone forward most successfully, and the classes of all grades in her department never were better or more efficient.

Mrs. Mattie E. Hull, in charge of the Psychic department, not only has the enthusiastic and affectionate regard of all the students who entered that class, but many spiritual gifts of a high order have been fostered and encouraged among the students.

Among the interesting reports made to the meeting of the Association was that of Miss Nivers, who was chosen last year as chairman of the Committee on Cuisine. The students decided to try the experiment of co-operative eating—all people being pretty well endowed with capacity in that direction. The particular form adopted is that in vogue in some of the popular clubs and noon-day restaurants: The Cafateria. I cannot here enter into a minute description, but the result was that all were delighted with the plan. Everyone pays for just what he or she eats, selecting from a sufficient menu prepared by a most excellent cook. The plan is simple and the expense to each person is considerably less than under the old system of boarding.

Some of the visitors who are rather tall or rather wide might have heavier bills to pay than some of the students, but it turned out that most of the board were guests of the Cafateria.

The chief things to note and to remember in connection with the Morris Pratt School are: It is in existence and has come to stay, as a gift to the Spiritualists of this country and the world if they but do their duty.

The year just closed has been the most successful and promising year of its existence.

Funds are needed, as in all such work, for bearing forward the work. The best way to contribute is to send students, or, if you know of none whom you can personally send or select, send Scholarships—(the amount required to pay for one or more students). Prof. Weaver, and all the faculty and board, know many who would like to attend the two years' course, but they have not the means.

Spiritualists, instead of leaving your your money for people to fight over, or a will to be set aside—if you make a will—use it now for the education of some young man or woman who wishes to become qualified to speak, write or teach the Gospel of Spiritualism that you prize so highly.

If you do not know what is taught in the school send to Mrs. Weaver for a catalogue. Send for circulars, keep posted.

The graduating exercises were most interesting. Tuesday evening was devoted to a recital by the Junior class in oratory, this work reflected the greatest credit on Mrs. Nivers and the students, and came as near perfection as anything of the kind experienced by those favored in being present.

Wednesday afternoon was devoted to the graduating exercises of those who received the Diplomas for the year. Original essays on "live" topics were given by four of the graduates, and very choice selections by the others. Having heard many public addresses from our own and other rostrums, I can truly say that those addresses would have done credit to any platform. Independence of thought, wide range of information and careful arrangement of ideas, these characterized the addresses one and all. These young people are now qualified to begin their public work.

All regretted the absence of the President of the Board, Dr. Warne, who with Mrs. Warne, were there last year. In his absence the Vice-President, Judge Smith, after a few appropriate remarks, bestowed Diplomas on the following named students: Miss Lina Schanbacher, Detroit, Mich.; Miss Eula M. Golden, Angola, Ind.; Miss Sarah Hull, Seattle, Wash.; Mr. Lawrence Hansen, Wheaton, Minn.; Miss E. Claire Rynerson and Miss Kate Rynerson, Seattle, Wash.

With this very imperfect account I feel that I must close my article, asking all friends interested to address any letters of inquiry or other communications relating to The Morris Pratt School, to Mrs. L. S. Weaver, Morris Pratt Institute, Whitewater, Wis.
CORA L. V. RICHMOND.
Sec'y M. P. I.
3802 Ridge Boul., Rogers Park, Chicago, Ill.
P. S. Spiritualist Papers please copy.

ONE WOMAN WITH TEN PERSONALITIES.

Brain Specialist Says Ego of Every Person is Complex Collection.—Murderer Who Did Not Know of Deed.—Occult Matters for Spiritualists to Think About.

One of the most interesting lectures heard in London lately (as set forth in the Boston Sunday Herald) was that to which the Sociological Society listened. The lecturer was Dr. Albert Wilson, the well known brain specialist, and in the course of his address, which he called "The Psychology of Crime," he brought forward several living examples of his theory that the ego is not a single personality, but is complex and made up of several personalities.

An extraordinary woman with ten different personalities, whom Dr. Albert Wilson had under his care as a patient for about ten years, drew the doctor to the study of the question, upon which he is about to publish a book, says the New York Times. This young woman was at one time blind, and yet able to draw by touch; at another so hopelessly imbecile that Sir Thomas Barlow advised her removal to an asylum; and a few days afterward she was just a romping child.

After visiting many prisons and seeing the prisoners, he asked himself whether it was not possible that they were prisoners because they were the victims of circumstances beyond their control. And with a view to prosecuting this study, he went to the Salvation Army. There the authorities put at his disposal an unlimited number of discharged prisoners. He examined a great many, and he came to the conclusion that they were not as a rule, disassociated personalities.

There was one man, a murderer, who had spent 20 years in prison. He was quite sane, but directly he took alcohol he became another personality. When he was drunk he would commit crimes of great violence, and when he "came to" he was ignorant of what he had done. After he committed the murder he knew nothing about it until he had been some months in prison, when the whole story unfolded itself before him.

As an instance of a "sport" (the word is used in its botanical sense of freak) a highly respectable looking old gentleman with a white beard was shown on the platform. He came of a good family, but when he was about 30 years of age, being hard up, he borrowed something from his landlady, without asking her permission. The value was about $10, and he was sent to prison for seven years. In all he has spent 37 years behind the bars—and the whole proceeds of his thefts were not more than $25.

Dr. Wilson explained that this man ought to have been perfectly normal. But some hidden ancestral germ attacked him and he had gone on stealing ever since until he joined the Salvation Army.

A criminal produced, as the result of environment was the next exhibit. This was Williams, a notorious burglar, and long known as the most dangerous criminal in England. He was regarded with such fear that the home office sent instructions to the prison authorities that he was never to be approached except by two armed warders.

Dr. Wilson remarked that the man represented an almost perfect product of what he called an evil environment. "I have stated," he continued, "that this man has the brain of a cabinet minister. But I am prepared to go further than this. I consider he has a brain superior to that of many cabinet ministers, certainly superior to that of one I have in mind."

As a boy of 15 Williams was beaten by a drunken grandfather—his parents were dead—and he retorted in kind and left the house with a watch and $300 in money. After that he devoted himself to burglary and was favorably known to the late Charles Peace, with whom he collaborated in several burglaries.

During his whole career of crime he was never once caught by the police; indeed, both his sentences were incurred through the treachery of fellow accomplices. Ultimately he got a sentence for the term of his natural life, but was released when King Edward came to the throne. He is now an author.

Mr. Williams spoke at some length on prison treatment—spoke as a ventriloquist does. His lips do not move when he is speaking, a peculiarity due to his long imprisonment, and the necessity of communicating with his fellow-convicts without being seen or heard. His opinion is that imprisonment for the habitual criminal is no good at all. If 10 years do not reform a man nothing will.

The man who was formerly known as "the laziest man in London" was also produced for inspection by the audience. He proved to be a little fellow with a rather vacant expression. For 40 years he never did a day's work, but he is making up for it now, for he is scrubbing floors in the Salvation Army buildings on the 14-hours-a-day principle. And, as he says himself, he quite enjoys it.

Another object lesson was a stunted boy who was said to be 16 years of age, but who looked nearer 10. He is one of the waifs of London, never having known his parents, and he drifted into the workhouse. There, small and delicate as he was, he was set to pick four pounds of oakum for his board and lodging. He could not possibly do it, as the magistrate before whom he was brought, admitted. But he was sent to Pentonville for three weeks nevertheless.

Next time he failed he got a month, and the next time three months. And he might still be making alternate visits to workhouse and prison if more sensible people had not got hold of him and given him a chance in life.

This illustration led Dr. Wilson to remark that law and justice are in no way related, and that sin and crime are not necessarily coincident.

Dr. Wilson finds great difficulty in giving a definition to the word criminal. He has come to the conclusion that we are all potential criminals, and that much depends upon heredity and environment. On this ground he pleads that in many cases we ought not to treat criminals as responsible beings.

Education has not done much, in his opinion, except to turn the stupid criminal into a clever one, and sometimes to manufacture criminals by damaging the brain in youth. Criminals, in the broad sense, he believes, are Socialists pure and simple.

Onset Notes.

Where are you going to spend your vacation this summer?

If you have not planned as yet where to go, why not pay a visit to the very beautiful spot at the sea shore in Massachusetts.

Many of your friends have been there, and will be sure to be there again.

Onset never looked more beautiful than at present.

Everybody is busy making preparations for a busy season.

The official staff of this paper would receive a royal welcome at the camp. Pay us a visit and see for yourself.

The program as arranged for this summer is one of the best. Many new faces will be seen upon our platform, as well as the ever welcome old workers.

Mr. Colville will be at the camp again this season, and is sure of a glad hand from his many friends.

Dr. Geo. A. Fuller, the ever popular chairman of the meeting, is slowly recovering from his accident, and hopes to be about on crutches in a week or so. His friends are waiting to congratulate him on his first appearance in public.

The meeting opens Sunday, July 19, with Dr. Fuller and Thos. Cross as the speakers. Get together and give them a grand reception. They are both popular speakers.

The new speakers for this camp this season are Wellman C. Whitney, Mrs. Elizabeth Towne, and Elbert Hubbard. It is their first appearance at these meetings. Among those that are better known and always welcome at this camp are Rev. F. A. Wiggin, Harrison D. Barrett, W. J. Colville, Miss Susie C. Clark, Mrs. C. Fannie Allyn, Rev. A. P. Blinn, Rev. Cora L. V. Richmond, Miss Amalia P. Pfenning, Mrs. Helen L. P. Russegue and Rev. Juliette Yeaw.

Mr. A. J. Maxham will be the vocalist.

During the season there will be special days know as Massachusetts State Association Day, Equal Rights Day, Grand Army Day, Library Day, and N. S. A. Day.

There will be a Lyceum held two days each week; also classes held every morning.

When at Onset be sure and visit the book store of the association and subscribe or renew for this paper. By so doing you will keep in touch with all the doings of the camp, and the Spiritualists in all parts of the world. Remember the date of the opening, July 19. Write Dr. Fuller, Onset, Mass., for programs.
HATCH.

A BIRTH-DAY POEM.

(May 15, 1908.)

Live not for fame and power and pelf,
But love your neighbor as yourself;
This cannot be, with competition;
Unite, and work for Love's fruition.

Join hands and live the peaceful life!
'Tis better far than hate and strife.
Be not allured by selfish scheming—
Shake off such baneful, idle dreaming!

To help each other on the way,
And scatter blessings day by day,
Will bring sweet peace, and joy and strength,
And make our earth a heaven at length.

We'll lend a helping hand to need,
We'll rise above our cruel greed;
The unity of man we'll teach—
With "Each for all and all for each!"

Neglecting to co-operate
Is neither good, nor wise, nor great;
So hand in hand, O sister, brother,
We'll henceforth live for one another!

O, 'lumined souls of earth and skies,
Let human brotherhood arise!
With might of right dispel earth's blight,
Attain the reign of Love and Light!
—JAMES MADISON ALLEN.

AFTER HER DEATH.

The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

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"Psychic Light, or Continuity of Law and Life." By Maud Lord Drake. Price $1.50

REV. N. F. RAVLIN, D. D., ON REINCARNATION.

To the Editor: I have received the following personal letter from Dr. N. F. Ravlin, who, for many years, was noted on the Pacific coast as a learned, eloquent and popular Baptist clergyman. If there was a Baptist church to be dedicated any where in the great West, Dr. Ravlin was sent for to preach the dedicatory address. He dedicated more than thirty Baptist churches. He became convinced of the truth of Spiritualism. Loyal to the truth, brave as a lion, he withdrew from the church and went to advocating Spiritualism. Uncounted thousands from ocean to ocean have listened to this really GREAT PREACHER, as he most eloquently and convincingly preached the glorious doctrines of the Harmonial Philosophy. He is as true to the truth as he understands it as is the needle to the pole. He is now advanced in years, and has had the misfortune to become almost entirely blind. His companion has crossed the "Mystic River," and the grand old man sits in darkness. May the prayers and good wishes of his tens of thousands of admirers go out to him to bless him. He will be seventy-seven on June 1 next; but few men are richer intellectually and spiritually, but he is poor financially. Let his thousands of admirer remember him June 1. Here follows his letter to me which is characteristic of the loyal, fearless old soul.
R. A. DAGUE,
Denver, Col.

"Will File His Protest on the Gates of Doom," If Re-incarnation be True.

To R. A. Dague,

My Dear Sir: I read your masterly article on "Re-incarnation" in a late copy of The Progressive Thinker, and then sent the paper to a dear friend not able to subscribe for it. This I do every week. I was sorry to part with this particular copy for I wanted to keep your unanswerable article on what I regard as the most absurd, irrational, illogical doctrine ever promulgated. To put it mildly, I regard the doctrine of re-incarnation with abhorrence. If it is true, I will file my protest on the gates of doom and refuse absolutely to submit. I would summon a congress of the brainy men of the ages, repudiate its government of any such a god, issue a new Declaration of Independence, and proclaim a New Constitution of the Universe.

My sister-in-law was reading to me your article. Before she had finished it I exclaimed: "That is the best argument on that subject I ever heard, and when she concluded and spoke your name as the author, I shouted, "Glory to God; it's from my old friend, Dague! Your article is unanswerable. * * * "

Spiritualists were a unit on the Pacific till a certain lecturer came here about twenty years ago with his re-incarnation doctrine. Since then, many have gone off on this crazy nonsense and are lost to Spiritualism. I ardently hope that your knock-down argument will open the eyes of the more intelligent portion of them.

It does not seem to me that any man or woman capable of logical reasoning can believe in re-incarnation.

It is contrary to Nature's law of sequence that everywhere governs the succession of events. It is destructive of personal identity and all the dear relationships known on earth.

I once met a lady in the East who claims to remember twenty distinct re-incarnations. One time she was incarnated as a horse and was killed in battle. Later she re-appeared as a lawyer. Now she is a fortune teller. What wonderful progress to be twenty times re-incarnated and not yet evolved above such a profession as that! On general principles she seemed to be an intelligent woman. * * *

Yours in the service of common sense, the most uncommon thing in this world.
N. F. RAVLIN.
1014 Bristol street, West Berkeley, Cal.

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THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, $1.25; postage, 10 cts.
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To Advance Humane Education.—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speaker or reciter to compete for the prize medal; some prominent citizen presides; other prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, pays all the costs, and leaves a handsome balance. Price, 25 cents, postpaid.
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Review of Rev. R. V. Hunter's Attack Upon Spiritualism.

A distinctly valuable service to Spiritualists has been rendered by Prof. W. M. Lockwood by publishing in neat pamphlet form his able and masterly reply to the attack of Rev. R. V. Hunter upon Spiritualism. Fairly and squarely he meets and demolishes the doughty Reverend's boldly asserted statements. We opine that the Rev. Hunter and others of his kind will hesitate before they attempt again to demolish Spiritualism, after reading Prof. Lockwood's review.

Additional value is given to this brochure by a striking list of names of Professors, Scientists, Actors, Lawyers and statesmen who accept the facts of modern Spiritualism.

For fifteen cents this valuable pamphlet can be procured of Prof. W. M. Lockwood, 923 Prospect avenue, Buffalo, N. Y.

List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have first-class speakers and mediums. For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wonewoc, Wis., Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Brady, Ohio.

The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.

The Winfield Camp opens July 18 and closes July 28. Mr. L. H. Bellman, of Winfield, president; Mrs. Wilma Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp.

The Etna Spiritualist camp-meeting will open August 28 and close Sept. 6. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monron, Maine.

Etna, Washington, Camp.

The fourth annual camp of Etna, Clark county, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Ocean Grove Grove Camp, Mass.

Ocean Grove Camp, Harwich port, Mass., opens July 12 and closes July 26, 1908.

Onset Camp.

Onset camp commences its thirty-second annual meeting July 19 and closes Aug. 30. For full programs address the Secretary, Onset, Mass.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Mt. Pleasant Park, Clinton, Ia.

Opens July 26 and closes August 23. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Chesterfield Camp.

Begins July 23 and ends August 30. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Forest Home Camp, Mich.

Opens Aug. 2 and closes Aug. 23. For programs or further particulars, address Frank Lesher, president, or Millie Mitchell, secretary, Mancelona, Mich.

New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further information address the secretary, F. E. Dunton, 358 15th street, Eugene, Ore.

Ottawa Camp, Kansas.

Eleventh annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. W. Henderson, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Kansas, 2028 North 11th street; E. A. Carpenter, Ottawa, Kansas; John Hartung, secretary, Iola, Kansas.

Swampscott, Mass., Camp.

The camp at Mowerland Park Grove, Swampscott, Mass., opens June 7. For programs address B. H. Blaney, 150 Elm street, Marblehead, Mass.

Madison, Maine, Camp.

The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington.

Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washington.

Temple Heights Camp, Me.

Temple Heights Spiritualist Camp-meeting commences August 15, and ends August 23. For full particulars address A. D. Champney, secretary, Rockport, Me.

Unity Camp, Saugus, Mass.

Services at 11, 2 and 4:30 every Sunday from June 14 to Sept. 27. Excellent speakers and mediums. Refreshments served. Address all communications to the secretary, Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Parkland Heights Camp, Pa.

Parkland Heights Spiritualists' Home and Camp Meeting Association will open its camp on Sunday, July 5, and continue every Sunday until the last of August. Able and talented lecturers and mediums have been employed. Address Dr. James B. Candy, secretary, Langhorne, Bucks, Pa.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July 26 and closes August 23, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Delphos (Kansas) Camp.

Opens August —, closing on the —th. Address all communications to T. D. Rice, secretary, Delphos, Kan.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake Mich., opens July —, extending until August —. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July —.

Vicksburg, Mich., Camp.

Vicksburg Camp, Mich., opens July — and closes August —. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Verona Park Camp, Me.

The Verona Park Camp-meeting Me., will open August — and close September —. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Central New York Camp.

Located at Freeville, commences July — and closes August —. B. L. Robinson, McLean N. Y., secretary; W. K. Kelsey, president, Cortland, N. Y.

Sunapee Lake Camp, N. H.

SunnapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August — and closes September —. For programs and information, write to John W. Clay, Sutton, N. H.

Hazlett Park, Mich.

Commences August — and continues to September —. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Queen City Park Camp, Vt.

Queen City Park Camp, South Burlington, Vt., commences July —, and ends September —. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Pine Grove, Niantic, Ct.

Camp meeting commences there July — and continues through the month of August.

Columbus, O., West Side Church.

The Ladies Auxiliary of the West Side Spiritual Church beg to report that their organization is working in harmony and has been greatly blessed both spiritually and financially.

Our new officers were elected on May 7, and are as follows: President, Mary Brickman; vice-president, Sophia Vogel; secretary, Mrs. Lucas; treasurer, Susanna Harris; trustees, Esther Feraurd, Mrs. Eva Verner, Mrs. Bakestraw.

On May 8 our church held its business meeting, and the Ladies' Auxiliary gave $25 towards the building fund of a new church. Our church society has been securing good speakers from different parts of the state, and outside the state, even as far away as Washington, D. C. The writer has been serving the society during the year, and our president is the right man in the right place. Our church is proud of him. May the great spirit bless this grand work and make the West Side Church a great light.

I wish to add that the indications are that our church is entering upon a new era of prosperity. There is promise that at no very distant day we shall be favored with an up-to-date church building in which to accommodate the people that are flocking to us for the ministry of the spirit.

SUSANNA HARRIS,
Secretary Ladies' Auxiliary.
Columbus, O.

Rational Memory Training. A series of articles on memory. How to improve and develop. A most excellent book. Price, 50 cents.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price 25 cents.

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Any ten of the Fourteen Premium Books you may order, price $3.50.
Any eleven of the Fourteen Premium Books you may order, price $3.85.
Any twelve of the Fourteen Premium Books you may order, price $4.20.

Any thirteen of the Fourteen Premium Books you may order, price $4.55.

Lastly, all these Fourteen Premium Books, $4.90.

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THE ETHER SEAS.

Contain the Germs From Which All Forms Are Derived.

From out the deep seas all forms came.—Science.

In this free country a man may write his own text and preach from it if he chooses to do so; or he may take a text penned by some ancient philosopher and preach from it, drawing truths to our own heart from every point of Nature's compass; but of the ether seas, what of them; and where are they located?

The ether seas are the illimitable spaces of Nature, and as the word 'sea" indicates, are a restless ocean of life, ever active, ever moving, an ever pulsating heart that beats eternally, beats the harmony of nature; an eternal sea of life out of which all forms came; nor can we perceive when nature first began moulding forms. Forms were; forms are, and forms shall ever be.

But forms in nature are not all of one mould. It seems that within these ether seas lies the entific germs, corpuscles, nuclei or force-centers of which was moulded every form of life that ever did exist, does now exist, or ever shall exist, be that form a human, an ox, a horse, an acorn, an apple, a sea-urchin or a whale.

Why this is so, it seems no one can tell. That this is nature's unfolding seems self-evident; if not, how came nature's varied forms? Spontaneous generation, if such could possibly be, it seems, would produce only a conglomerate mass with no definite form. Yet we have a myriad forms of objective life on earth to-day, with myriads such forms existing in the past, and analogy loudly proclaims shall exist in the far future.

Why were Nature's life forces thus made objective?

This question perhaps no man can answer, yet corpuscles, entifics, and as Prof. Henry, of the Smithsonian Institute would say, "Nuclei or force-centers have been moulded into objective life in trillions of different forms.

But where shall we find data on which to base an opinion as to the origin of form?

This is a necessity in the direction of right conclusions, and I can do no better than to assume the fact of self-evident necessity of eternal life forces. Each of such forces possessing the inherent power, on some propitious day, of unfolding its nature objectively, encasing its own heart with negative corpuscles of its own nature, thus to fill a mission, as it were, in Nature's economy that never could have been filled in any other way.

Nor could the corpuscles that aggregated to mould the human have been aggregated to mould the form of the ox or other forms of life.

Eternal life has necessities which can only be gained through evolution, and as evolution is Nature's law necessities in the economy of Nature will follow each other.

The wheels of evolution never turn backward, but ever forward, ever bringing the virues of Nature into economic use, and thus, in my opinion, lays the claim of reincarnation in the shade.

But do facts warrant the claims I have made? To some extent at least. We have knowledge of life beyond the grave. From where did these spirit forms come? Like all other forms of objective life, from out the depths of ether seas, wending their way, as it were, on evolution's wheels, step by step, to meet the necessities of one of progression's days. Eternity consists in days, or epochs of progression, and each such day has its needs which must be supplied from the preceding flame of life.

But do these corpuscles, nuclei or force-centers form intelligence?

Defining intelligence to be conscious relationships, I answer in the affirmative—conscious of existence on that plane of life, and it may be to all that pertains to it; but on reaching a higher plane of life this conscious relationship seems lost to some extent, or entirely in oblivion's night. But as evolution had new days to come, the retentive powers of the unfolding entity grew stronger until now those who have preceded us to the next unfolding can return to us and speak of things of the past and also of the prospects of the future.

I have met those who claim that nature is one eternal round of repeating itself. That man runs his epoch race, fills his complete mission there, and then sublimates almost to annihilation, finally drifting back to the cosmic seas, and takes his place as a force-center, there to again, at the imperative call of necessity, take its place in the unfolding columns of evolution, repeating itself. My spirit friends deny this claim as far as they know, but it seems that men of science might find an analogy in the philosophy of life that might have some bearing one way or the other on this question.

WM. PHILLIPS.
Clackamas, Oregon.

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Sowing the Seed—Soul-Growth.

"A sower went out to sow his seed, and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it.

"And some fell upon a rock, and as soon as it was sprung up it withered away, because it lacked moisture.

"And some fell on thorns, and the thorns sprang up with it and choked it.

"And others fell on good ground, and sprang up, and bore fruit an hundred fold.

"He that ears to hear, let him hear."

Viewing the universe as a whole and in particular, the mind becomes amazed in that it fails to comprehend its vastness and its purposes. As the consciousness of the human develops its capacities, there comes into view very many conceptions of the conditions, operations and developments that lead the soul into higher and vaster explorations.

The process of soul-growth seems to be the theme for contemplation in the text quoted. The illustration of the parable shows how the germ-principle in the seed sown is developed favorably, or unfavorably for lack of proper conditions for its expanding into fruitfulness. The grains that fall into congenial soil take root, flourish, and fulfill their growth in all respects; so with the soul-germ that descends into the proper environments, fulfills its destiny in traveling in the path that leads to godliness. The seeds that meet with unfavorable conditions become unfruitful and serve no purpose designed by the sower. On the spiritual side of the subject it is found the soul-germ has not reached a state promotive of progression,

The indifferent, the sluggish, the worshiper of material things, are likely to become extinct unless some, peradventure, comes to the rescue and speed the offender on the way to loftier attainments.

The incarnating ego descending into the realms of matter, comes for experience to fit it for citizenship in the various planes of existence following the changes in its pilgrimage, and unless rightly developed, it may meet obstacles that will retard its growth for ages, and if persistent in its refusal to expand into godliness, may be deprived of its personality and have to begin over again its career in the far-off ages of the future. How many souls in the past may have met this fate cannot be estimated, and perhaps it is for this reason there has been no communications received by the world they decline to progress in.

"The soul that sinneth, it shall die," means just this: The complete extinction of its personality, because of its pertinacity in refusing to accept the means of progress; yet there is the possibility of rescue for the impenitent if it accept the condition.

"Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways, and live?"

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

This is certainly an incentive for the disobedient soul to halt and consider the perilous situation it is in, and still pursuing.

The fact that opportunities arise to save the soul from perdition may be likened to the current of a rapid stream, on which float the debris and flotsam, and carried to the ocean; at the same time the lighter particles work their way to the shores, and there lie until some freshet sweeps all on the surface before its mighty force; and so with the laggard and indifferent souls which are afforded privileges to join the throngs of progressive entities along the golgotha way of earthly experience.

"Whatsoever a man soweth, that shall he also reap," is the law of both physics and moral. There is no forgiveness nor substitution of sufferers. Each and every act contrary to law must be recompensed by the offender alone. To avoid repetitions of such experiences, there must come a radical change of conduct and the pursuing of the good and the right.

In these times of wrong actions and selfishness, it were well the masses of humanity pause and consider the results that follow the violation of law.

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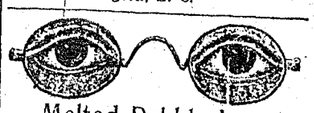
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VOL. 38 CHICAGO, ILL., JUNE 13, 1908 NO. 968

Immortality Not Forced On Any One.

The Views of a Prominent Medium—The Degraded Spirit Is Finally Disintegrated, as Set Forth by the California Philosopher, Charles Dawbarn.

Yes, the distinguished Pacific coast philosopher has presented thoughts which have attracted a great deal of attention. To me they are important witnesses as to what was given me by a controlling spirit some over a year ago. When first receiving the seemingly strange philosophy, I did not care to impart it to others. I feared ridicule and strong opposition; but now when seeing it from the pen of our noted Charles Dawbarn, I no longer hesitate to give the important information that was handed me from my reliable guide, who likewise claims that the so-called dark spirit has not evolved the brightness of the one we call our angel visitor. He also states that the retrograding spirit is on the road to extinction, and to actual disintegration of his personality; and positively affirms that he will again appear in another form of existence, but not in a personality that belongs to another soul.

I will give a part of what I received from my guide, my questions and his answers. It may not agree with all that has been handed out on this subject; but we all have a right to express ourselves, so I hand it forth, and let criticism be the result.

Q.—What is the outcome of continual retrogression?

A.—**The wrongdoer finally destroys himself by his own hand. The low, degraded mind with its abnormal appetites for lust naturally assists in disconnecting itself from the divine life, therefore subjecting its personality to disintegration.**

Q.—Does the real man or soul germ of life ever become extinct?

A.—**Life is eternal, therefore it can not die. The soul germ is a part of the divine life, and is self-sustaining, so it can not become disintegrated. Divinity is the purifying element of humanity; hence when personality becomes a man of corruption, it sends forth a destructive influence and the organism is no more in form. The scattered thoughts exist awhile longer, but without individuality can do no more harm to the sensitive side of life. The freed soul germ again is forcibly attracted to the material plane of life for another personality, and under the same condition as before it finds expression through the positive and negative laws of life.**

Q.—How low must the personality become before the final dissolution takes place?

A.—**When all that is divine ceases to be, then the personality is a fit subject for the dissipation of its degraded condition.**

Those who have not made a study of the dark side of spirit life may say, "Such Divinity is cruel. God is love and will save all his children." This is just what the seeming cruelty is doing, for it is destroying the polluted personality so that good may take its place for a better individuality. The SOULS of men are the children of the living God, not the personalities, who are subject to evil as well as good. Yes, God is love, for he kindly delivers the immortal soul when all hope of a better personality is gone. The orthodox church claims that all things are possible with God; if this were true our world would long have been a place of paradise. Some of our Spiritualists positively assert that there is no evil and think strange of the Christian Scientist for saying, "There is no pain." My reason and experience teach me that both pain and evil exist.

I, as a missionary medium, have helped a great many evil spirits to a purer state of living and to an understanding of their degraded condition; but some are so low in vice that they can not be affected. I have watched these closely for years and really apprehend that they are retrograding. This is why I have asked my guide what would become of those that were continually going backward. As his mission is to help sin-sick souls I have great confidence in what he tells me regarding anything of this kind.

With my experience as a medium I have had great opportunities in knowing that there is an element which is in opposition to good in spirit life as well as here on the material plane. It must have a name. Why not call it evil? Why should we call it undeveloped good? Good does not come from a lower state, but from a divine source. It may seem to come from a lower state on account of its unfoldment in nature. The crude material is only becoming more fit for the higher to act upon. Good and evil have always existed as opposites, just as positive and negative forces have. The positive element is life eternal; the negative is subject to disintegration. When a personality loses all of its positive force it begins to crumble into particles, so when greatly corrupted it is soon disintegrated by the divine power that must have all things pure. The personality may seem destroyed on account of its blotted out existence; but as nothing can be annihilated in nature the fragments of the personality again appear in another form of life. While passing through the testing process the fragments are purified, thus becoming fit for further use. The God, or the soul of our universe possesses a large amount of acquisition, hence there is no waste of its material; but as the great architect has a strong taste for perfection, it is ever remodeling its tarnished handiwork.

Some might wonder why such a doctrine as this was not given through all mediums. Their guides may be more interested in some other matter, or they might feel that so unpopular a philosophy would put a stumbling block in the way of their instruments. Most mediums might not be adapted to receive this kind of information; and if they were doubtful regarding the matter, that alone would close the door to impression. In some cases the spirit control might not believe the doctrine. Not all spirits are educated concerning every law in spirit life. Many people in this life doubt spirit return, but that does not make it untrue.

The most brilliant do not always uncover all the hidden mysteries.

In this life many doubters have lived so we must expect them over there.

In conclusion I will say that every mystery should be uncovered and thoroughly investigated. Pure normal personality might clothe every soul if the world was rightly educated in conserving that which produces individuality.

MRS. JENNIE MARTIN.
Grand Rapids, Mich.

HEROIC WORK SAVES HER.

Mrs. Carrie M. Hinsdale, President of the Texas State Spiritualist Association, Has a Close Call.—A Five-Hour Effort Succeeded in Saving Her Life.

Five hours' work against the torrent of water pouring over Arlington Heights boulevard at the city park Sunday was necessary to effect the thrilling rescue of Mrs. Carrie M. Hinsdale.

Mrs. Hinsdale's home is on the north side of the boulevard and opposite the new park entrance, and her attractive yard and flower garden are a familiar sight to those who have driven or ridden along the road.

She awoke Sunday morning to find her home surrounded by the flood and the front yard deep in water. With her was little Bella Hayworth, 12 years old. Other neighbors had fled during the night and Mrs. Hinsdale was without means of calling help. With the little girl's aid she took a sheet and painted on it the word "HELP," and hung the sheet on the front porch of her home. Two men who drove down to the park Sunday morning and tried to cross the flooded road, saw the sign, but were unable to reach her. They gave the alarm, however, and at once attempts were begun to rescue the occupants of the house.

Exciting Attempt at Rescue.

A little after noon Dick Zimmerman, a former policeman, and Patrolman Nichols rode into the flood and swam their horses to Mrs. Hinsdale's home. To get there Patrolman Nichols had to cut through a barb wire fence. Zimmerman took the little girl on his horse and Mrs. Hinsdale mounted behind Nichols. The horses started swimming back against the swift current and Zimmerman's with the lighter load reached the shore safely.

Nichols' horse either lost its balance or stepped into a hole, for it suddenly went down. Instantly Nichols jumped off, thinking the horse could swim to shore with Mrs. Hinsdale. It was unable to do so and sank twice, Mrs. Hinsdale holding it around the neck.

Seeing her peril, Nichols turned and attempted desperately to swim against the swift current, but was unable to do so. Meantime Zimmerman, seeing what had happened, bravely rode his horse into the deep water a second time to aid Mrs. Hinsdale and Nichols. Before he reached either of them Mrs. Hinsdale had succeeded in reaching a fence, where she clung with only her head and arms above the water. The horse, freed of its burden, swam down with the current to safety.

Nichols also swam with the flood to a near-by house. Zimmerman was able to help Mrs. Hinsdale to the porch of a house a short distance north of the boulevard, but was unable to start back with her.

Men Aid With Rope.

By that time more help had arrived and a long rope was carried out into the flood by men who waded until the water was up to their necks. One man swam across the boulevard and carried the rope to a tree on the north side of the road. Slack was taken in the rope and another man swam with the rope to the house where Mrs. Hinsdale was.

Then Will Houghton, who lives near the city park, and G. W. Moser started for the house in a boat, guiding themselves by the rope. They reached the house, got Mrs. Hinsdale in the boat and started back for the south side of the boulevard. As they got half way across, the crowd, which numbered nearly 2,000 persons, broke into a cheer, but just then the men lost hold of the rope, the boat swung round, nearly capsized, and started down stream. By means of a paddle Moser was able to guide it up to the house whence they had started.

A second start was made and this time the men were successful. They crossed the boulevard, brought the boat to where the water was only three feet deep, and from there Mrs. Hinsdale, half fainting from exposure and the chilly plunge she had made was carried to safety by Chief Maddox and another volunteer.—Ft. Worth (Texas) Telegram.

Truly a Grand Spectacle.

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"Count Tolstoy, the Russian author, celebrates his eightieth birthday this summer, but expresses his preference for death. The Paris Daily Mail prints his reply to a friend who congratulated him recently on the approach of his birthday, which ran as follows: 'It is another happiness that I await—Death.' In a letter which is published in the Paris Matin he amplifies this saying and adds that all earthly life is a dream and that death is the true awakening. This letter runs as follows:

"'All our life, from birth to death—is it not, with all its dreams, itself a dream? Does not our belief in its reality spring solely and entirely from our ignorance of any other life more real? Our earthly life is one of the dreams of another and more real life, and that other life is a dream of yet another life, and so on ad infinitum, even to the last life, the life of God.

"'Death in youth is as when a man is awakened before he has slept full measure. Death in old age is as when a man wakes of his own accord after good sleep. Suicide is as a nightmare which a man banishes by remembering that he is asleep; he makes an effort, and he wakes.

"'Deep sleep, without dreams, is comparable to semi-bestiality. It is the sleeper conscious of what goes on around him, and ready to awake at any moment, who has knowledge, though but vague, of the life whence he came and whither he shall return.

"'Even in this present dream-life we feel that which the new life will perhaps make real to us. The earthly form in which the awakening of our knowledge of the true life finds us appears as a limitation to the free development of our spirit. The true life begins when that limitation is removed. This idea embodies all the knowledge of the truth which gives to man the consciousness of eternal life.

"'I believe with all my soul in what I say. I feel, I know with certainty that in dying I shall be happy, that I shall enter a world more real.'"—Literary Digest.

Turning our ears to the past, and listening across the expanse of nineteen centuries, we hear the voice of Cicero, put by him into the mouth of Cato, the Censor, saying:

"It likes me not to mourn over departing life, as many men of learning have done. Nor can I regret that I have lived, since I have so lived that I may trust I was not born in vain; and I depart out of life as out of a temporary lodging, not as out of my home. For nature has given it to us as an inn to tarry at by the way, not as a place to abide in.

"O glorious day! when I shall set out to join that blessed company and assembly of disembodied spirits, and quit this crowd and rabble of life!

"For I shall go my way, not only to those great men of whom I spoke, but to my own son Cato, than whom was never better man born, nor more full of dutiful affection; whose body I laid on the funeral pile—an office he should rather have done for me.

"But his spirit has never left me; it still looks fondly back upon me, though it has gone assuredly into those abodes where he knew that I myself should follow.

"And this my great loss I seemed to bear with calmness; not that I bore it undisturbed, but I still consoled myself with the thought that the separation between us could not be for long.

"And if I err in this—that I believe the SPIRITS of men to be IMMORTAL—I err willingly; nor would I have this mistaken belief of mine uprooted so long as I shall live.

"But if after I am dead, I shall have no consciousness, as some curious philosophers assert, then I am not afraid of dead philosophers laughing at my mistake."

TOLSTOY AND CICERO, two of earth's greatest names are here presented.

Toilstoy, a scion of the Russian aristocracy, which represents and defends an autocracy the most cruel and brutal that now curses the world.

This old man is a dreamer of dreams, a writer of fiction, a hater of war and its bloody atrocities, a man of inspired genius, a prophet and philosopher of more than Stoic virtues and purity.

Although surrounded by an INSANE LUST for money, which is everywhere corrupting the morals of civilized men, he steadfastly refuses to take money as a compensation for the handiwork of his pen. He fearlessly denounces the sins and iniquities of the worst government on earth; yet the frozen regions of Siberia hold no terrors for him. And why? The reason is plain. His name and his character are known and loved to the uttermost limits of civilization. Even the Czar has some conception of the force and effect of moral influences.

Cicero, the greatest product of the ancient Italian civilization, a statesman, a patriot, a scholar, an author, and above all, an orator, more richly endowed with the divine gift of eloquence than any other of the sons of men.

He stands pre-eminent as the representative of the highest culture, both moral and intellectual, then existing—the exponent of the purest morality of his time.

To him we are indebted for all we know of the Greek systems which succeeded the schools of Plato and Aristotle.

He was, of course, the sworn enemy of that wicked Triumvirate which was organized for the overthrow of the Roman republic. They could not overcome his mighty influence—he must, therefore, be removed—not deported to Gaul—but assassinated. Consequently in the year B. C. 43, and at the age of 63, he became the victim of a hired assassin. He died a martyr to the cause of morality and decency.

Cicero, B. C. 43; Tolstoy, A. D. 1908, two of the world's great men, standing 1,951 years apart,—one developed under the Pagan religion and the other under the Christian religion—one from the sunny South and the other from the frozen North—both expressing the same thought and hoping the same hope!

Does history afford a grander spectacle?

D.

Bellevue, Ill.

Astronomical Facts.

In an article written by a correspondent is the following: "Then he asked the lecturer how long it would take for a Spiritualist to get to heaven beyond the stars and clouds, seeing the nearest star is about 38 millions of miles away."

If it is quoted correctly it would show an ignorance of astronomical names and terms.

There is no star at that distance. Mars, the planet which shines by borrowed light, is about that distance from the earth at times.

But the nearest star is at a distance so far from earth that light traveling a the rate of 182,000 miles a second, will take four years to reach us, and of course, if such terms are used in a scientific question, people of learning and erudition will only sneer at the person exposing his ignorance of facts and terms used by truly scientific men.

Let all Spiritualists learn that outabyss of 60 millions of millions of side of our planetary system is an miles before you reach the nearest fixed star, which shines by its own inherent light. Planets are never called Stars by scientific men.

From this slipshod way of presenting facts from the spiritual rostrum comes very pertinent criticism.

N. V. HUTCHESON, M. D.
766 Adams St., No. Abington, Mass.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love, to be treated yourself.—Chesterfield.

Things unknown are the true scope of imposture and legerdemain; * * lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true.—Huxley.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

Some toil, others reap the advantages.—Greek.

"Call Them Back!"

A SAILOR'S NARRATIVE.

Vivid Experiences Illustrating the Nearness of Spirit Life.

I forget the year I sailed from Boston with a cargo of merchandise, for a port in the State of Maine. There was a strong breeze from the S. S. E. At sundown we were near the Isle of Shoals, with a heavy wind from the S. E., with threatening clouds portending a coming storm. I deemed it not prudent to run for the Coast of Maine with my deep laden vessel, in view of the prospective storm, so I shaped my course for the mouth of the river, upon which Portsmouth, N. H. is situated. It being dark when I got in, I was unable to clearly judge the distance it was from the shore, when I came to anchor. As it happened I got a little too near the shore, and when the tide went out, the rudder struck the bottom, and was unhung and gone. I took a pole we had and stuck it down in the mud, at the stern, so if the vessel should swing, by change of wind, or otherwise, I would know the location where I thought the rudder ought to be, if it sunk. Of that, however, I was not sure.

Having breakfast, we commenced search for the rudder. The water being thick and muddy we could not see bottom. I tried to feel it with boat-hooks, but couldn't find it. I looked along the shore, and finally I decided that it must have been carried out of the harbor with the ebb-tide. So I went on shore and engaged a ship-carpenter to make a new one. He showed me where to set my vessel up against the wharf, so he could come in the morning when the tide was out, and take the measure and make the rudder. All well so far.

Bed-time came and we went to bed, "Turned in," as the sailors say. I don't know how long I had been asleep, when I plainly saw, standing beside my bed (bunk) a man whom I did not know, looking at me, and he said, "I can tell you where the rudder is."

I replied, "I wish you would."

Then he said, "You come with me."

I went with him. We went out over the water to the pole I stuck in the mud in the morning. Then he said, "Do you see that pole you stuck down in the mud this morning?"

"Yes."

Then he said: "Look on the bottom, about 10 feet S. E. from the pole." I did so, and there lay the rudder. I saw it plainly, although the water was thick and muddy. Then he said, "You come here tomorrow morning when the tide is out, and you can get it."

Just then I partially turned to look at him, and I awoke from sleep. I was surprised, as never in my life before, to find it was a dream, for I never did anything with any person more natural in my life. It left an impress of truth upon my mind. I had seen the ruder. I knew it was there.

The morning came. I took a man with me, in the vessel's boat, with a boat-hook. We went to the spot indicated. I took the boat-hook, and put it down where I had seen the rudder, and hooked it the first time. We could not see it upon the bottom, because the water was thick and muddy.

This is the solemn truth. I have no comments to make. You can draw your own conclusions.

I Heard a Voice—A Tale of the Ocean.

Having delivered a cargo of lumber to the consignee on the Island of Guadeloupe, one of the Windward Islands, bordering on the Caribbean Sea, I came down to Turk Island, one of the Bahamas, and took on board a cargo of salt for North Carolina. Leaving the island in thick and hazy weather, I shaped my course for Cape Hatteras. A mild trade-wind, about a five-knot breeze, constant in duration, swept us gently on toward our destined port. On the third day out, I knew by dead reckoning that we were nearing our destined port.

Continued cloudiness had prevented me from obtaining an observation of the sun, therefore I was not able to determine my exact location. The wind was getting variable, we were in the Gulf Stream, I knew by the temperature of the water. The wind was still fair. What shall I do? To run for land without the proper knowledge of my location, would be a reckless risk of vessel and our lives. On the other hand, I was in danger of losing the favoring wind. Just at this time the cloudiness lifted in the north, and the sky and stars came out clear and bright.

It then occurred to me that I might find the latitude by the North Star if the horizon should remain well defined. I got my instrument. With a little effort I caught the star's reflected image in the mirror. I measured its height, with all possible care, under the conditions. I calculated the latitude by it, and it seemed to me that it ought to be about right, but could I trust that star? Could a possible mistake occur? I thought to run. Then I dare not. In this perplexing state of mind I was walking the deck, when a clear and distinct voice, just over my right shoulder, said: **"GO AHEAD! YOU ARE ALL RIGHT!"**

With that voice came the conviction of its truth. I took the course the star had given me, and in two hours made Hatteras' Light, as straight as if shot from a rifle. I passed up the coast South-west of Cape Hatteras; weather thick and threatening; land indistinct. By two p. m. I was opposite what I deemed the place of entrance to the North counties of North Carolina, and run in; but I soon discovered I had made a mistake. I had overrun my mark. I was embayed inside of Cape Lookout Shoal. The wind had changed to the S. W. I must now beat to windward in order to extricate my vessel from the dangerous surrounding. Night was near, with increasing cloudiness, and strengthening gale. A deep laden vessel with a heavy sea, midst dangerous shoals, was not a "hymn of joy," but like Shakespeare's sailor boy, "Though the frail mast should shiver like a reed and rent canvas fluttering, strew the gale, still must I on."

I stood on toward the main land until I judged I could fetch by the shoal. I tacked ship and stood off toward the point of the shoal, hoping to go by, but I could not. I tacked ship again, and stood toward the land as near as I dared. I tacked once more; wind blowing a gale, and heavy sea. I reefed the sails, stood off toward point of shoal. Darkness prevailed, and sea growing rougher; gale increasing; every thread of canvas was strained to its utmost tension; sea breaking over us; still on we strained toward the point of shoal. Will she fetch by? If not, we are doomed, for she will never go in stays again. A forlorn hope —our anchors. My young wife was in the cabin asleep. Let her sleep on. Go at last, if we must. I will take her with me, with as little suffering as possible.

Once more a delusive hope prompted me to set more sail, thinking by so doing I might get her again in stays. I ordered two men to go aloft and turn the reef out of the topsail, while I took the wheel. They had got about half way up the rigging when a voice, clear and distinct, at my right shoulder, said: **"CALL THEM BACK."** I did call them back. They heard my voice above the roar of the wind and rushing waves, and came back.

That final point, "To be, or not to be," was fast approaching. "Five fathoms," called the man at the lead, with lessening depth as the moments passed, "and half five." What! throw again! "Six fathoms!" Great Father! are we passing the shoal? "Seven fathoms!" We must be surely going by. "Eight fathoms," followed by "Nine," and "Ten;" then I knew we had passed the shoal.

Now I come to the sequel of my story, though roughly told, it possesses the diamond quality of truth. Under the lee of that shoal, with shortened sail, we laid off and on until morning. When daylight came we were surprised to find that our mainmast was broken about one-half off by the deck, and held in place by the standing rigging. The foremast was broken at the head, and it also was held up by the standing rigging. Had I set that extra sail, which I surely should have done, had it not been for the warning voice, both masts would have gone by the board. In such contingency, imagination must fill the scene.

My Love and I.

Many years ago, I was a young sea captain. When upon a time a young lady broke into and disturbed the even tenor of my life. She doubled my resolution. She filled the world with beauty, and my soul with joy. We came to be companions of mutual like, until, as in my absence, the steam war-ship Missouri, came visiting along the coast of Maine. My lady friend, with others, went on board to see her. A young midshipman saw my friend, and became charmed with her beauty. Making himself very gracious. When he left, with her consent, a correspondence was opened. She had a lady confidant, to whom she read the letters received from him, and that lady confidant made all known to me; so that evening I said: "Inasmuch as you have another friend, I will go home and stay there until you have decided what you want to do; then if you send for me I will come back."

She seemed greatly surprised, and in parting her tears were flowing. I pitied her. She never sent for me. I never saw her again. That midshipman resigned his position in the navy and married her. In a little over a year she died.

Fifteen years had been added to the forgotten past since her death, when one evening, being in the presence of a trance medium, she held out her hand and called me by name, saying: "I thought I would come and have a little talk with you about that concealed letter."

"Who are you "

She replied, "You were at one time my friend."

"I hope so. What was your name?"

The name of my long since lady love was given. I critically called for the evidence of her identity. She responded without a single failure. Being convinced she was who she claimed to be, I said: "What did you mean by a concealed letter?"

She replied: "I mean the letter you took from my bosom that exposed me."

"Why," I said, "I never took any letter from your bosom."

"You did. You took the letter from my bosom that exposed me."

"I am sure that I never did, for if I had done such a thing I would surely remember it."

Then she said, "I sat on the sofa beside you and dropped to sleep, and you took that letter from my bosom."

"I never did it!"

"Oh, you have forgotten it."

"I very well remember of her sitting beside me on the sofa, and going for a moment to sleep; that is true, but I never took a letter from her bosom, and I never saw one of her letters. She never mistrusted that her confidant had betrayed her, so having but mislaid the letter, she judged that I got it, and through it the information that I seemed to possess, that as she expressed it, exposed her, and that she died so believing, and I suppose she believes it yet.

I have ever regarded this incident as the best evidence of individual Spiritual existence that I have ever received.

To write this story out in full, it would be a romance of rare beauty.

DANIEL REED.
3108 Pine St., St. Louis, Mo.

Soft is the music that would charm forever.—Wordsworth.

SKEPTICISM AND CRITICISM.

A Seance Held Under Test Conditions.

To the Editor:—Your recent letter, some editorials and the severe criticism and skepticism recently expressed to the writer by friends and half-fledged Spiritualists, prompted us to put our good friend the medium, Mr. James A. Caton, of Parkersburg, West Virginia, under strict test conditions at one of his seances in this city.

Sunday, May 3rd, at 8:30 p. m., in the dining room of Mr. and Mrs Titus M. Welsh, of this city, we were gathered to the number of seventeen besides the medium,

The writer approached the medium while he was pouring water through his trumpets, immediately before sitting down to his work, and addressed him as follows: "Mr. Caton, I assure you of my own sincere confidence in your mediumship and honesty. However, to put at rest the awful skepticism of some people, we ask you if you will consent to go under strict test conditions to-night.

Mr. Caton replied: "I am somewhat astonished at this, as I think you people have known me long enough, yet I will go under test conditions, provided they are not cruel, and with the understanding that after 20 or 30 minutes of such conditions I be freed after everyone has completely satisfied themselves that I have nothing to do with the phenomena except to lend my presence to the circle."

We therefore put one end of six yards of mosquito netting under his chair legs and feet, then sewed his coat-sleeves to his trousers, crossed the hands, and sewed the coat sleeves to each other; sewed his coat shut at his breast; passed the mosquito netting over his head, raised the rear legs of the chair, passed the netting under them, pinned the netting to his clothing on both sides. Two men selected by the circle were commissioned to place the side legs of their chairs over some of the netting on the floor, and to grasp his hands.

The lights were then extinguished, and truly marvelous physical phenomena occurred; in fact, much stronger phenomena than usually occurs at his seances.

His main control, Dr. Sayers, spoke to us as we started to sing, he said, "Good evening, friends! Well, well; Oh, well, it's all right, but I don't like it. Still, I hope it will do good, and that it will convince some of the doubting Thomases. But I want you to release my medium as soon as you are all satisfied."

The medium's usual voices, loud, plain-talking, whispers, and independent voices occurred, all bearing the ear-marks of the individuals they claimed to be, except some of the strange spirits and Indians. Chairs were pulled from under the sitters; the writer and several others were levitated a few inches from their chairs and gently lowered again with no chair under them. The writer and two others saw the four trumpets on the table rise at once when the room was darkened, and saw them vibrating up and down over the table. (There was a little light from one of the windows, about three seats to the right of the medium, which made this possible. The two sitters were changed on each side of the medium every few minutes; 10 to 12 times we lighted matches, as some one or another called out to light up quickly. No one was restricted in this lighting-up business. Once a chair was removed from under a lady, three places removed from the medium, the chair tapped her twice gently on the head, which caused her to shriek, and us to light up at once, but we found her chair on top of the four trumpets on the table under the chandelier, which is suspended three feet above said table. One of the sitters who was sitting at his request for the second time next to the medium, was found under the table and held there until we lighted up. These and many other things occurred in the short 25 to 30 minutes of the test conditions.

We then released the medium, finding all stitches intact. We then continued our regular nice, more civil, and quiet communion with our departed friends for 30 minutes. After that we held a light seance, which was more remarkable, but as I have taken up so much of your space, I will not go into further details.

Friend Francis, there is certainly plenty of genuine phenomena, although as I stated before, less than one-tenth of our present which passes genuine phenomena is fraud, no doubt. On the other hand, there is such real phenomena occurring constantly that are not observed or noticed that it more than offsets the fearful amount of deliberate fraud.

I wish to say that personally I have seen very little fraud or what even seemed to be such. I write the above partly because I have seen no report of late in The Progressive Thinker from this section.

Sincerely yours, R. STARCKE.

I fully endorse the above narrative.

TITUS M. WELSH.

Beaver Falls, Pa.

Those will come to whom it will be given to see the elementary machinery at work; who, as it were, from some slight hint of the straws, will feel the winds of March when they do not blow. To them will nothing be trivial, seeing that they will have in their eyes the invisible conflict going on around us, whose features a nod, a smile, a laugh, of ours perpetually changes, and they will perceive, moreover, that in real life all hangs together; the train is laid in the lifting of an eyebrow, that bursts upon the field of thousands. They will see the links of things as they pass, and wonder not, as foolish people now do, that this great matter came out of that small one.—George Meredith.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

Proofs of Spirit Return.

An Interesting Chapter of Spiritual Experiences,—and Some Non-Spiritual.

In resuming the statement relative to my experience with the medium, Mrs. Jennie Moore, while at my house, at one seance my son-in-law, Charles McCoy, was present, and a person appeared representing himself as being Ben Cole. McCoy recognized him as being the person that he represented himself to be, and the conversation was principally between those two. McCoy was braking on the C. & N. W., and Cole was braking on the same road until he was killed by the cars. They were well acquainted and it seems that Cole appeared especially for McCoy's benefit.

During their convehsation the matter of Cole's being killed by the cars was referred to by McCoy, who said, "Well, Ben, they got you." Cole said, "Yes, and they will get you."

McCoy laughed and said, "I guess not."

Cole said, "They will, and you remember what I say."

In a little less than fifteen months from that time McCoy was killed by the cars. Who knows but "coming events cast their shadows before."

J. L. Potter, a trance speaker, lived at Wonewoc for fifteen years and more. He did much while there to advance the cause of Spiritualism. Lectured nearly every Sunday night and without remuneration. Before coming to Wonewoc he was state lecturer for Minnesota for a number of years. About two weeks before Mrs. Moore came he died. I say two weeks, but it may not have been more than one. G. H. Brooks may remember the date of the funeral, for he delivered the discourse, and it was exceedingly fine. Potter appeared at two or three seance, and at one, it being Feb. 22, he said to me: "Carter, this is your and my anniversary."

As he spoke it passed through my mind that it was the anniversary of my wedding, and I said yes. As to his anniversary, I didn't understand what he meant. He was married there, but I do not remember the date, but believe it was about that time of the year.

In stating the foregoing facts, I have refrained from calling the various appearances at the aperture of the cabinet spirits. My reason for so doing was to convey the impression that they were people and seemingly as natural as when in the body and here on earth dwelling among their friends and neighbors. The most natural way that I can illustrate what occurred at the various seances is to assume that yourself with a few others are sitting in your house with a window open and one of your neighbor comes along, stops at the window, holds a short conversation with you, then passes on, and very soon another comes along and does likewise; and so on to the end. Nothing strange, superhuman or unnatural about it. All differently dressed, talk, act and look differently and are different people and talk on different subjects. No white dressed persons swathed in gauze or netting, with faces screened, flitting through the crowd with whispers and soft words devoid of sense or meaning.

I have the impression that all persons who are honest in their intentions and have been hoodwinked, deceived or defrauded with pretended materialization, are sick and disgusted whenever they hear the subject mentioned, for I have had a little experience myself, with the tin horn fake, and I never hear the mention of trumpet seance without being sick.

The seance was at my house. A stranger arrived in town who claimed to be a trumpet medium. A friend sent to the house to know if it would be convenient to have a seance there, and was informed that it would. When the time arrived, the man with the tin horn and about eight Spiritualists arrived with him. A tin horn seance is always held in a room that is darker than midnight ever was in Egypt. He got us seated all right to make the conditions in proper shape, so after sitting long enough to have the spirits develop the horn began to be manipulated and there was a kind of muttering within it but the persons sitting nearest the man with the horn got on to the racket and quietly whispered to their next neighbor what was going on, and we concluded we had been convinced, and adjourned. The next day we told him the air at that place was unhealthy, and he concluded it would be safe to resume his journey.

Since that time I have not heard of a trumpet but I have been sick. I was so disgusted I did not learn his name. All were Spiritualists who were present, and we felt so cheap over it that it was kept to ourselves and I think no one else was ever the wiser, for I never heard a word after.

It seems reasonable to me that if a spirit can talk IN a horn it can talk WITHOUT a horn.

About ten years ago my wife and I were at Mrs. Moore's, and she gave us a photograph that she said was taken at a camp meeting at Clinton, Iowa. It included Mrs. Moore, her sister-in-law, an old gentleman and lady, Mrs. Moore's cabinet, and at the aperture Charley Murphy was revealed. Mrs. Moore said she didn't know Murphy was there till the picture was developed and that she was surprised when she saw it. We have the picture now and it is as it was when taken except Murphy is entirely obliterated and where he was is a blurr and not the vestige of a picture there.

A number of years ago Mrs. Moore was prosecuted at Chicago, but what the charges were I never exactly knew. She told me that she proposed to give a seance in the court room, but the judge would not permit her to do so. But she was not convicted, whatever the charge may have been. Mrs. Moore may have been or may be a fraudulent medium, but if so, it is my candid opinion there is not a genuine honest medium on the earth, and if there are none we have been carried far astray and the Devil may get us yet.

I have another experience to relate but it is nothing to do with mediums or seances.

Our little boy that died, whom I have previously stated as having been described to me by two different mediums in connection with a little spotted dog, was less than two years old when he passed away. He was lying in a crib and I was sitting beside the crib. All at once he raised upright on his feet and as he did so I took hold of him to prevent him from falling, he extended his hands in front of him as a child will when a person extends theirs towards them to receive them, and he said, "Pa, let me go—let me go!"

I laid him back in the crib and in less than fifteen minutes he had gone. Had someone come for him, that we could not see? I thought so then—I think so now. That one instance, to me is better proof of the continuity of life than all the trumpet seances in the universe.

One more instance and I have done. I do not vouch for its truthfulness, but I believe it to be true. When I was a boy eight or nine years old, an uncle of my mother was at our house. He was, I think, about sixty-five years old. He related some things that he had seen, which at that time was supposed to be supernatural, but at the present time is considered perfectly natural. Once, he said, just at the edge of the evening he and a companion were riding horseback, and he saw a few rods ahead of them a man and a woman on horseback, and he asked his companion if he could see them, and he said, "No." He thought to overtake them, but when they rode faster, the party ahead did the same, and he could get no nearer, and the same interval was maintained between them for quite a distance. But in a short time the party they were pursuing turned to the fence by the side of the road and disappeared as if they went into the ground.

Another time, just at evening he was walking in the road, and he saw a dog coming. When the dog got opposite to him he thrust out his foot and it went through the dog and it disappeared. He was a carpenter, and in those days coffins were made by carpenters, and he made them when required, and that he could nearly always tell when he would be called upon to make one, for he could hear his saws rattle against the side of the shop. He related other instances, but I do not remember them.

A. CARTER.

Lebanon, Mo.

CLINTON, IOWA, CAMP.

In reply to the many calls for programs for the coming session of the above camp, which opens July 26, will say we have been unavoidably delayed in getting them ready for the printers. After the "copy" was all sent in, Mrs. Carpenter and Mrs. Sexsmith cancelled their engagements, and the chairman of committee was forced to look elsewhere for speaker and medium to fill the vacancy.

Am glad to state, however, that we have secured the service of Mrs. Bessie Bellman, of Kansas, as speaker, and Mrs. Laura M. Jones of St. Louis, as message bearer. Both ladies come to us with the best of recommendations. Mrs. Bellman is president of the Kansas State Association, and Mrs. Jones is pastor of the Third Spiritualist Society, which holds regular services in Victoria hall, Easton avenue, St. Louis.

We think we have passed the "limit," and will in a few days be able to mail you one of the neatest, most artistic, as well as one of the strongest programs the M. V. S. A. has sent out in years.

Every day will be a revelation and an inspiration during the meeting. The old custom of a "Rest" day has been cut out, giving a varied and interesting program instead.

Through the effort and kindness of our lovely sister, Mrs. Frankie Cole, a handsome new flag will be presented to the Association, and amidst the strains of sweet music and song "Old Glory" will rise to the top of the staff and float over a new-born meeting of another year.

The music will be exceptionally fine this season, with Mrs. Flora Russell, of Ohio, as vocalist, and Miss Golden as pianist. Prof. Weiss' orchestra will furnish music for dances and entertainments, and will give lawn concerts each Sunday evening. Thus will he produce "one note of the divine concord, which the entire universe is destined one day to sound."

Everything seems to be awakening to new life on the Park. Cottagers are busy painting, and planting tree, shrub and flower in every nook and corner. Several cottages have changed hands, and new-comers are adding zeal to our cause by locating among us.

The Clinton Chautauqua will hold forth at Mt. Pleasant Park again this season, beginning June 19 and holding ten days. They are full of interest and any one attending will surely be intellectually benefited.

In fact, when we stop to consider that three of the greatest statesmen of the present day have spoken from our platform, to say nothing of the giant intellects of our own ranks, we feel that we have much to be proud of—much to appreciate. When we as an organization become fearless and independent enough to dare to do right, and be indifferent to the world's aftermath, and have sufficient nerve to refuse commercialism and can show clean palms to the whole world, then the many officers that command the mighty ship of Spiritualism may launch her fearlessly into the ocean of all religions and reforms, and with the consciousness that the life and honor of no passenger is imperiled, ride with safety every billow that rears its foamy crest in stormy pathway, and leave far behind in her glistening wake a silvery light as a guide for future generations.

Remember, then, this spiritual Chautauqua which is bone and sinew of all that is good, is open to all to come and drink of the waters of life freely. It bids you "wash your lives from selfishness in the clear water of service for others."

Write for programs.

MRS. M. B. ANDERSON,
Secretary.

Clarksville, Mo.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00.

A CATHOLIC PRIEST CRITICISES CATHOLIC SCHOOLS.

Father McMahon in His Sermon Finds Fault Especially With Higher Institutions.—Says Political Power of Catholics is Gone.—And There Is Not a Good Catholic Newspaper in English in All the Country.

The Rev. Joseph H. McMahon, rector of the Church of Our Lady of Lourdes, on Washington Heights, in his sermon there yesterday made some remarks unfavorable both to the public schools and to the parochial schools, as well as to the Catholic institutions of higher learning. Father McMahon said:

"The real danger to our children comes not so much from our lower schools as from our high schools. Scientific and historical heresies sufficient to undermine their faith are taught in the common schools of the city. If the theory of general evolution as taught in the public schools is right, then you and I, my friends, are the greatest fools on earth. The text books our Catholic children use in the public schools teach them doctrines that would make our religion a hypocrisy.

"What have we done intellectually in the United States to further the cause of Catholicism? We haven't in the country a good Catholic newspaper printed in English, unless we want a gossip sheet telling us about Father So-and-So and his piety.

Advises Political Coercion.

"We are trying to educate our children in our own way at the Sunday schools, while the directors of the New York public schools are holding meetings in an endeavor to bring back sectarian teachings to their institutions. If we have courage and not fear, we will refuse to allow our children to hear these doctrines. We will go to the city hall and say to the politicians: 'Give us what we want, what our conscience demands, or we will gather the Catholic voters in the city and smash your party; send it to oblivion. But no, we won't do that; we are content to receive sops from the civil government. What brave men we are!

"The power of the Catholic element in New York is gone as far as politics is concerned. We can use our influence to get newspaper stands or bootblack stores, and that is all. Politically Catholics don't count a rap in New York. The Catholic office holders are afraid of being found out if they give us favors. Besides, they are busily engaged in looking after the interests of the rich men.

Church in Duel to the Death.

"I ask why should the young men of the country who contemplate the Catholic priesthood flock to Yale and Harvard and Princeton, while the Catholic seminaries stand half empty? Is it because the schools where the tenets of Catholicism are said to be taught do not fulfill their promise? Are we sure that they stand for all that is good in the Catholic life?

"In this country at this time we are challenged to a duel to the death; the old religious denominations are slowly breaking up; most of the Episcopal churches are on the road to Unitarianism—no Christianity—and on the other Catholicism, which is losing its children by the hundreds of thousands because it makes no provision for education in Catholic principles.

"There is as much self-advertising, as much hypocrisy in our church as outside it. Many believe that anything bearing the label Catholicism is acceptable. I beg humbly to disagree with that view of the matter. Some of our unfortunate brethren who live only in the supplement of the evening papers or in the ten-cent magazines, look with disfavor on the Holy Father's attack of modernism.

"They call the Holy Father the peasant pope, but he has put his finger on the shameful weaknesses of the Catholic clergy. He has pointed out that our greatest danger lies in our ignorance of Catholic ideals and beliefs. Speaking to a deputation of journalists at Rome recently, the Pope said that until an influential Catholic press, aiding the work of the church, could be built up in America our religion cannot expect to lead."

The above startling statements in reference to the Catholic church appears in a late New York World. It conveys an important lesson to the world.

NEW YORKER.

EDUCATE THE GULLIBLES.

Shall We Abandon the Camp Meetings? No!

While having great respect and friendship for Brother Barrett, I must object to his idea of doing away with the camp meetings, and I want to thank Brother Peck for his able article in defense of the old-time institutions.

Brother Barrett asks: "Would it not be better for Spiritualists, better for the public, better for science, and religion, to abandon camp work and turn the mental, spiritual, and financial energies there expended into other and more helpful channels?"

There is a tendency among many people to argue that nothing can be accomplished worth while except along lines of high grade of thought and action.

There are those who say there should be no music rendered except the classical, and all else should be shut out.

The phonograph may not furnish as fine music as the master players, but how few there are who are able to attend places where they can hear the music first hand.

Is it not better to have music of some kind that the masses are able to hear in their own homes, than to not have any because they can't hear what some few think is only worthy of being heard?

It takes all grades of minds and tastes to make up the whole in the human family, but if one thinks that potatoes are the only food, and another wants some dainty wafer, let them have their choice.

So in regard to spiritual food, we can't all think and work along certain high lines, for we are not able to reach such places.

Thousands of suffering souls have gleaned a grain of comfort from a chance visit to a Spiritualist camp meetings, resulting in the planting of a new idea, a new hope, that would never, probably, have been found in any other way, and destined to grow and widen out from each tiny center.

Shut out the camp meetings and you debar thousands of hungry souls from the chance of getting a start in the new light.

Scarce ever a person attends a camp meeting for the first time that is not pleased and eager to go again.

There is an association and natural pleasure in attending such meetings that is hard to find in any other direction.

Personally, had I never attended a camp meeting I very much doubt if I would ever have become a Spiritualist, for it was at Mt. Pleasant Park, fifteen years ago, that I got my first message and the idea that Spiritualism might be true, and they have been coming ever since, and I bless the dear old Brother H. H. Roberts for being the instrument of my first visit.

Along with my fellow workers I have had it said to me time and again, "Why don't you kick out this or that one; I know them to be frauds?"

As Brother Peck truly says, it was not the fakers that were difficult to deal with; it was the dead easy gullibles we had to hamper us.

I have said many times to these critics, let us look at this matter; we know there are fakers just as you say.

At home you are held in high esteem by your fellow citizens, and what you say would be taken as the truth.

But, for every one who will say that such a person is a faker, I will agree to bring a dozen people just as well thought of at home as you are, who will swear by all they hold sacred that they KNOW them to be genuine mediums. The only way was to educate the gullibles which I am glad to see is now fast being done.

I have seen many times on Mt. Pleasant Park when a person was in danger of physical violence for denouncing a faker and that more especially from the dupes and that same condition has existed not so very many months back either.

One potent cause of trouble in an association of any kind is petty jealousies among the members because some pet plan was not adopted, the sore ones kick over the traces and sulk, and say and do all they can to cripple those who are trying hard to make things a success, instead of putting a shoulder to the wheel and helping push, even if the good old coach is snaked out of the mud on what they think is the wrong side of the road.

WILL M. KELLOGG.

New Boston, Ill.

A DEFENSE OF MRS. EFFIE MOSS.

A Reply to Hereward Carrington's Article Published in The Progressive Thinker of April 4.

To the Editor: I do not wish to answer Mr. Carrington's entire article, but that portion of it that applies to Mrs. Effie Moss, the well-known materializing medium.

That chapter of Mr. Carrington's article at least, is a mass of misstatements, and contradictions, and I am prepared to prove this statement.

Mr. Carrington says in his article, "I had to obtain a practical recommendation from an old sitter before I was allowed to attend any of the materializing seances held by the three materializing mediums at Lily Dale."

This statement is not true in regard to Mrs. Moss, as she does not require references when at Lily Dale. It is true that she takes a list of the people wishing to attend her seances, because she does not wish to overcrowd her rooms, and frequently she has to refuse to admit people for that reason; no lady or gentleman was ever refused admission, if there was room for them. Mrs. Moss always limits her seances to twenty sitters, unless it is some especial occasion.

Mr. Carrington says that "he did not examine the cabinet, as examinations of this kind are quite useless. * * * Traps can always be cut, so as to escape nasty examination."

The house Mrs. Moss occupied during the month of August was the Moses Hull cottage. Mrs. Moss had never occupied the said cottage previous to that time, and furthermore I would say, that during the eighteen years that she has attended the camp, she has never occupied the same cottage twice. I make this point to show how absurd the trap door theory is.

Mr. Carrington further says: "So long as phenomena of this sort are produced in the medium's own house, it is almost impossible to circumvent trickery, and it is useless to attempt it."

I could go on and enumerate many seances held in different parts of the country, in private homes, as well as in public halls; but space will not permit me to do so.

Mr. Carrington further states, "Medium and manager both stood close to the door by the cabinet preparatory to extinguishing the lamp; this was suddenly blown out, and then came a hunt for a table on which to stand it." The facts of the case are that the lamp was placed in parlor back of the circle, but the seance light was burning during this time, so that those in the circle were enabled to see what was transpiring. "The medium and manager passed in and out of the door several times, completely darkening, and blocking the curtains." This statement was false as there were no curtains over the door in question.

Mr. Carrington says that he was convinced that a young girl slipped into the cabinet; if such was the case, or if he had such convictions, why did he not say so at the time?

He would have been given every opportunity to examine the cabinet or the entire house of he so desired.

Mr. Carrington also makes false statements about Mrs. Moss, as to the language she used on that occasion, also makes comments about her being "a fat woman." I would ask the reader if a gentleman would make comments about a lady's personal appearance?

Again referring to Mr. Carrington's article. He says:

"A woman sitting next the door at C taking an active part in all the songs. She was, I am convinced, a confederate."

Mr. Carrington appears to be full of convictions—without any facts to bear out his so-called convictions. The lady in question is well-known in the Spiritualist Society in Dayton, Ohio, and her character is beyond question.

Mr. Carrington says that Mrs. Moss held seances on alternate nights with Mr. Johnson, of Toledo, whereas the truth of this statement can be easily disproved, as it was a well known fact that Mrs. Moss held seances every night during Mr. Johnson's visit to the camp, Mr. Johnson holding seances on the same evenings. I can verify this statement by many people who attended camp.

Carrington also says that the forms were all clothed alike; this statement is also false, as the many people who attend Mrs. Moss' seances can attest.

I would ask Mr. Carrington how he knew that they were all robed alike if it was so intensely dark that he coud not see?

Another suspicious fact to this man of convictions was that the manager stood close to him when he was at the cabinet.

Now considering the fact that the circle was seated completely around the room, commencing at the cabinet at one end and ending at the cabinet at the other end, it would be rather difficult for the manager to stand anywhere else, as he is not yet capable of dematerializing.

Mr. Carrington says that he "had given his word not to grab."

I would ask him, to whom did he give his word? It was certainly not to the medium or her manager.

Mr. Carrington admits that most of the sitters were convinced of the identity of the spirits; all were not equally satisfied. He mentions two brothers and two sisters went to the cabinet while their mother materialized. I beg leave to correct this statement. The gentlemen in question were two brothers, the ladies in question were their wives, the spirit that manifested was the gentlemen's mother.

The gentlemen referred to were Dr. King, of Toronto, president of the Psychical Research Society, and his brother, of Hamilton, Ont. The gentlemen have investigated the phenomena for some years; the ladies had but just commenced their investigation.

Mr. Carrington states that at the close of the seance he was not permitted to enter, look into, or even approach the cabinet, "but I got near enough to hear smothered whisperings inside; the spirits were evidently inside the cabinet talking with the medium."

What balderdash!

People who are accustomed to attending Mrs. Moss' seances know that at the close of every seance, her friends go up to the cabinet and talk to the medium; in fact she holds quite a reception at the close of each seance.

If Mr. Carrington wished to examine the cabinet at the close he should have spoken to the manager, and he would have been given every opportunity to examine the cabinet or the entire house.

At the conclusion of Carrington's article he states that he received a letter stating that "Dr. ——, I don't remember his name, went to the Moss seance and seized the medium masquerading as a child. Oh! the shame of it. He was promptly given back his money and put out of the house." This statement is absolutely false from beginning to end.

No one grabbed Mrs. Moss or a spirit, and no one was ejected from the house during the entire season.

It is ridiculous to say that Mrs. Moss was masquerading as a little child—a woman weighing over two hundred pounds would not be capable of doing anything of the kind, and allowing this statement to be true, it would demonstrate the falsity of Carrington's statement that Mrs. Moss employed a young girl to do the juvenile parts in the seance.

Carrington concludes his account with the statement "that Spiritualists at camp meetings of this character do not want the truth."

Such an assertion is an insult to every Spiritualist, and to every reader of this paper.

Spiritualists want the truth, and nothing but the truth. But they reserve the right to think for themselves, and to use the God-given judgment that we all possess.

In relating his experience with another medium, Carrington says, "Which shows that Spiritualists do not lack a sense of humor at times."

That is certainly the most humorous thing he has written. He evidently regard Spiritualists as almost human, for they are not entirely devoid of humor—at times.

The audacity of this man Carrington is amusing.

J. RANDALL SUNDERLAND,
Manager for Mrs. Effie Moss.

"Evolution of the God and Christ Ideas." By Hudson Tuttle. Price $1.25.

"Psychic Light, or Continuity of Law and Life." By Maud Lord Drake. Price $1.50.

"The Pathway of the Human Spirit." Can it leave the Human Body and Return Again? By Dr. J. M. Peebles. Price 75 cents; postage 12c.

THE MORRIS PRATT INSTITUTE.

Sixth Annual Meeting of the Association, and Commencement Exercises—Good Work.

I am glad I attended this meeting, not for the reason that I was placed in office, but for many reasons. In the first place, I believe in education, and I know nowhere is it more needed than in the ranks of the field-workers of Spiritualism. For many, many years the work has been carried on, often, and mayhaps always, under the spirit direction, regardless of the mental capacity of the instrument through which the work was being done. Often this was a great disadvantage to the spirit guides.

True, the physical phenomena may not require a collegiate education in its manifestations, but there are other phases to be considered, perhaps no higher, but more upon the mental plane, and which must necessarily be presented more publicly, and often before large and critical audiences.

Who can deny that orthodoxy gained more rapidly and more firmly a hold upon the thinking, the educated, and more spiritually inclined people, after establishing theological schools and educating their instruments of inspiration, and presenting their ideas in a more highly cultured manner?

The phenomena may be the foundation, and need not so much mental training, in fact, may be given the untutored, but the Spiritualism of to-day must needs be understood, must needs be studied, to be intelligently presented and received for what it is worth.

People of culture are investigating and it is well to be prepared to present the philosophy, the explanation of the phenomena, and the ethical and religious side of Spiritualism, in the clearest, mast eloquent and most scholarly manner possible, and add more strength of character to the movement, give it a new impetus and raise the standard of its esteem by the general public.

If Spiritualists would stop digging up the records of others and dig up a little of their own, of the past and even the present; if they would stop hunting slime of the past with which to besmirch the good name of the present, they would surely accomplish more real good for the Cause, and raise themselves in the estimation of the world. There is too much time spent in picking flaws in the Morris Pratt Institute, and not enough in giving it the support due an educational institution.

It must be apparent to every true and right-thinking Spiritualist that a truth worth presenting is worth presenting well.

It is plainly evident now that the more beautifully and scholarly our philosophy and religion are presented the higher the grade of thinkers will we attract to us.

The phenomena are all right, when genuine, (when not genuine they are not phenomena), but why cluster around the phenomena and hold our loved ones to the earth plane, and postpone their progress by our continuous presence at the seance? The seances are all right for the investigator to get his eyes opened to the proof of a continued existence beyond the mortal confines, and, too, a good place for an occasional visit with our arisen loved ones; but why not lift ourselves toward their sphere, and elevate them and ourselves too, by study; by brightening our intellect, and making ourselves easier of access; polishing and beautifying ourselves as channels of inspiration, by reading and absorbing the grand literature of all inspired writers and thinkers?

Now, to the point at issue in a business way:

My dear Brother Spiritualist, with sufficient means, and with a son or daughter, or both, who have a good common-school education and aspiration for the spiritual work (with or without some kind of mediumistic gift)—not for the money they can make out of it, but for the advancement of the Cause of truth—you cannot do more for Spiritualism than to start them through the Morris Pratt School, and keep them there at least three years.

Now do not listen to the tirade of abuse you may hear from the brain (or vacuum) of prejudice. You know the real value of education in all departments of life—in law, in medicine, in music, in mercantile lines and all others—why not, while you are in the form and with your children, with the full right and privilege of the use of your own accumulated means, utilize it yourself according to your impressions, instead of waiting until your transition, only to watch it misappropriated from the use to which you prefer it should go?

Go to the Institute yourself; talk with the faculty; talk with the students; consult your own conscience, and determine upon your plans and carry them out now. A will is so easily broken (so long as the world considers a belief in spirit return to be a mark of "mental aberration,") in the hands of spiritually disinterested heirs. **DO IT NOW.**

Again do I feel like appealing to every State organization to collect and establish a fund and send some poor aspiring and worthy boy or girl each year to this institution, and in heaven's name do not think of establishing another similar institution until this is found inadequate to the demand, and even then it were better to enlarge the capacity of this one.

The question often comes, "What can we do with these graduates, with our weak societies?"

Why, bless your soul, don't you know that a cultured speaker and medium will raise the standard of excellence upon the rostrum and demand and obtain a better and larger following? Necessity is now making a demand for higher education in our ranks, and we must either supply that demand or let it go to the churches. **Which will you do?**

The building needs repairs, and it the Institution needs endowments, and the endowments should not be confined to, nor expected to be from Wisconsin, but from every state in the Union. This is a National Spiritualists' Institution and must so be considered, and is of as much importance to one State Association and to one individual Spiritualist as to another, and all who approve of the education in any channel must also approve of the education of our platform workers.

How much more attractive to an educated public are even the messages given in polished language. Platform mediums would be greatly benefited by a course in this college.

Now, good brothers and sisters, when you send in your donations of $100, $75, $50, $25 or even less, to the Illinois State Spiritualists' Association, to Miss Eugenia Roubie, secretary; to the N. S. A., or direct to the M. P. I., Whitewater, Wis., please mention The Progressive Thinker, in which you receive your suggestion, whether from this or a former or a future article therein contained.

DR. T. WILKINS,
Pres. I. S. S. Ass'n.

968

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.



THE PSYCHOGRAPH
OR
Dial Planchette.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address

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COMMON SENSE By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper. 15 cents.

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This little booklet sets forth interestingly a religion which all may admire and experience with benefit to body and spirit. Very nice for a holiday present. Daintily printed and bound, in a case. Price 50 cents.

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OR
Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

Why I Am a Vegetarian.
An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price, 25 cents.

The Development of the Spirit
after Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Price 10 cents.

An Old-Time Worker.

It is with great pleasure that we publish below an Address by the Hon. A. B. French, known in former years as the "Silver Tongued Orator of Spiritualism."

BRILLIANT ADDRESS OF WELCOME.

By Hon. A. B. French at the Eighty-sixth Birthday Anniversary of Dr. J. M. Peebles, at Clyde, Ohio.—The Doctor's Feeling Response.

My Friends: I am supremely happy to-night. It is always a pleasure to meet my friends and neighbors. To have added to this presence our guest, Dr. Peebles, whom I have known and admired through more than four decades of vanished years, makes this, indeed, one of life's luminous hours.

Listening to these letters from absent friends, so full of tenderness, and the voice of the song breathing in aeolian sweetness the spirit of this occasion, I feel myself lifted to a Pisgah summit, far above the "din and jar " of mortal strife, where the divine in the human shines out like a brilliant star.

Eighty and six years! Looking forward—how long; going back on the swift wings of memory—how short!

What is time? We watch the rising and setting sun, the ever-changing moon, and the changeless stars driving their blazing chariots around the blue dome above us, and the seasons as they come and go, and we say, "this is time." But is is simply motion—and what is motion but the pulsebeats of the infinite heart. The great poet has truly said: "We live in deeds, not years, in thoughts, not breaths. We should count time by heart-throbs, not fingers on a dial. He lives most who thinks most, acts the noblest and the best."

Measured by this high standard, what a wonderful life our friend's has been! Every life must touch sun and shade, joy and sorrow, hope and despair, and at last lie down in the lap of death, to awaken in the morning of a new day. Behind birth an unmapped ocean beats the shore no mortal feet have touched, and beyond death's willow-fringed harbor lies a country surpassing every earthly dream.

Our friend's life has been so fortunate. I can only offer my feeble congratulations with his unnumbered friends to-night.

He was born at the right place and in the right time. We are just beginning to learn that man's early environment has much to do with his subsequent life. It was fortunate for him that he came to this world with the red blood of the Scotch pioneer coursing in his veins. Great lives are rarely born on beds of damask, nor are their infant lips fed with golden spoons. I may be partial to New England, but if I were to choose a place of birth, I would select the foot of the Green Mountains where our pilgrim friend was born.

Nature speaks to the plastic soul of the child with myriad voices. She speaks in the wandering winds, in the ripple of the clear streams, in the song of the happy birds and draws pictures in wood, tree, flowers, and soft light of the evening stars, never to be effaced from memory. No one has yet told us what the wooded cliffs of the Avon did for Shakespeare, or how much the heather-covered hills and banks of Ayr did for the songs of Burns. No doubt nature did much for our friend in child life. The Green Mountains and the distant Adirondacks, clad in the white robes of winter, or bathed in the mellow rays of summer's sun—the waters of Lake George and Champlain—the mountain streams, singing birds, and sighing winds wove subtle threads in child-life, and whispered freedom to his soul the coming years could not efface.

I congratulate him to-night upon the time of his coming. I believe with the wise king of Israel, there is a time to be born. There are times when great mental revolutions, like the mighty swells of the uplifting sea, are gathering; times when long-anchored thought breaks from its moorings and proudly rises on a crest of freedom. At such periods you can no more check the forces gathered than you can cork the mouth of a volcano or whip an earthquake into silence.

The closing years of the first quarter of the nineteenth century witnessed this condition. It was a period of intense unrest. Religion was about to break the bonds of Calvinism. The government must break the chains of slavery. In New England the spirit of the Pilgrim Fathers beat in the hearts of the sons. Poets are prophets—so sensitive they gauge the coming storm, as the meteorologist feels the oncoming tempest through the hollow air.

He was yet in life's early morning when Whittier and Longfellow,—and across the ocean, Gerald Massey,—were singing the songs of freedom; William Lloyd Garrison and Wendell Phillips began to speak and write. The conflict between democracy and aristocracy was gathering. Religious ideas were also being stirred. Old creeds must be modified and new ones written. Calvinism was as cold as an Arctic ocean, and its God as inhuman as Nero. Beecher had begun his eloquent sermons for human libery. In Boston Theodore Parker proclaimed in beautiful sermon and prayer, a simple and sublime Theism, which sees high over all creeds and lesser gods the one Eternal Father as the Source of all Light, Life and Love.

Our guest was born for public life. The stars decreed on the day of his birth that he should be a preacher. In fact, I am quite certain that there was a council of stars on this occasion. Some first commanded him to preach; and Mercury, the swift-winged messenger of the gods, said he would write; while Herschel, the slow and strange giant of the skies, closed the interview by saying that they could do what they pleased with him in early life, but that he would make him a traveler in later years. He began preaching in early life. So generous was his heart, he chose the most humane creed of all, and began to preach Universalism as taught by the cultured Chapin.

But this work must soon change. There were other signs in the skies and sounds in the air. Young Science had cast aside its infant clothes and grown into a giant, measuring arms with theology on the intellectual stage. This Samson of intellectual strength tore down many a theological castle as easily as David slew Goliath. Herbert Spencer announced the law of evolution and rhythm of motion. Darwin began his search, with keen, intellectual headlight, in a museum of monkeys, baboons and chimpanzees, to find the origin of man. Geologists were beating rocks for fossils of the long dead ages. Chemists in their laboratories were driving matter on rollers of fire from solids to gases, as children play with toys. Astronomers turned the eyes of the telescope up into the blue heavens, watching the gorgeous pageantry of the stars as they marched forever around their central suns. Physiologists, with whetted blades of polished steel, cut away muscles, nerves, arteries and into the gray matter encased in human skulls.

But science nowhere found a conscious, human soul. The hour was ominous. Rachels were weeping for children Death's cold hand had touched—weeping love was calling, but no sound came back from death's deserted halls. **Science could not find a human soul.**

In this fearful silence, when doubt and hope sat under a weeping cloud in life's lone Gethsemane, sounds were heard in Hydesville, New York. They were not terrific like thunder-peals or rumbling earthquakes, but gentle as the cooing of a dove or the soft patter of raindrops on the parched roof that covers a sleeping child. From beyond the hollow empire of death voices had fallen at last into love's sensitive ear as sweetly as moonbeams fall upon the crystal lips of a glassy lake.

Our friend listened to these sounds, and a new world opened before him. He had preached faith and a free salvation; now, like Saul on the way to Damascus, a voice had called him. He soon found himself immerged by the great psychical wave sweeping over the arid desert of materialism.

He has proclaimed the new gospel with tongue and pen for more than half a century, and five times girdled the globe. Of those who labored with him in the first decades of this movement, nearly all have crossed the divide. Only Andrew Jackson Davis, the Swedenborg of the nineteenth century, and a few remain. Edmonds, Talmage, Tiffany, Hallock, Denton, the eloquent Brittan, with classical pen, and Finney, with his tongue of fire, have been transferred to the public of the skies:

Eighty and six years! What a wealth of experience he has gained! One can not travel the wide world over, as he has traveled it, without learning great truths narrow minds can not conceive. Humboldt was a great traveler. He loved the physical world and traveled much to investigate its surface. After he had viewed rivers, mountains and seen and climbed Chimborazo till the blood oozed from his lips and gums, he found the Cosmos. He learned that the Rhine, Po, Danube, Mississippi, and Amazon were so many great arteries through one world. The mountains and volcanoes were one—this physical world one great body.

So I apprehend our friend, the doctor, has found humanity is one. He has had his enemies, inspired by envy. What moral hero, what reformer has not? Such traducers, like shapeless clouds and driftwood, soon sink away into the maelstrom of forgetfulness. The mother nursing her babes clad in furs, in cold Kamchatka, the wretched beings in desolate Borneo, the beggar in his rags, the millionaire in his palace are, after all, one humanity, touched by the same loves, fired by the same hopes, traveling to the same grave—hoping, praying, for the same heaven.

He has also, no doubt, learned that the world's religions are one at their core. The Indian's great Spirit, the Christian's Jehovah, or God, the Hindu's Brahm, and the wandering Bedouin, the hoofs of whose flying steed beat the desert sands, and who prays to Allah,—are calling different names to express the over-arching Intelligence which girds us 'round about, and in whom we live and have being.

Eighty and six years! What mighty changes! When he was born Queen Victoria was a child of only three years, playing in the home of the Hanovers in England. He has lived through her long reign—(one of the noblest queens God ever gave to an empire. Indeed, she was more than queen; she was a woman, with a woman's heart.)

Less than twelve months before our friend's birth, the old Napoleon died in the paroxysms of a storm at Helena. When he was born our great nation was young, and Ohio a new state in the Federal Union. The great West was almost unknown. Where stood the Indian's wigwam, there great cities have shot up like a star.

He was a boy of more than four years when Jackson was first elected president, and the old hero went to the chair with a broken heart, by the death of the lovely wife he buried at the Hermitage. When he was born, Samuel Morse was painting his portrait of Lafayette, in New York, and he had reached early manhood when Morse had perfected the telegraph and won the thanks of the nation. When he was born, the nations had no steam railroads, and steamships were in their infancy. He has lived to five times girdle the earth in steamers, and is as much at home upon the ocean's breast as a child in the arms of a loving mother.

Telegraph systems, telephones, graphophones, railroads, horseless carriages and air-ships are all the creatures of his day. He is with us now in the opening of the electrical age. What prophet can tell us what marvel this new wizard of earth, air and sky, shall perform? Are we not already stealing the secrets of the universe? And shall not man soon wave the magical wand of universal empire, causing wild and terrific nature to bow at his feet?

Eighty and six years! And still our friend is not old. Victor Hugo once said: "The snow of winter is upon my head, but the eternal spring-time is in my heart." Alpine travelers tell us that the purest mountain streams course beneath the snow-clad Alps and thread their way far underneath the mountain avalanche. Gray hairs are the stainless down angels drop on the storm-beaten heads of life's heroes. The wrinkles on the faces of pilgrims are furrows, when the heart is all too small to contain the tide swell of its emotion. Love, hope and joy never grow old.

Brother Peebles, my voice grows tremulous when I turn to you for this closing word. The memory of forty years' friendship rebukes my weakness. You are in the house of your friends to-night. These tender letters are all for you. This sweet voice of song is for you. These flowers are all yours, and love's tender hand has gathered them for you. If it were in our power, we would give you to-night a flower for every thorn your tired feet may have pressed on life's dusty journey. If we could, we would transform every sigh your weary heart may have drawn into a singing seraph chanting for you, in the illumined bowers of Eden, a song of praise. Could we do it, all the tears your swollen eyes may have wept, would now be made a sunkissed sea of joy. Go on, brave pilgrim, up century's summit! May each to-morrow grow brighter still, and when your feet shall cross the divide out into the land of unending to-morrows, may each one grow brighter and fairer, as the eternal ages let fall their golden sands around you.

"It will be remembered by you, fellow-citizens of Clyde, that mine host was a number of years ago styled at Lily Dale "the silver-tongued orator,' and listening to his thrillingly eloquent address just now, we can only say—the silver-tongued of the past has been transmuted into the golden mouthed of the present."—J. M. P.

Doctor Peebles' Feeling Response.

"I now call upon Dr. Peebles," said the president, Mrs. French.

The doctor rising and casting his eyes over the audience, at the letters just read, and at Mr. French, who had quietly taken his seat, said:

I can not give an address of response. I am overpowered with emotion. Your surprise was complete. The secret was well kept. I did not know that your president, so ably filling the position this evening, had written to one of my friends.

No, I can not talk this evening; my lips are half paralyzed; my brain is whirling in gratitude. I will write out in the future what I would like to say now while the spell of good will is upon you.

This occasion is somewhat embarrassing because looking back over the long pathway of the past I feel that I have only done my duty in whitening harvest fields of reforms.

Eighty-six, and what of it! Often I feel like a gaysome youth of sixteen. The inmost spirit never grows old. Age does not hinge upon dates or years. Active, aged persons have not outgrown their usefulness. Their white hairs are inspirations to others. Though not feeling to shrink any duty I would rather be eighty-six than seventy-six, or sixty-six.

One sweetly solemn thought comes to me o'er and o'er,
I'm nearer my spirit home to-day than e'er I was before.

All should grow gracefully, ripening like the apple, which, ruddy in the sunshine and morning dew, drops at last into the fruit-gatherer's basket. And so the sunset of life should be more beautiful than its sunrise. Youth, like opening buds, has its work in front of it, while old age, with its stint well done, ready to go when the summons comes, has a quiet charm of its own, a calm richness as of autumnal forests, a serene sanctity like that of a moss-embowered cathedral, and the dignity of the towering oak that reeling, tottering in passing gales and storms, stands—still stands an inviting, shady retreat for grazing herds and foot-weary travelers.

Old age is a quiet letting-go—fame, riches, fashions fading, the great, living, pulsing world of spirit seems coming closer, dearer, and more beautiful. The individual is overshadowed by the cosmopolitan. Family lives widen into social, national and international brotherhood, becoming as universal as God's sunshine. He rewards enemies by forgetting them, and searches diligently for the good everywhere, desiring to leave the world more beautiful than he found it. This is a universe of order. God reigns, and ultimately, in ways oft mysterious to us, the good triumphs, transforming the thorns that pierce into white roses, which blooming send their fragrance down through the intermingling races into the far-off ages.

In these travels among the evergreen isles of the Pacific—travels in and through many so-called heathen lands, as well as the most enlightened, during these five voyages around the world, I have witnessed more sea-calms than storms, have beheld more shimmering sunbeams than dark shadows, have seen vastly more smiles than tears, and have heard thousands of merry peals of laughter ringing out from both peasant's hut and the king's palace for a single groan of agony. Surely, God is good, and so optimistic and so afire with faith am I that I travel on trustingly toward that upper city of immortality which hath substantial foundations, and, as an ancient apostle said, "whose builder and maker is God."

Though now an octogenarian and more, life was never so sweet and golden. I look back over the long journey, tangle-footed at times, without a sigh or a tear; nor do I say pessimistically, "It might have been." God and his ministering angels ever know best. "Not my will," exclaimed the Martyr and thorn-crowned Man of Nazareth, "but thy will, O God! be done." I can not in justice to my feelings abstain from quoting the beautiful words of my personal friend, the good, gray American poet, Walt Whitman. I met him for the last time previous to his departure from earth in Camden, N. J. To have heard him read his "Leaves of Grass" was, of itself, worth a short life-time.

All seems beautiful to me
I can repeat over to men and women, You have done such good to me I would do the seame to you,
I will recruit for myself and you as I go,
I will scatter myself among men and women as I go,
I will toss a new gladness and roughness among them,
Whoever denies me it shall not trouble me,
Whoever accepts me, he or she shall be blessed, and shall bless me.

Eighty-six years have I dwelt in this fleshly tabernacle. It has served me well because I built and am still building it up with care. The body does not build the spirit, but the Ego.

The conscious spirit builds the body and clothes it. The spirit of the mortal organism is a semi-detached portion of the Infinite Spirit. In consonance with the Divine Will I incarnated, and twelve times since have I re-incarnated. In this sense re-incarnation, perpetual re-incarnation, is true. Remove a finger nail and in sixteen weeks you have a new one. The soft, fleshy portions of the organization cells, muscles, nerves, ligaments change through excretions in from three months to three years, and the bones in from three to seven years—change, CHANGE, and yet I, the real, inmost man, persists—consciously persists and re-incarnates. Accordingly, I am not the man in manifestation that I was twenty-one years ago, fourteen years ago, or even seven years ago. The past was and is gone. Let it go—bury it from the memory—forget it. No one can make a past fallen hair black or white.

Each event filled its place in time's temple. None are perfect. The wisest make mistakes. The world's worst have their good traits; and down in the soul's subterranean depths all are alike—all are equally pure. To this end the clear-seeing illustrious, Andrew Jackson Davis, the father of modern Spiritualism, wisely said when in his superior state: "The foundational character of every one is innately divine and forever beautiful. It is God-like because it is an INDIVIDUAL DETACHMENT of the Monotheist principle, the Great Positive Mind. It is pure and immaculate, the same in essence as in confirmation."

Though on the eighty-seventh racetrack, marked by mile-posts toward the century, I have an immense amount of work laid out before me. As a free man, I speak the downright truth in my lectures and books, as I understand it, and I care not a pauper's penny whether praised or blamed.

I am too busy to think about death, and there is too much fuss made about dying. It is nature's process of laying down a fleshly burden, and of the rising of the spiritual into the brightness and beatitudes of immortality. Pamper not the curious with a gazing, shrinking at the corpse's face that so recently beamed in love and sweetness. Burning is preferable to burying the forsaken tenement. If not burned, then move on to the cemetery in lively moving carriages, realizing that it is the last kind act toward a deserted shell. Mourning garments, useless and often expensive, are but sombre mementoes of the Dark Ages. Black, with its aural emanations, is repellant to the lovely home-imagery of angelic life. The dying often smile, but never weep. Put flowers on the door knob, and garland the cold form with lilies and wreaths of rose-buds.

I have no conception of "tottering" down the decline of life. The phrase is beyond my comprehension. I expect to work on the very morning of my departure, and sleep into the better land of immortality at the sunset of the same evening. I feel as though I had just begun to live—to see, to comprehend. Heights rise above me, and I am conscious of the mighty immensities lying beyond. Sometimes, for the moment, a sad thought comes to me when I think that I have outlived so many of my esteemed contemporaries—Fishbough, Brittan, Denton, Kiddle, J. O. Barrett, Elder Giles B. Avery, Elder Frederick W. Evans, A. E. Newton, J. H. Harter, Damon Y. Kilgore, J. Rodes Buchanan, Joel Tiffany, Giles B. Stebbins, S. J. Finney, Judge Edmonds, Robert Dale Owen, E. V. Wilson, E. S. Wheeler, Emma H. Britten, Adin Ballou, Abram Smith, Luther Colby, William White, James Burns, S. C. Hall, William Howitt, Benjamin Coleman, Stainton Moses, and other regal-souled toilers on both sides of the Atlantic and across the Pacific waters for human good—toilers upon whose foreheads the immortals wrote, ere their transition, the words, "**Faithful—true and faithful!**"

The glorious company of the apostles honor them!
The goodly fellowship of the prophets honor them!
The noble army of martyrs honor them!
The mighty hosts of heavenly spirits honor them—
for their work's sake.

Increasing years bring to me no limitation, but rather expansion in the line of increasing reform labor. What I do not finish here I shall accomplish in the next stage of existence through sensitives and willing intermediaries.

This is God's world, rainbowed with promise. Come light or darkness, I don't worry. The wild animals that howl purify the air, and the rains that rust the wheat, revive the grass. Often misunderstood, sometimes misrepresented, frequently walking on thorn-piercing pavements, I stopped not by the wayside to bemoan the rough pathway, but traveled on, inspired by faith within and warmed by the shining sun above me. I never witnessed a starless night. If clouds shut away the glimmerings of the stars from my vision, I knew that they were still above, shining, and that the radiance of morning light would come.

Once I sorrowed that the golden day was dead,
Its light no more the countryside adorning;
But, whilst I grieved, behold! the East grew red
With morning.

Thanking my friends for their kind and loving congratulations and thinking of the morning—the morning-time of immortality, I trust to be pardoned if wrong for inserting the following poems, the first one being so admired by the sainted mother of Mrs. French.

THUGS MAKE VICTIM DISROBE.

Finding Only $35 and Watch, While Expecting More, They Beat Him Unconscious.

"Because he only had $35 and a silver watch in his pockets, two robbers early to-day beat Andrew Harte into insensibility. Thinking he had more money, the robbers compelled Harte to disrobe. Their search failing, they again beat him and fled.

"Harte lay in the alley near Polk and Sherman streets for several hours before he was discovered by the Harrison street police.

"He said he had recently come from Hungary, and that the money taken from him was all the money he had in the world. The police will attempt to find his friends."

Here we have a most remarkable case that occurred in this city, one that is heart-rending in every particular. These two robbers were without a single vestige of human sympathy in their nature. Finding that their victim had only $35 in his possession, they became incensed thereat and beat him into a condition of insensibility.

They doubtless have received the designation of being human beings. If so, then they are degenerates of the worst kind imaginable. Bereft of all human feelings, what is in store for them in the future? Are the entitled to immortality? Yes, perhaps, if they should reform, but being degenerates they will, when they shall have reached the spirit world, find themselves in partial, if not in total darkness. There, without the least light in their souls, they will gradually, no doubt, descend in their depravity, and at last their spirit be disintegrated, returning to the several natural provinces, as set forth by Charles Dawbarn, the California philosopher, from which they were derived.

As to absolute immortality, no one as yet has lived long enough to demonstrate it. It is a question that the wisest angel has not been able to decide; yet there are those on the spirit side of life whose wisdom cannot be questioned, who say that immortality, or a continued existence is only bestowed upon those who are entitled to it. Those who have no light in their souls will be finally blotted out of existence.

It is a mistaken idea that immortality is enforced on any living creature. If you finally gain it, **YOU WILL HAVE TO EARN IT.** H. S.
Chicago, Ill.

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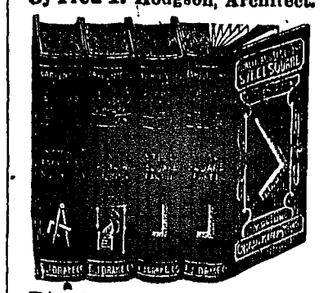


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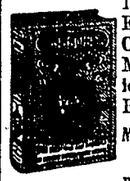
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An Old-Time Worker.

It is with great pleasure that we publish below an Address by the Hon. A. B. French, known in former years as the "Silver Tongued Orator of Spiritualism."

BRILLIANT ADDRESS OF WELCOME.

By Hon. A. B. French at the Eighty-sixth Birthday Anniversary of Dr. J. M. Peebles, at Clyde, Ohio.—The Doctor's Feeling Response.

My Friends: I am supremely happy to-night. It is always a pleasure to meet my friends and neighbors. To have added to this presence our guest, Dr. Peebles, whom I have known and admired through more than four decades of vanished years, makes this, indeed, one of life's luminous hours.

Listening to these letters from absent friends, so full of tenderness, and the voice of the song breathing in aeolian sweetness the spirit of this occasion, I feel myself lifted to a Pisgah summit, far above the "din and jar" of mortal strife, where the divine in the human shines out like a brilliant star.

Eighty and six years! Looking forward—how long; going back on the swift wings of memory—how short!

What is time? We watch the rising and setting sun, the ever-changing moon, and the changeless stars driving their blazing chariots around the blue dome above us, and the seasons as they come and go, and we say, "this is time." But is is simply motion—and what is motion but the pulsebeats of the infinite heart. The great poet has truly said: "We live in deeds, not years, in thoughts, not breaths. We should count time by heart-throbs, not fingers on a dial. He lives most who thinks most, acts the noblest and the best."

Measured by this high standard, what a wonderful life our friend's has been! Every life must touch sun and shade, joy and sorrow, hope and despair, and at last lie down in the lap of death, to awaken in the morning of a new day. Behind birth an unmapped ocean beats the shore no mortal feet have touched, and beyond death's willow-fringed harbor lies a country surpassing every earthly dream.

Our friend's life has been so fortunate. I can only offer my feeble congratulations with his unnumbered friends to-night.

He was born at the right place and in the right time. We are just beginning to learn that man's early environment has much to do with his subsequent life. It was fortunate for him that he came to this world with the red blood of the Scotch pioneer coursing in his veins. Great lives are rarely born on beds of damask, nor are their infant lips fed with golden spoons. I may be partial to New England, but if I were to choose a place of birth, I would select the foot of the Green Mountains where our pilgrim friend was born.

Nature speaks to the plastic soul of the child with myriad voices. She speaks in the wandering winds, in the ripple of the clear streams, in the song of the happy birds and draws pictures in wood, tree, flowers, and soft light of the evening stars, never to be effaced from memory. No one has yet told us what the wooded cliffs of the Avon did for Shakespeare, or how much the heather-covered hills and banks of Ayr did for the songs of Burns. No doubt nature did much for our friend in child life. The Green Mountains and the distant Adirondacks, clad in the white robes of winter, or bathed in the mellow rays of summer's sun—the waters of Lake George and Champlain—the mountain streams, singing birds, and sighing winds wove subtle threads in child-life, and whispered freedom to his soul the coming years could not efface.

I congratulate him to-night upon the time of his coming. I believe with the wise king of Israel, there is a time to be born. There are times when great mental revolutions, like the mighty swells of the uplifting sea, are gathering; times when long-anchored thought breaks from its moorings and proudly rises on a crest of freedom. At such periods you can no more check the forces gathered than you can cork the mouth of a volcano or whip an earthquake into silence.

The closing years of the first quarter of the nineteenth century witnessed this condition. It was a period of intense unrest. Religion was about to break the bonds of Calvinism. The government must break the chains of slavery. In New England the spirit of the Pilgrim Fathers beat in the hearts of the sons. Poets are prophets—so sensitive they gauge the coming storm, as the meteorologist feels the oncoming tempest through the hollow air.

He was yet in life's early morning when Whittier and Longfellow,—and across the ocean, Gerald Massey,—were singing the songs of freedom; William Lloyd Garrison and Wendell Phillips began to speak and write. The conflict between democracy and aristocracy was gathering. Religious ideas were also being stirred. Old creeds must be modified and new ones written. Calvinism was as cold as an Arctic ocean, and its God as inhuman as Nero. Beecher had begun his eloquent sermons for human libery. In Boston Theodore Parker proclaimed in beautiful sermon and prayer, a simple and sublime Theism, which sees high over all creeds and lesser gods the one Eternal Father as the Source of all Light, Life and Love.

Our guest was born for public life. The stars decreed on the day of his birth that he should be a preacher. In fact, I am quite certain that there was a council of stars on this occasion. Some first commanded him to preach; and Mercury, the swift-winged messenger of the gods, said he would write; while Herschel, the slow and strange giant of the skies, closed the interview by saying that they could do what they pleased with him in early life, but that he would make him a traveler in later years. He began preaching in early life. So generous was his heart, he chose the most humane creed of all, and began to preach Universalism as taught by the cultured Chapin.

But this work must soon change. There were other signs in the skies and sounds in the air. Young Science had cast aside its infant clothes and grown into a giant, measuring arms with theology on the intellectual stage. This Samson of intellectual strength tore down many a theological castle as easily as David slew Goliath. Herbert Spencer announced the law of evolution and rhythm of motion. Darwin began his search, with keen, intellectual headlight, in a museum of monkeys, baboons and chimpanzees, to find the origin of man. Geologists were beating rocks for fossils of the long dead ages. Chemists in their laboratories were driving matter on rollers of fire from solids to gases, as children play with toys. Astronomers turned the eyes of the telescope up into the blue heavens, watching the gorgeous pageantry of the stars as they marched forever around their central suns. Physiologists, with whetted blades of polished steel, cut away muscles, nerves, arteries and into the gray matter encased in human skulls.

But science nowhere found a conscious, human soul. The hour was ominous. Rachels were weeping for children Death's cold hand had touched—weeping love was calling, but no sound came back from death's deserted halls. **Science could not find a human soul.**

In this fearful silence, when doubt and hope sat under a weeping cloud in life's lone Gethsemane, sounds were heard in Hydesville, New York. They were not terrific like thunder-peals or rumbling earthquakes, but gentle as the cooing of a dove or the soft patter of raindrops on the parched roof that covers a sleeping child. From beyond the hollow empire of death voices had fallen at last into love's sensitive ear as sweetly as moonbeams fall upon the crystal lips of a glassy lake.

Our friend listened to these sounds, and a new world opened before him. He had preached faith and a free salvation; now, like Saul on the way to Damascus, a voice had called him. He soon found himself immerged by the great psychical wave sweeping over the arid desert of materialism.

He has proclaimed the new gospel with tongue and pen for more than half a century, and five times girdled the globe. Of those who labored with him in the first decades of this movement, nearly all have crossed the divide. Only Andrew Jackson Davis, the Swedenborg of the nineteenth century, and a few remain. Edmonds, Talmage, Tiffany, Hallock, Denton, the eloquent Brittan, with classical pen, and Finney, with his tongue of fire, have been transferred to the public of the skies:

Eighty and six years! What a wealth of experience he has gained! One can not travel the wide world over, as he has traveled it, without learning great truths narrow minds can not conceive. Humboldt was a great traveler. He loved the physical world and traveled much to investigate its surface. After he had viewed rivers, mountains and seen and climbed Chimborazo till the blood oozed from his lips and gums, he found the Cosmos. He learned that the Rhine, Po, Danube, Mississippi, and Amazon were so many great arteries through one world. The mountains and volcanoes were one—this physical world one great body.

So I apprehend our friend, the doctor, has found humanity is one. He has had his enemies, inspired by envy. What moral hero, what reformer has not? Such traducers, like shapeless clouds and driftwood, soon sink away into the maelstrom of forgetfulness. The mother nursing her babes clad in furs, in cold Kamchatka, the wretched beings in desolate Borneo, the beggar in his rags, the millionaire in his palace are, after all, one humanity, touched by the same loves, fired by the same hopes, traveling to the same grave—hoping, praying, for the same heaven.

He has also, no doubt, learned that the world's religions are one at their core. The Indian's great Spirit, the Christian's Jehovah, or God, the Hindu's Brahm, and the wandering Bedouin, the hoofs of whose flying steed beat the desert sands, and who prays to Allah,—are calling different names to express the over-arching Intelligence which girds us 'round about, and in whom we live and have being.

Eighty and six years! What mighty changes! When he was born Queen Victoria was a child of only three years, playing in the home of the Hanovers in England. He has lived through her long reign—(one of the noblest queens God ever gave to an empire. Indeed, she was more than queen; she was a woman, with a woman's heart.)

Less than twelve months before our friend's birth, the old Napoleon died in the paroxysms of a storm at Helena. When he was born our great nation was young, and Ohio a new state in the Federal Union. The great West was almost unknown. Where stood the Indian's wigwam, there great cities have shot up like a star.

He was a boy of more than four years when Jackson was first elected president, and the old hero went to the chair with a broken heart, by the death of the lovely wife he buried at the Hermitage. When he was born, Samuel Morse was painting his portrait of Lafayette, in New York, and he had reached early manhood when Morse had perfected the telegraph and won the thanks of the nation. When he was born, the nations had no steam railroads, and steamships were in their infancy. He has lived to five times girdle the earth in steamers, and is as much at home upon the ocean's breast as a child in the arms of a loving mother.

Telegraph systems, telephones, graphophones, railroads, horseless carriages and air-ships are all the creatures of his day. He is with us now in the opening of the electrical age. What prophet can tell us what marvel this new wizard of earth, air and sky, shall perform? Are we not already stealing the secrets of the universe? And shall not man soon wave the magical wand of universal empire, causing wild and terrific nature to bow at his feet?

Eighty and six years! And still our friend is not old. Victor Hugo once said: "The snow of winter is upon my head, but the eternal spring-time is in my heart." Alpine travelers tell us that the purest mountain streams course beneath the snow-clad Alps and thread their way far underneath the mountain avalanche. Gray hairs are the stainless down angels drop on the storm-beaten heads of life's heroes. The wrinkles on the faces of pilgrims are furrows, when the heart is all too small to contain the tide swell of its emotion. Love, hope and joy never grow old.

Brother Peebles, my voice grows tremulous when I turn to you for this closing word. The memory of forty years' friendship rebukes my weakness. You are in the house of your friends to-night. These tender letters are all for you. This sweet voice of song is for you. These flowers are all yours, and love's tender hand has gathered them for you. If it were in our power, we would give you to-night a flower for every thorn your tired feet may have pressed on life's dusty journey. If we could, we would transform every sigh your weary heart may have drawn into a singing seraph chanting for you, in the illumined bowers of Eden, a song of praise. Could we do it, all the tears your swollen eyes may have wept, would now be made a sun-kissed sea of joy. Go on, brave pilgrim, up century's summit! May each to-morrow grow brighter still, and when your feet shall cross the divide out into the land of unending to-morrows, may each one grow brighter and fairer, as the eternal ages let fall their golden sands around you.

"It will be remembered by you, fellow-citizens of Clyde, that mine host was a number of years ago styled at Lily Dale "the silver-tongued orator,' and listening to his thrillingly eloquent address just now, we can only say—the silver-tongued of the past has been transmuted into the golden mouthed of the present."—J. M. P.

Doctor Peebles' Feeling Response.

"I now call upon Dr. Peebles," said the president, Mrs. French.

The doctor rising and casting his eyes over the audience, at the letters just read, and at Mr. French, who had quietly taken his seat, said:

I can not give an address of response. I am overpowered with emotion. Your surprise was complete. The secret was well kept. I did not know that your president, so ably filling the position this evening, had written to one of my friends.

No, I can not talk this evening; my lips are half paralyzed; my brain is whirling in gratitude. I will write out in the future what I would like to say now while the spell of good will is upon you.

This occasion is somewhat embarrassing because looking back over the long pathway of the past I feel that I have only done my duty in whitening harvest fields of reforms.

Eighty-six, and what of it! Often I feel like a gaysome youth of sixteen. The inmost spirit never grows old. Age does not hinge upon dates or years. Active, aged persons have not outgrown their usefulness. Their white hairs are inspirations to others. Though not feeling to shrink any duty I would rather be eighty-six than seventy-six, or sixty-six.

One sweetly solemn thought comes to me o'er and o'er,
I'm nearer my spirit home to-day than e'er I was before.

All should grow gracefully, ripening like the apple, which, ruddy in the sunshine and morning dew, drops at last into the fruit-gatherer's basket. And so the sunset of life should be more beautiful than its sunrise. Youth, like opening buds, has its work in front of it, while old age, with its stint well done, ready to go when the summons comes, has a quiet charm of its own, a calm richness as of autumnal forests, a serene sanctity like that of a moss-embowered cathedral, and the dignity of the towering oak that reeling, tottering in passing gales and storms, stands—still stands an inviting, shady retreat for grazing herds and foot-weary travelers.

Old age is a quiet letting-go—fame, riches, fashions fading, the great, living, pulsing world of spirit seems coming closer, dearer, and more beautiful. The individual is overshadowed by the cosmopolitan. Family lives widen into social, national and international brotherhood, becoming as universal as God's sunshine. He rewards enemies by forgetting them, and searches diligently for the good everywhere, desiring to leave the world more beautiful than he found it. This is a universe of order. God reigns, and ultimately, in ways oft mysterious to us, the good triumphs, transforming the thorns that pierce into white roses, which blooming send their fragrance down through the intermingling races into the far-off ages.

In these travels among the evergreen isles of the Pacific—travels in and through many so-called heathen lands, as well as the most enlightened, during these five voyages around the world, I have witnessed more sea-calms than storms, have beheld more shimmering sunbeams than dark shadows, have seen vastly more smiles than tears, and have heard thousands of merry peals of laughter ringing out from both peasant's hut and the king's palace for a single groan of agony. Surely, God is good, and so optimistic and so afire with faith am I that I travel on trustingly toward that upper city of immortality which hath substantial foundations, and, as an ancient apostle said, "whose builder and maker is God."

Though now an octogenarian and more, life was never so sweet and golden. I look back over the long journey, tangle-footed at times, without a sigh or a tear; nor do I say pessimistically, "It might have been." God and his ministering angels ever know best. "Not my will," exclaimed the Martyr and thorn-crowned Man of Nazareth, "but thy will, O God! be done." I can not in justice to my feelings abstain from quoting the beautiful words of my personal friend, the good, gray American poet, Walt Whitman. I met him for the last time previous to his departure from earth in Camden, N. J. To have heard him read his "Leaves of Grass" was, of itself, worth a short life-time.

All seems beautiful to me
I can repeat over to men and women, You have done such good to me I would do the seame to you,
I will recruit for myself and you as I go,
I will scatter myself among men and women as I go,
I will toss a new gladness and roughness among them,
Whoever denies me it shall not trouble me,
Whoever accepts me, he or she shall be blessed, and shall bless me.

Eighty-six years have I dwelt in this fleshly tabernacle. It has served me well because I built and am still building it up with care. The body does not build the spirit, but the Ego.

The conscious spirit builds the body and clothes it. The spirit of the mortal organism is a semi-detached portion of the Infinite Spirit. In consonance with the Divine Will I incarnated, and twelve times since have I re-incarnated. In this sense re-incarnation, perpetual re-incarnation, is true. Remove a finger nail and in sixteen weeks you have a new one. The soft, fleshy portions of the organization cells, muscles, nerves, ligaments change through excretions in from three months to three years, and the bones in from three to seven years—change, CHANGE, and yet I, the real, inmost man, persists—consciously persists and re-incarnates. Accordingly, I am not the man in manifestation that I was twenty-one years ago, fourteen years ago, or even seven years ago. The past was and is gone. Let it go—bury it from the memory—forget it. No one can make a past fallen hair black or white.

Each event filled its place in time's temple. None are perfect. The wisest make mistakes. The world's worst have their good traits; and down in the soul's subterranean depths all are alike—all are equally pure. To this end the clear-seeing illustrious, Andrew Jackson Davis, the father of modern Spiritualism, wisely said when in his superior state: "The foundational character of every one is innately divine and forever beautiful. It is God-like because it is an INDIVIDUAL DETACHMENT of the Monotheist principle, the Great Positive Mind. It is pure and immaculate, the same in essence as in confirmation."

Though on the eighty-seventh racetrack, marked by mile-posts toward the century, I have an immense amount of work laid out before me. As a free man, I speak the downright truth in my lectures and books, as I understand it, and I care not a pauper's penny whether praised or blamed.

I am too busy to think about death, and there is too much fuss made about dying. It is nature's process of laying down a fleshly burden, and of the rising of the spiritual into the brightness and beatitudes of immortality. Pamper not the curious with *a gazing*, shrinking at the corpse's face that so recently beamed in love and sweetness. Burning is preferable to burying the forsaken tenement. If not burned, then move on to the cemetery in lively moving carriages, realizing that it is the last kind act toward a deserted shell. Mourning garments, useless and often expensive, are but sombre mementoes of the Dark Ages. Black, with its aural emanations, is repellant to the lovely home-imagery of angelic life. The dying often smile, but never weep. Put flowers on the door knob, and garland the cold form with lilies and wreaths of rose-buds.

I have no conception of "tottering" down the decline of life. The phrase is beyond my comprehension. I expect to work on the very morning of my departure, and sleep into the better land of immortality at the sunset of the same evening. I feel as though I had just begun to live—to see, to comprehend. Heights rise above me, and I am conscious of the mighty immensities lying beyond. Sometimes, for the moment, a sad thought comes to me when I think that I have outlived so many of my esteemed contemporaries—Fishbough, Brittan, Denton, Kiddle, J. O. Barrett, Elder Giles B. Avery, Elder Frederick W. Evans, A. E. Newton, J. H. Harter, Damon Y. Kilgore, J. Rodes Buchanan, Joel Tiffany, Giles B. Stebbins, S. J. Finney, Judge Edmonds, Robert Dale Owen, E. V. Wilson, E. S. Wheeler, Emma H. Britten, Adin Ballou, Abram Smith, Luther Colby, William White, James Burns, S. C. Hall, William Howitt, Benjamin Coleman, Stainton Moses, and other regal-souled toilers on both sides of the Atlantic and across the Pacific waters for human good—toilers upon whose foreheads the immortals wrote, ere their transition, the words, "**Faithful—true and faithful!**"

The glorious company of the apostles honor them!
The goodly fellowship of the prophets honor them!
The noble army of martyrs honor them!
The mighty hosts of heavenly spirits honor them—
for their work's sake.

Increasing years bring to me no limitation, but rather expansion in the line of increasing reform labor. What I do not finish here I shall accomplish in the next stage of existence through sensitives and willing intermediaries.

This is God's world, rainbowed with promise. Come light or darkness, I don't worry. The wild animals that howl purify the air, and the rains that rust the wheat, revive the grass. Often misunderstood, sometimes misrepresented, frequently walking on thorn-piercing pavements, I stopped not by the wayside to bemoan the rough pathway, but traveled on, inspired by faith within and warmed by the shining sun above me. I never witnessed a starless night. If clouds shut away the glimmerings of the stars from my vision, I knew that they were still above, shining, and that the radiance of morning light would come.

Once I sorrowed that the golden day was dead,
Its light no more the countryside adorning;
But, whilst I grieved, behold! the East grew red
With morning.

Thanking my friends for their kind and loving congratulations and thinking of the morning—the morning-time of immortality, I trust to be pardoned if wrong for inserting the following poems, the first one being so admired by the sainted mother of Mrs. French.

THUGS MAKE VICTIM DISROBE.

Finding Only $35 and Watch, While Expecting More, They Beat Him Unconscious.

"Because he only had $35 and a silver watch in his pockets, two robbers early to-day beat Andrew Harte into insensibility. Thinking he had more money, the robbers compelled Harte to disrobe. Their search failing, they again beat him and fled.

"Harte lay in the alley near Polk and Sherman streets for several hours before he was discovered by the Harrison street police.

"He said he had recently come from Hungary, and that the money taken from him was all the money he had in the world. The police will attempt to find his friends."

Here we have a most remarkable case that occurred in this city, one that is heart-rending in every particular. These two robbers were without a single vestige of human sympathy in their nature. Finding that their victim had only $35 in his possession, they became incensed thereat and beat him into a condition of insensibility.

They doubtless have received the designation of being human beings. If so, then they are degenerates of the worst kind imaginable. Bereft of all human feelings, what is in store for them in the future? Are the entitled to immortality? Yes, perhaps, if they should reform, but being degenerates they will, when they shall have reached the spirit world, find themselves in partial, if not in total darkness. There, without the least light in their souls, they will gradually, no doubt, descend in their depravity, and at last their spirit be disintegrated, returning to the several natural provinces, as set forth by Charles Dawbarn, the California philosopher, from which they were derived.

As to absolute immortality, no one as yet has lived long enough to demonstrate it. It is a question that the wisest angel has not been able to decide; yet there are those on the spirit side of life whose wisdom cannot be questioned, who say that immortality, or a continued existence is only bestowed upon those who are entitled to it. Those who have no light in their souls will be finally blotted out of existence.

It is a mistaken idea that immortality is enforced on any living creature. If you finally gain it, YOU WILL HAVE TO EARN IT. H. S.

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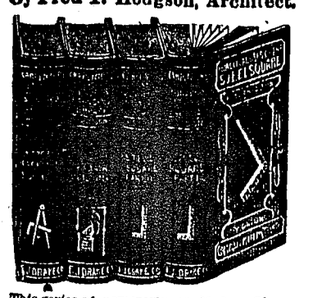
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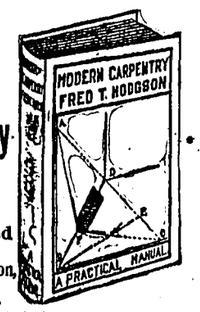
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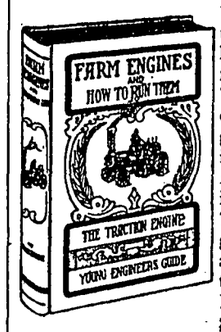
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A Reminder of the Past—Caution for the Future.

According to the Christian dates near 2,000 years have been wasted in trying to Christianize the world. At this time the population of the earth probably a little exceeds 1600 millions of people. Counting the entire population of all so-called Christian countries, and there are less than 500 millions, Greek, Roman and Protestant Christians. Eliminate the heretics and infidels, who are very numerous in all Christian countries, far more plentiful than is generally supposed, then it is questionable if one-fifth of the entire population of the world is Christian.

At the time when it was claimed the Emperor Constantine was converted to Christianity, about A. D. 322, the Roman Empire was dominant from the Indus in the East, to the Atlantic on the west, including North Africa and the British Islands.

All the intricate countries became at once Christian by authority of law.

Not stopping to show that all those countries had a religiou precisely the same as Christian at the time of Constantine's conversion in all but the name, will not the thinker and the mathematician be so kind as to tell us, with all the prestige the Roman government brought to its aid; the crusades waged in the interests of the faith for more than one hundred years; the Inquisitorial fires and torture-chambers, and wars in which millions were slain to make converts, how long will it be before Christianity will dominate the globe?

The ease of discarding the faith when not protected by government, was seen in France during the great revolution commencing in 1789, and terminated by the strong arm a few years later, under the master hand of Napoleon.

If a country all Christian, as France was in 1789, could rise in rebellion, throw off kingly power, and priestly rule in a day, or a year, what is not possible in any other country?

With the non-warrior element, the women, eliminated from the body politic in America, how long would it require to effectually divorce church and state in this country? The fathers of the Republic designed to make the separation complete; but priestcraft gained control of the courts, and by a false interpretation of the implied powers of government, they have really habilitated church rule, absolving church property from taxation, and extending to it privileges never dreamed of by the fathers.

When the French revolution burst on the world, the wealth of France was in the church and the nobility. Substituting multimillionaires, and powerful syndicates for the French nobility, and how far short of the condition prevailing in France in 1789 from that existing in the United States to-day?

The same dissatisfaction of the middle classes, and unrest is here. The priesthood are just as tyrannous and determined to rule now as they were upwards of a hundred years ago.

We are only recounting facts, with the purpose of counseling the church to not press the people too far; for there is an element in this country insistent on the natural rights belonging to them, and once in arms to redress wrongs kind Heaven can only know where the strife will end. It is hoped not in cities on fire and a nation rolled in blood; but history has a terrible habit of repeating itself.

Celsus Was a Neo-Platonist.

It makes no difference, save for accuracy, whether Celsus was a Pagan philosopher, or a Christian Father, when he wrote:

"Whether the Supreme Being is called Zeus, or Zen,, or Adonia, or Saboth, or Ammon, or Pappacus does not matter, if all the people who use these names mean identically the same person."

And does not common sense agree with Celsus, without regard to his religious convictions?

Attention called to the subject, we find the Encyclopedia Britannica says:

"The name [Celsus] was a very common one. Upwards of twenty persons of the name are mentioned within the first three centuries of the Christian Era."

And, strange, is it not? history is uncertain which Celsus Origen made prominent by quoting his sayings, and replying to them. There was one, an Epicurean philosopher, and another, a Neo-Platonist, otherwise an Eclectic. To the non-critical reader the subject has little interest. He who cares to investigate may consult "Supernatural Religion." American edition, p. 534, to conclusion.

Since Celsus is in review, and his opinions harmonize so well with modern advanced thought, we take pleasure in copying and making accessible to all our readers, what the Christian Father Origen credits to Celsus. We quote from p. 296, Vol. 5, of Encyclopedia Britannica:

"The only possibility of the existence of such a person as the Christian Jesus that he could conceive depended upon his being demonic, but Jesus showed nothing of that majesty, that grandeur, that energy of will in worldly affairs which he deemed essential to the demon. He therefore rejected his pretensions entirely as inconsistent with his philosophy; but he believed that even on the basis of a philosophy which permitted the supernatural, the claims of Jesus must be rejected. And so his arguments are made to come from a Jew. The Jew rejects the miraculous birth of Jesus. Mary was divorced from her husband, and wandering about, fell in with a Roman soldier, Panthera, who was the father of Jesus. Jesus being needy, went down to Egypt, and there learned all the tricks by which he could work apparent miracles, and on the strength of this knowledge he claimed to be God, when he returned to Judea. But who could believe the statements made in regard to him—who heard the voice at his baptism? None but himself and a companion who shared his dream, or rather, his imposture. The miracles ascribed to him are absurd. Anyone could see such miracles by paying a few obols to an Egyptian juggler.

"If Jesus was God, would he have chosen such wicked and worthless men as his apostles? If he knew Judas would betray him why did he make him his companion?

"But the story of the resurrection seems especially absurd. He was condemned publicly before the eyes of all. No one doubts this. If he rose again, why did he not make his justification as public. Would he not have confronted his judge, his accusers, the general public, and given indubitable evidence that he was not a malefactor?

"And who saw him after he rose again? A half-insane woman and one or two followers who were in the very humor to trust to dreams, or to an excited fancy. In this way the Jew discusses many of the statements made in the gospels, and comes to the conclusion that Jesus was an ordinary man."

Says the Britannica: "Celsus then shows that the Greeks had all that was true in Christianity, but in a nobler and better form, and he ends with a practical application, urging Christians to give up their separatist tendency, to worship the demons, and to join in all civil and military duties imposed on citizens by the state. * *

"In exhibiting the superiority of the Greek doctrines over the Christian, Celsus points to the circumstance that THE GREEKS APPEAL TO REASON, while the CHRISTIANS CRY OUT BELIEVE, BELIEVE!"

Many modern thinkers seem to entertain views in harmony with an intelligent pagan, who gave evidence of being a person of good sense.

Who Bore the Cross to Golgotha?

Mat. 27:22 says: "They compelled Simon to bear the cross." John 19:-16,17—"They took Jesus and led him away, he bearing his own cross."

The inscription on the cross, Matthew says was: "This is Jesus the King of the Jews." Mark says the inscription was: "The King of the Jews." Luke says the words were: "This is the King of the Jews." While John makes the inscription read "Jesus of Nazareth the King of the Jews.'

The discrepancy in statement varies in all the principal narratives relating to the crucifixion, the hour and the persons who visited the tomb, the time and place of his ascension, and furnishes the skeptic with cause to suspicion the whole story is a fabrication. Attempts at reconciliation only make the inharmony the more apparent. In courts of law witnesses making such variant statements are treated as self-impeached.

Will Stand Aghast, Stricken and Helpless.

That is a crushing yet truthful statement of Prof. Wenley, of the University of Michigan, before an Episcopal Congress, wherein he said:

"The truths of Christianity do not seem to be peculiar to it. Similar teachings are found in other and older religions."

The Progressive Thinker has challenged the clergy many times, and now repeats, defying them to name one symbol, just one symbol, sacrament, or article of faith common to Christians, which was not in use by religious sects long before the alleged birth of Jesus. We have proved that what are denominated pagan religions absolutely practiced the eucharistic sacrament, as also baptism, and employed the cross as their symbol ages ago, before there was a Christian.

We are prepared to prove that belief in Osiris was the corner stone in the Egyptian religion, exactly as faith in the saving grace of Jesus is the corner-stone of Christianity.

And now another fact. The three Gods in one, the Father, Son and Holy Ghost is purely Egyptian, was borrowed from Egyptian mythology, and as originally taught did not do gross violence to common sense. It represented the sun as God, which they worshiped. It bore one name at its rising, another name at noon, another at its setting, and all the time it was the same worshipful sun. Such facts cannot be controverted, and they make possible the further statement of Prof. Wenley:

"The material for a biography of Jesus does not exist. My own conviction is that the negative process of historical research is destined to travel even farther, and it may be when criticism comes to clarify the evidence and to reconstruct the situation from an 'exact' historical standpoint, WE SHALL STAND AGHAST, STRICKEN AND HELPLESS."

A Terrible Shortage of Preachers.

A suggestive fact was revealed by the Presbyterian General Assembly, while in session at Kansas City, "How to recruit the depleted ministry?" It was one of the gravest questions the Assembly had to encounter, and was pending as we wrote. During the discussion it was shown the church claims a membership of four millions, while only 117 are fitting themselves for the ministry. Rev. F. W. Sned of Pittsburg, chairman of the board of education, declared:

"An adequate ministry is the question of the hour. What does it matter that we have a promising field for religious effort if we have no minister to send into that field. The low-water mark for ministerial candidates was reached five years ago, and it has not improved a bit."

Instead of a surprise it is a wonder how any self-respecting young man who has taken a regular collegiate course, and familiarized himself with the natural sciences can become so degenerate as to enter an orthodox pulpit, throw his learning to the dogs, and teach the ignorance of two thousand to five thousand years ago, as taught in the Bible. Bishop Grafton, of Fond du Lac, Wis., some years agone, furnished the key-note, which guides all who enter an ecclesiastical pulpit:

"We of the clergy have been made by the church her ministers to teach, not what we think is true, but what she puts into our mouths to teach."

If the preacher teaches any scientific truth which conflicts with the Bible, he is a heretic, and is silenced No student with good sense is content to sacrifice his manhood to teach what he knows is false.

Hudson Tuttle.

A note from Hudson Tuttle brings the information that he has been quite unwell for a few weeks past, down to the danger-line, in fact. His friends will be glad to learn that he is now on the road to recovery, and hopes he will soon be able to answer the many correspondents whose letters have accumulated during his illness. Good thoughts and best wishes will surely go to him from all our readers.

Changing Front.

We see it stated in the public press that the Congregational church in Augusta, Maine, has appointed a committee to revise its creed so persons may become members without declaring a belief in "Christ."

It was only a little while ago the announcement was made that Andover Theological Seminary, where orthodox clergymen were made, after doing service for a century with abundant resources, finally closed its doors, and died the death that knows no waking. Heaven hasten the day when Truth shall triumph over Error, and Right over Wrong the wide-world over, shall be our constant prayer.

Undertaken a Great Task.

A Buddhist missionary, sustained by ample means, has set out to reform England, and indoctrinate those heathen in the true faith. Of course he will attempt to eradicate the prevalent war spirit, and the slaughter of animals. Success to the movement is the wish of The Progressive Thinker.

A Trenchant Communication.

The Great Work The Progressive Thinker is Doing.—How to Make the Cause Respected.—A Better Understanding in the Eyes of the Law Wanted.

To the Editor: How do you manage to get together such an array of brilliant, interesting and philosophical articles as appear every week in the columns of your paper? If one wants the latest news along the lines of spiritual or liberal work, you always have it; if we want to know the latest methods by which we can get fooled out of our money by those who PROFESS to be mediums, we can learn it here, while at the same time you **furnish us with the most thoroughly authentic accounts of wonderful manifestations taking place in the presence of true and tried psychics. We get it all, poetry, philosophy, phenomena, discussions and opinions of the brightest minds of the day, all about what the workers, both on and off the rostrum, are doing, and all for two cents a week. It is a fine thing to have such an avenue through which to exchange ideas.**

I wish some of your bright writers would tell us what we can do to make our cause more respected and to give us a better standing in the eyes of the law. Of course, we can, as individuals, live uprightly, and by each one keeping their own dooryard clean, do much to make the whole sweet and wholesome, but I mean as an organized body.

Our attention has been called very forcibly by the troubles through which the noted medium and public worker, Mrs. Pepper Vanderbilt, has been called to pass. When belief in Spiritualism was brought up in court as a sufficient reason for declaring Mr. Vanderbilt incompetent, the judge said that a man's religion could not be interfered with. Then the opposing lawyer came forward with the argument that Spiritualism was not a religion, that its followers made no pretense of religion, did not use the Bible in their services, nor pray to God.

We have got the very best religion in the world, the only reasonable belief, the only one that an honorable man or woman ought to be willing to accept, for it teaches us that we must pay our own debts, not throw them on the shoulders of another; that we must work for whatever of eternal blessedness we hope to attain, the only one that gives us hope and comfort when we are called upon to part with our loved ones, the only one that we do not have to accept wholly on faith, one that we can test for ourselves and prove its truth, the very cap sheaf of all progressive thought, and yet in the eyes of the law, **WHAT HAVE WE GOT?** Nothing that entitles us to the respect and considerations that is accorded other denominatione. What shall we do about it?

Though personal aims and animosities have outwardly seemed to be the cause of the persecutions to which Mr. and Mrs. Vanderbilt have been subjected, **SPIRITUALISM HAS BEEN ON TRIAL.** Back of all has been hatred of, and determination to down Spiritualism, through its noted representative, Mrs. Vanderbilt. No one can believe for one moment that the suit to declare Mr. Vanderbilt incompetent would have been brought had he chosen to marry a Methodist or a Baptist. No lawyer could have been found to have undertaken the case, but to marry a Spiritualist, of course, he MUST be insane. Though this has been a sore trial to our sister, we feel that good may come of it. Spiritualists will be awakened to the necessity of doing something that will put us in a better position before the courts of law.

We need not all think alike or be obliged to subscribe to exactly the same articles of belief. If we had rather pray to our arisen friends than to God, no harm is done. All good Catholics pray to Mary and all the saints in the calendar. Personally, I feel that should stand a better show if I should ask my spirit father or mother to assist me, than to ask either the saints, or a God that I never saw and can not possibly comprehend, and that must necessarily have much more important business on hand than attending to my little wants; but we all recognize a supreme power, call it God or Nature, and it can not harm us to try and bring ourselves, by prayer and aspiration, in touch with the power that governs the universe and all its workings.

We are prone to think that the hard work has all been done by the pioneers, and that we have nothing to do but to enjoy our new found freedom of thought, but there is much more hewing and cutting to be done before our temple will stand fair and complete in the eyes of the world. But it is coming; in spite of opposition from the outside, and fraud and indifference within our ranks, our cause is advancing.

The work in New England is in a prosperous condition generally. The anniversaries were more fully attended this year than for many years and more interest shown. Young workers that will be a credit to the cause are coming forward and people seem to be looking forward to the approaching camp season with more than usual interest.

MRS. A. A. AVERILL.

Lynn, Mass.

PHOTO OF SLAYER IN VICTIM'S EYE.

Though six Weeks in Water, Retina of Murdered Woman Shows Bearded Man.

St. Louis, May 31.—The picture of a bearded, crooked nosed man, on the eyeball of an unidentified murdered woman whose body was taken from the Mississippi river, near Hartford, Ill., may be the clue to the mystery of her death.

The unknown died from a broken neck, and was not drowned. The absence of water in the lungs proved she was thrown in the river after she was murdered.

The theory that the dying gaze of a person upon the slayer will fix a picture permanently on the eye caused the authorities to have a photograph of the dead woman's retina made, though she had been in the water almost six weeks. Oculists say the theory is correct.

Coroner Streeper and Wilbert C. Ward declare that they are able to detect on the plate the face of a bearded man with a hooked nose and a sparse covering of hair on his head. The coroner and the police are using this uncanny photograph in their investigation.

The theory is that a blow on the woman's nose which was fractured threw her head backward with such force that it fractured her neck.

A SPIRIT MESSAGE.

Automatically Written Through the Hand of Frederika G. Bell.

Thursday Circle, May 12, 1908.—We are with you, and as you are fewer to-day, we will endeavor to give you an experience of ours over here. We were attracted to your earth on the occasion of an anniversary of ours. We found people celebrating the day, and were surprised at the ignorance expressed by some who were supposed to be familiar with our life. We are not as infirm as we were reported to be, and as this demonstration was given in our honor, it amazed us to have the several speakers refer to us as old men. We are not old, for when we arrive here we are rejuvenated and are in perfect health. Of course, as we leave you you think of us and it is only natural. We were also surprised to find that though submissive to our laws, experts familiar with our history, they are not all of the same opinion, and various criticisms which we felt keenly, affected us in such an unpleasant manner that we deemed it advisable to correct you, as you observe we are doing.

We are of the opinion that you who live on your earth are not gaining as much information as you should. You seek entertainment of such nature as pleases your sense of amusement, and not your intellect. We having been here a century are surprised at the entire neglect manifested in your various instructors and institutions. We are of a continual progressive element, and feel that you on your earth should advocate all you can to uplift and instruct along the lines of perpetual progressing. As you become familiar with our mode of communications, we shall attract to you an element which will impart our method of advancement. You are eagerly seeking our light; we are attracting to you as much of our instructions as we can in so brief a time. We bring to you men of note who have had to learn this process of communication. As they become familiar with writing they will be able to give you light on many subjects which now are not understood.

As we said in the beginning, we are disappointed at what is being taught of us. We felt that our life's work was nobly done, and when they told you we who had gone on into the land unseen to our reward. Why did they not add, "As you sow, so you will reap." We understood they would give you a dissertation on advantages gained over here; but no such remarks were made, and we feel that unless those who are Spiritualists will devote more time in explaining our lives and actions upon this planet, your churches will take away all we have given to you.

You understand that this is an age where people are eagerly seeking what they have not found in their creeds, therefore tell them of our communications to you, and prove our return to the satisfaction of all inquirers. We attended this anniversary of ours to the advent of spirit communications or Modern Spiritualism. I was one of the founders of what is known as the Quakers, and we were the original Spiritualists. We manifested our works through the spirit in a different way, but our philosophy was the same. We are glad to give you our writing, and as you go on in this work, give to the hungry, eager seeker all the phenomena that you can, and even though it is decried, you will be able to extract from the fraudulent only what genuine truth we have. We know what is taking place and are glad that the truth seekers are exterminating all of the fakers. We will be able to prove so forcibly our communications and demonstrations through genuine mediums that this investigation will prove a blessing in disguise. As we become associated with various intelligences coming to our spheres, who have been in earth teachers and instructors of our philosophy, we are able to give them light of ours from spheres beyond.

When you of earth meet with criticism and censure, ask these people what they know, and if it is as good as what you can tell them, all will be satisfaction. We know that their limitations are so inadequate to your knowledge that their insults should only be as a ripple on the stream. We observe that the times are in such a critical position with you on earth, that eagerly the people grasp at any light which will lead them a step higher than their own. We will be able to impart much instruction in our philosophy as the result of your research. You are attracting to your planet a condition which will be of great benefit to mankind. This attraction is from a source beyond us and is known as the stellar lights. We can bring in such knowledge through laws known to our planet and also to a few upon yours.

MYSTIC SEVEN.

Merriam Park, Minn.

A CHALLENGE.

He Offers $25 if Forbush, the Materializing Medium Who Was Thoroughly Exposed at Grand Rapids, Mich., Will Produce a Single Genuine Materialization Under Strict Test Conditions.

To the Editor: Forbush was in this city several weeks ago, and gave two seances which were attended by some of the prominent Spiritualists here, and this after he was exposed so thoroughly some months ago. I really cannot understand how Spiritualists, if they have any grey matter in their head at all, can be duped so easily.

I will give Mr. Furbush $25 in cash if can produce a form under test conditions. I also challenge Mrs. Fuller to produce any voice through the trumpet under strict test conditions.

It is a conundrum to me why mediums who profess to be genuine have to be forced to prove the fact.

F. B. TERRY.

Grand Rapids, Mich.

A THRILLING RESCUE.

Mrs. Carrie M. Hinsdale, President of the Texas State Spiritualist Association, Gives an Account of Her Rescue in the Flood at Ft. Worth, Texas, in the Telegram of That City.

I have just read the account of my rescue in your paper. My heart is full of gratitude to the men who saved my life. I wish to describe the event for your readers, so that all may know how brave the men were.

Mr. Gus Zimmerman, one of my neighbors, and another man, whose name I do not know, came on horseback to the house. Della Heyworth, a sister-in-law of Mr. Zimmerman, got on behind him. I was in the saddle one the other horse, the man behind me. We had not gone twenty yards when the horse threw us. I caught my hand in the mane of the horse, and he struggled, snorting and drowning 200 feet, with me being tossed in the water and out again many times.

Mr. Zimmerman took the little girl to safety and came back through the raging water after me. As soon as he got close he called: "Turn loose, Mrs. Hinsdale; turn loose!" I did so and reached my arms to him.

In the meantime, the man who had been on the horse with me had climbed on a bench, washed from the park, which was turned up, and had caught in a barbed wire fence. Mr. Zimmerman, realizing he could not carry me out, dragged me to this bench and told me to hold on.

The man (I wish I knew his name) helped me to climb on and we sat astride this upturned bench for hours. Men on shore got ropes and tried to reach us in boats, but time and time again they started, to be driven back by the raging current. We watched it all, and I despaired of their ever reaching us.

The man on the bench with me, when I said we would both be drowned, replied: "I could swim out, but I will not leave you; that's a cinch!"

After so many hours of failure a man (Mr. Moser, I presume) got in the boat in which another neighbor, Mr. Will Houghton, had been trying to get someone to go with him to our rescue.

They managed, by dashes from tree to tree to get to us, chained the boat to the nearest tree and let the stern swing round to us. The man clinging to the bench with me never for an instant relaxed a tight grip on my arm, and when Mr. Houghton was trying to get me in the boat told him to "Save the lady; never mind about me!" But they told him to climb in. After we were seated in the bottom of the boat, they rushed again from tree to tree until they got above Mr. Houghton's house, and allowed the boat to drift to his back fence, where, hand over hand, they pulled it to the back porch, put us out and sent us through the house.

They had a struggle to get to the front against the terrific current. Having finally got to the front porch, we got in again and hand over hand, on ropes already stretched by willing hands, pulled half way to shore, where the rope was wrenched from their hands. The boat, nearly capsizing, swung back to the house, fortunately, and again they started. Men ran into the rushing, roaring torrent to hold the rope and when we came near enough Chief Maddox and another man picked me up and carried me to the ambulance and ordered them to take me to the Emergency Hospital.

To the four men, Messrs. Zimmerman, Houghton and the two whose names I do not know, I owe my life, and to all who aided in every way I owe thanks. Never sweeter sound than the cheering, for it said the people on shore believed us saved and encouraged me.

If this should reach the eye of the man who was with me on the horse, and who clung to my arm so faithfully, I would like to have him call on me some day. I want to know his name. My heart is full of thankfulness and gratitude to everyone. I am badly bruised, muscles wrenched, stiff and aching, but no broken bones.

CARRIE M. HINSDALE.

DR. T. WILKINS' POEMS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago. Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be $1.25, but those sending notice now for a copy will get it for ONE DOLLAR.

M. CAMILLE FLAMMARION.

He is a Firm Believer in the Power of Spirit Return.

M. Camille Flammarion, in response to an invitation from the editor of "La Nation," has written a most interesting letter, in which he enumerates a host of physical phenomena connected with Spiritualism, as having come under his personal observation, and which, as he points out, can be explained only by the intervention of some intelligent force or being, entirely external to himself. Upon one occasion he mentions that he received the following message through a table:

"Erdnermoc ed sinrep erocne sap tse suov en li 'uq snoitseuq sed ridnoforppa ruop tirpse'l sap zeetnemruot suov en." Now, at the first glance, this apparently cryptic communication would appear to be mere unintelligible gibberish; but, as anyone acquainted with French will readily perceive, the sentence, if read backwards, and rendered into English, contains the following injunction: "Do not worry your mind by probing questions which you are not permitted at present to comprehend." M. Flammarion goes on to ask, "Who rapped out these letters? Consciously, no one. The muscles, invoked by some medical men, will not account for them; and I felt the vibration of the wood. There was, in this case, a force at work at once physical and psychic. Is it an intelligence inside or outside of ourselves? Is it a spirit? And, if so, what kind of spirit? He then proceeds to examine each of the phenomena seriatim, and to show, as the result of forty-six years of scientific observation and investigation, that they are incapable of any rational explanation that excludes the spiritual one; and that they are manifestations of a universal dynamism with which our five senses can only place us in communication very imperfectly. "We find ourselves," he concludes, "in a situation analogous to that of Christopher Columbus on the night before the day upon which the land of the New World dawned upon his vision—we are sailing upon the broad expanse of an unknown ocean."—Harbinger of Light, Australia.

ANTI-FAKIR SOCIETY FIGHT SPIRITISTS

Opposes New Ordinance Allowing Semi-Tropic Organization Exemption From License Unless Members Are Ordained.

Robert T. Hale, 1042 Santee street, appeared before the supervisors today and stated that as a representative of the Anti-Fakirs' Society of Los Angeles county he felt it his duty to oppose the proposed amendment to the county law imposing a tax upon those who practice Spiritualism, clairvoyance and other things of that nature for a fee.

Mr. Hale, who is a member of the State and National Spiritualists' Associations, was one of those most active in having the present ordinance passed. He is opposed to any amendment which exempts from the license any who do not have papers of ordination from one of these associations.

Represenetatives of the Semi-Tropic Spiritualist Association, which is establishing a colony near Glendale, appeared before the board a week ago, and requested an amendment which would exempt the association directors and employees from the $30 a month license provided in the ordinance. It was this that caused Mr. Hale's appearance before the board to-day.

Hartley Shaw, deputy district attorney, has drawn up an amendement, which he presented to the board this afternoon without recommendation. It is not as broad as the one suggested by the Semi-Tropic Association people, exempting only duly authorized and active teachers, lecturer, pastors, mediums or ministers of a church or society owning not less than $1,500 worth of property in the county.—The Express, Los Angeles, Cal., June 2.

Be ashamed to die till you have won some victory for humanity.—Horace Mann.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock.

The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophet teachers. The noblest literature of the world will be its Bible. Love and labor its holy sacraments—instead of worshiping one savior, we will gladly build an altar for everyone who has suffered for humanity.—Emerson.

When a Catholic Candidate is on the ticket and his opponent is a non-Catholic, let the Catholic candidate have the vote, no matter what he represents.—Catholic Review.

When a man loses "FAITH" he generally begins to think, and those who THINK that move world.—National Ripsaw.

Thought Vibrations.

Written by Henry Morrison Tefft, Norwich, N. Y.

At the time Roosevelt published his life of Cromwell, the New York Evening Post said it could be more properly called Cromwell's life of Roosevelt. Ibsen says of himself, "Everything that I had written has the closest possible connection with what I have lived through, even if it has not been my personal experience." The book, the painting, the statue, the oration, are only pictures thrown off, of the author, the artist, the sculptor and the speaker. A person can not divorce himself from his work; they are identical in form, spirit and thought. Nature always asserts herself.

One man will glance rapidly through a book and breathe in the spirit of its contents more thoroughly than another after reading it a month. One person reads and forgets; another reads, memorizes, and recites without comprehending the teachings. Some people will divine truth by instinct or intuition, quicker than others can by reason and logic. It is related that Hugo, in conversation upon a certain occasion with Turgeneff, spoke of Wallenstein as being Goethe's best work.

"Pardon me," said Turgeneff, "Wallenstein is not Goethe's but Schiller's."

"No matter," replied Hugo; "I have read neither of these authors, I understand their spirit better than those who know them."

In every age the few do the thinking, and the mass do the following. One man blazes a path over which succeeding millions are to travel. Most people are echoes, sounding boards, giving out other people's voices. If it had not been for the pioneers of thought, the iconoclasts, the breaker of idols, men whose teachings in their time were condemned by the public, men who have been pilloried, burned at the stake, crucified, we, to-day, would be believing the earth, instead of revolving in space, rested on the back of some huge animal; we would be believing in a material hell, burning with fire and brimstone; we would be believing that an infant, dying before it came to the years of understanding, was doomed to eternal punishment. A large majority of mankind take all their beliefs, all their creeds, politics and religion from others; they have no power to formulate an idea of their own. But it needs something besides mental equipment to accomplish great ends. Neither men of science, nor men of letters, nor philosophers ever established a religion or founded an empire. It required coarser fiber and stronger purpose than could be found in the ranks of the learned or from among the authors of elegant literature to bring about these great results.

In every country one man towers above all the rest. Sometimes it is a warrior, sometimes a philosopher, sometimes a poet, and sometimes a fanatic. In China, Confucius; in Persia, Zoroaster; in India, Buddha; in Greece, Homer; in Italy, Dante; in Russia, Peter the Great; in Germany, Goethe; in France, Napoleon; in England, Shakespeare; in America, Washington.

Mentally and morally nations are graded the same as individuals. From an intellectual standpoint, ancient Greece still leads the world. Numbers don't count; it is mind, thought, brain-power that weighs. The ancient Greeks were not as practical as men are at the present day, but they were more intellectual and philosophical. Nothing in modern times has equaled the fineness, the keenness and the intellectual quality of the Greek brains. In intellectual greatness and moral worth Greece outweighs China. Stoddard, in his "Lectures," speaking of Greece, says, "Yet, in the light of what a few Athenians accomplished in the days of Phidias, China's four hundred millions seem like shadows cast by moving clouds. China compared to Athens! The enlightened world could better lose the entire continent of Asia from its history than that little area."

Each age lays particular emphasis on some form of art. Art is the true expression of the spirit and thought of the people in which it originates. Architecture, sculpture, painting, the drama, the novel, are all mental, emotional, spiritual pictures of life. Every country has its own political, moral and religious ideals. There can be no uniformity among the nations of the earth, of beliefs or of worship, because God speaks a different word to different peoples and to different individuals. "No change," says one writer, "is legitimate or beneficial to the real character of a people except what flows from conviction and natural growth of the mind." You cannot Americanize Asia; you cannot Americanize Europe. One country will borrow and adopt certain ideas and practices from another, but not their nationality. The differences of people of different countries are organic. The preface to Draper's Intellectual Development of Europe, says: "Social advancement is as completely under the control of natural law as is bodily growth. The life of the individual is a miniature of the life of the nation."

Cyclones, tornadoes, storms, all are goverend by law. Great movements in history, moral, political, social, follow well defined paths and to a certain extent they can be foreshadowed. One state of society is a certain prophecy of what the next must be. More and more are we learning that life is a repetition; individual life and national life move in cycles. All new inventions are only old ones re-discovered. "There is nothing new under the sun" is the most profound truth ever uttered. It is not certain that civilization has reached a higher state to-day than it has occupied many times before. The search of the archaeologist is constantly putting our boasted superiority to naught. The blotting out of a race, or of a civilization is only a natural incident in the history of the world. It has occurred in the past; it will occur again in the future. But there is always, somewhere, a remnant saved sufficiently to renew again the earth with life and light. The destruction is never complete. Even in the Biblical account of the flood, the greatest catastrophe known to human knowledge, we read that one family was saved from which all future generations were to spring.

Who was saved when heaven's vast fountains
Did their flood of death begin?
And all flesh on plains and mountains
Perished in its awful sin?
Only Noah
In the ark of God shut in:

Who was saved from direst horror
At that unexpected hour,
When both Sodom and Gomorrah
Sank o'erwhelmed to rise no more?
Lot the faithful
Was alone removed to Zoar."

But what we called the judgments of God are only the working out and the fulfillments of the natural laws of the universe.

Nature has no conscience, no morality, no sin or righteousness; these come into being by a law of progress and evolution which no one can explain. "The existence of evil," say Goldwin Smith, "so far as we can see, is the necessary condition of active life." Vice uses the virtues for a setting. The same drug acts both as a curative and a poison. Music both purifies and debases; if lifts up and pulls down. The summer shower that brings the flower into blossom also adds strength and growth to the most noxious weed. War and progress go hand in hand. No nation was ever rescued from barbarism except by force. Things incongruous dwelt together. Immorality and religion live harmoniously in the same individual heart. A negro while very religious is often very immoral.

Whether a thing is good or bad, righteous or sinful, humiliating or elevating depends upon circumstances. Custom fashions our habits, our ideas, our daily walk and conversation. What is degradation at one time is distinction at another; what is a source of pride and satisfaction in one age is humiliation in a succeeding one. In a running stream of water it is only a short road "from poison to purity." The sublime, it is said, is only one step above the ridiculous. The highest state and social functions are often attended with much that is ludicrous and obsolete. Both private and public acts are, sometimes, regulated and controlled by the most trivial circumstances. We read how the question of who should occupy the throne of Japan was once decided by a wrestling match. Also the story is told that Lasko II was chosen king of Poland because in a footrace he was declared a winner.

Society is governed as much by custom as the individual. Originality means strength; the imitator is always weak. But the most determined man moves with faltering steps. We say emphatically what we would do or what we would not do under a given state of facts, but in the journey of life no one knows, in advance, when approaching a point where the road divides, whether his course will be to the right or to the left. No fiction, however startling or dramatic, equals actual experience. Some novelists write the last chapter of their book first. They begin with the climax and end with the preface. Many a life is fashioned after this pattern; it ends where it ought to have begun. A progressive man resembles an army on the march; it bivouacs only one night in a place; in the morning it moves on. But there are people who run the whole gamut of beliefs from orthodoxy to infidelity, and finally in old age come around again to the point from whence they started. It is hard to live on the diet of unbelief.

Ignorance believes, knowledge doubts. Macaulay says, "The truth is, no powers of mind constitute a security against errors. * * * Touching God and his ways with man, the highest human faculties can discover little more than the meanest. In theology, the interval is small, indeed, between Aristotle and a child, between Archimedes and a naked savage. It is not strange, therefore, that wise men weary of investigation, tormented by uncertainty, longing to believe something and yet seeing objections to everything, should submit themselves absolutely to teachers who, with firm and undoubting faith, lay claim to supernatural commission. Thus we frequently see iniquisitive and restless spirits take refuge from their own skepticism in the bosom of a church which pretends to infallibility, and after questioning the existence of a Deity, bring themselves to worship a wafer." The heart often denies what the lips speak. We hold on to a name, form, or a symbol long after the substance for which it stood has departed. Men's views change gradually, impercitibly. All intense feeling is transient. Very few have a change so sudden, complete and radical as had Saul of Tarsus. If our knowledge was complete, nothing would be supernatural or mysterious. Ignorance is the author of all that we deem miraculous, of all that we deem transcendent and above law. There is no boundary between the finite and the Infinite—the difference is in degree and not in kind. The two horse-power engine is driven by the same kind of power as the four horse power engine; the difference between the two is with amount of force capable of being used. Who can draw the line between God, Nature, Law? Are they not words denoting the same power? We speak of things sacred and things profane,—but the distinction is confusing. The dedication of a building to the service of man is as sacred as its dedication to the service of God. In every man there is the divine and the human; that which partakes of the flesh and that which partakes of the spirit. There are times, in the same life, when one or the other of these influences predominates. The scales rarely balance. The public life and the individual are often at variance. "To put as much stress upon the private life of Franklin, Webster and Clay as upon their public service would probably cause every third person to strike their names from his list of national heroes. The biographer and the photographer always make their subjects appear in the very best possible light. The true character of a man is not always to be obtained by reading the printed page.

No true history of a man was ever written. It is only what appears on the surface that goes into the record. The most interesting part of human experience cannot be caught by the pen, brush or camera. The great passions, sentiments and emotions that enter into personal action do not sit for their pictures. The best part of a sermon, lecture or address is never printed. Some one has said that a speech which reads well was poorly delivered. The eloquence of such men as William Pitt, Henry Clay, Charles Spurgeon and William J. Bryan can not be put upon paper or imprisoned in type; they have got to heard, otherwise the magnetism accompanying their words is lost. A noted critic once said, "The orator and the audience are two brothers, who are born and who die in a day." The speeches of the greatest orators the world has produced "perished with their delivery." Words are only one of the mediums of expressing what is in the heart of the speaker; a look, the tone of the voice, a gesture, sometimes makes a more complete revelation than language.

There are actors whose very appearance on the stage is sufficient to conquer an audience and bring it to willing obedience to their will. The personality of a man may carry more weight than his message. Mankind are governed by feeling, sentiment, passion, more than by reason. Argument does not stir people when great issues are at stake; the imagination has to be appealed to. Listening to martial music, looking at the flag, hearing patriotic speeches, will arouse the spirit of patriotism and love of country in the heart of the most indifferent citizen. We never stop to analyze the motive or moving cause that prompts our action.

The mind is in constant flux. Whatever remains stationary is dead. We change ourselves, then those around us. Revolutions first take place in the minds of the people—then comes public demonstration.

There is such a thing as a person being too well satisfied, too contented, too comfortable. Minot J. Savage once said, "I have never thought it was a calamity for Adam to be turned out of Paradise, to speak of the story for a moment as though it was historical. I think it would have been the worst thing that could have happened to the race if he had not eaten the apple and been sent adrift into the wide, rough world to create new conditions and to develop himself in the process."

Life is a duty imposed, not a blessing conferred. In the universal economy the birth or death of a man is of no more moment than the birth or death of a worm. Who can say that the latter is not as necessary in the construction of the world as the former? The creation of a human being was not a moral act. Men are not naturally honest, they are not naturally virtuous, they are not naturally moral.

All these things come by development, by evolution, by necessity. All governments, from the crudest to the most enlightened, come from a desire for self-preservation. Men stand publicly for principles that in private life they ignore. Thousands advocate honesty, but practice dishonesty. The law must be just, even if the law makers are unjust. During all the ages the goal to which mankind have been striving, is the perfect society—a society in which justice, mercy and righteousness shall prevail. Will it ever be attained? The optimist says yes—the pessimist says no. The question is now no nearer solution than it was in the farthererst ages past. "Behind the suns, rest suns in the farthest sky. Their distant ray these thousands of years has been flying toward the tiny earth and has reached it not."

HENRY MORRISON TEFFT.

Norwich, N. Y.

THE NEW AGE.

[John Ruskin (1919-1900), the art critic, lecturer, and author, was always intensely interested in religious and social questions. This poem, written when he was 47 years of age, reflects the spirit of his letters and lectures on industrial and social questions as in his "Fors Clavigera." His simplest and best known writings are in "Sesame and Lilies" and "Crown of Wild Olives."]

Awake! awake! the stars are pale, the
east is russet gray;
They fade, behold the phantoms fade,
that kept the gates of Day;
Throw wide the burning valves, and
let the golden streets be free;
The morning watch is past—the
watch of evening shall not be.

Put off, put off your mail, ye kings,
and beat your brands to dust;
A surer grasp your hands must know,
your hearts a better trust;
Nay, bend aback the lance's point, and
break the helmet bar—
A noise is on the morning winds, but
not the noise of war!
Among the grassy mountain paths the
glittering troops increase:
They come! they come! how fair their
feet; they come that publish peace!
Yea, Victory! fair Victory! our enemies, and ours,
And all the clouds are clasped in light
and all the earth with flowers.

Ah! still depressed and dim with dew,
but yet a little while,
And radiant with the deathless rose
the wilderness shall smile,
And every tender living thing shall
feed by streams of rest,
Nor lamb shall from the fold be lost,
nor nursling from the nest.

For aye, the time of wrath is past, and
near the time of rest,
And honor binds the brow of man,
and faithfulness his breast—
Behold, the time of wrath is past,
and righteousness shall be,
And the Wolf is dead in Arcady, and
the Dragon in the sea!

—John Ruskin.

AFTER HER DEATH.

The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

"Human Personality and Its Survival of Bodily Death." By Frederic W. H. Myers, edited and abridged by his son, Leopold Hamilton Myers. This is an invaluable work on the subject of Spiritualism. Price $3.00.

Must Join Church to Get Salvation.

But Very Few Great Thinkers Are Church Members.

"I affirm that you must join the church to be saved," said Rev. W. A. Moore last night in his sermon at the revival meetings in the First Baptist church.

He declared that the Bible demands it. God has established the church as the means to salvation, and the redemption of the world is to be made through the church.

He declared one cannot be obedient to Christ and not join the church, and denied that a man can be a Christian and remain outside the organized church.

He said all the good outside of the church was because of the church.—Tacoma (Wash.) Daily Times.

The above statement was made by one of the leading and most popular clergymen of Tacoma, as reported by the Times. If the orthodox religion is true, then Rev. W. A. Moore is correct, and every man and woman who is not a member of a church is doomed to endless torture. Rev. Mr. Moore is a Christian (Campbellite) minister. That church teaches that baptism by immersion is essential to salvation. Now, if this doctrine is true, then Plato, Aristotle, Galileo and Bruno, and nearly all the great characters of ancient times are in hell, and Benjamin Franklin, Thomas Jefferson, John Adams, Charles Sumner, Lloyd Garrison, Wendell Phillips, Horace Greeley, Lincoln, Darwin, Huxley, Spencer, and thousands of philosophers, statesmen, poets, inventors, scholars and philanthropists—all benefactors of the race—of modern times, are also inhabiting the regions of unutterable woe, and shall be kept there forever because they did not join a church and be baptized.

Just think of it! Lincoln in hell, Wilkes Booth in heaven! Nearly all the old Abolitionists in the burning pit, while most of the pious old slaveholders are praising the Lamb of God before the great white throne.

A few years ago Theodore Durant brutally outraged two young girls and then murdered them. He was a Baptist. He is singing glad hallelujahs to the Savior in heaven. The girls had never been baptized. They shall be roasted in fire and brimstone throughout eternity.

Harry Orchard confesses that he murdered twenty-three human beings and committed all the other crimes in the catalogue. He would contract to kill a man for $25. He has been baptized into the church, and says when he dies he is sure of going right up in a high seat in heaven where he will be given a crown. The unbaptized men whom he killed shall be tortured forever because they neglected to join a church.

It is proper to remark in this connection that our Presbyterian, Episcopalian and Methodist friends say that a baptism by sprinkling a tablespoonful of water on the head will do; that God won't damn you if you have a preacher do that, providing he repeats the proper words when he does it; but our Campbellite and Baptist brethren solemnly tell us that will not do. The "candidate for salvation" must be chucked right down into a pond; and "the water must flow clear over him," otherwise the baptism don't take. It behooves one to be very careful right here. A shallow dip, one lacking by one-half an inch what God requires, would not insure salvation, and the candidate would be sent to hell for having failed to obey the commands by one-half or one-quarter of an inch.

But Brother Moore further says: "All the good outside of the church is because of the church."

Now, is that true? Let us see. The church taught that the world is flat, and denounced all the early scientists as heretics and infidels.

It spilled rivers of blood in wars waged against other people.

It defended kings and tyrants, who perpetrated unspeakable atrocities.

It taught and practiced polygamy and slavery.

It imprisoned, tortured and burned to death thousands of reformers.

It denounced the inventors of printing as imps of the devil.

It imprisoned Galileo and burned Bruno, Servetus and other scientists and philosophers.

It denounced education as a subtle decree of Satan, and taught that the chief aim of man should be to save his soul.

It hanged and burned ignorant old women as witches.

It vehemently denounced as wicked infidels our Revolutionary Fathers who sought to establish this Republic.

It said the Declaration of Independence was heretical, and the United States constitution was Christless and Godless.

It championed negro slavery in America which it said was a divine institution, and it declared that Garrison, Phillips, Sumner and other Abolitionists, were dangerous infidels.

It vigorously opposed the practice of women who had the audacity to uncover their heads in church, and said the Bible commanded women to keep silent, and if she wanted to know anything, let her ask her husband.

It said that Elizabeth Cady Stanton, Susan B. Anthony and other woman-rights advocates, were heretics, and for many years it slandered and persecuted these great women.

It denounced in the infancy of those sciences, astronomy, chemistry, philosophy and geology; the church said they all lead to infidelity.

It viciously assailed Darwin for advocating the doctrine of evolution, and even to this date in the blaze of civilization, the church sits in a sullen attitude toward that great scientific truth.

The church looks for all its wisdom in the teachings of the past. Science looks to the future to reveal still more knowledge.

Ever and anon an open-minded churchman, a Thomas, a Swing, a Briggs, Myron Reed, turns from the musty records of a remote past, and catching the gleams of the light of a coming age, they are pounced down upon by the church and are expelled from it as heretics.

But is not the orthodox church advancing?

Yes, slowly, but never of its own accord. It has been FORCED to advance. Inch by inch has it been driven forward by the men whom it has denounced as heretics.

There was a time when the church provided the prison, the thumb-screws and the fagot, for the man or woman who dared to dispute the doctrines of a "war in heaven;" the fall of man; the personality of a devil who had thwarted God's original plans; a virgin-born God; the vicarious blood atonement through which wicked monsters could escape merited punishment; an endless hell; the saving of souls by water baptism; the miraculous changing of bread and wine into the actual flesh and blood of Jesus Christ, by the utterance of a few words by a priest, and other theological contentions now known to be borrowed from ancient pagan superstitions.

Let every true lover of his kind rejoice that old orthodoxy is doomed. She is hoary with paganistic teachings and bloody crimes.

All honor to the heretics in the church and outside of it—to the Spiritualists, the Universalists, the Unitarians, the Theosophists, the Christian Scientists, the New Thoughtists, the Agnostics and Free Thinkers, and to the common schools for the glorious work they have done in dissipating the dismal fogs of old orthodoxy.

In the ratio that these old paganistic, soul-dwarfing church dogmas recede and lose their influence on the minds of men and women, in that same ratio do they become more intelligent and more truly religious.

Brother Moore is mistaken. But very few great thinkers are church members, and these few were suspected of heresy by the church. Nearly all the noted scientists, inventors, philosophers and reformers were regarded as heretics by the clergy of their day.

R. A. DAGUE.

Denver, Col.

Michigan State Spiritualists' Association Grove Mass-Meeting.

It affords me great pleasure to announce that there is 'something doing' amongst the Spiritualists in Michigan. A Mass-meeting, including one week and two Sundays, will soon be in session at Grand Rapids, Mich., with some of the best talent on the Spiritualist rostrum in attendance. This will be held under the auspices of the State Spiritualist Association, and will be in the form of a grove meeting, the location to be the old camp ground north of this city, known as Briggs Park, over which in times past the beautiful banner of Spiritualism was floated, and whose woods have echoed with the voices of many of our leaders, calling men away from the dark ages of superstition, pointing them to the path of spiritual progress, to think and reason, and grow.

This meeting will be held June 7 to 14 inclusive, and we wish to extend an invitation to Spiritualists in all parts of the state to visit Grand Rapids at this time and assist us in making this meeting not only a success, but one that will enrich our lives for the time to come.

Following is a list of speakers, whom we expect to have with us, comprising an array of talent that is seldom brought together outside of the national meetings: Mr. and Mrs. E. (W. Sprague, Detroit; Will J. Erwood, Battle Creek, Mich.; Dr. Geo. B. Warne, President N. S. A., Chicago; Mrs. D. A. Morrell, Mrs. Amanda Coffman, Dr. J. C. Batdorf, Mrs. Belle Fuller, Grand Rapids, Mich. We also hope to have Mrs. Abbie Sheets of Grand Ledge upon our program. The president and vice-president of the M. S. S. A. expect to be omnipresent and assist when occasion requires.

A hearty invitation is extended not only to Michigan Spiritualists, but to any who might wish to make us a call at this time. Remember the dates. June 7 to 14 inclusive.

EMMA GIBBS.
Vice-President M. S. S. A.
Grand Rapids, Mich.

THE OLD HOME.

Back am I within the cottage
Where my life was first begun,
Where my eyes first opened wildly
On the gleaming morning sun.
Years have swept away my childhood,
Years so filled with sweet delight,
That their passage takes me distant
From my childhood's golden light.

Bygone days are sweetest to me,
But their gems are all but flown,
Still I'm plodding down Life's highway
Broken-hearted, sad, alone.
These same years which swept me onward,
Wrecked the home once bright with cheer;
Moldering, crumbling, now at ruin,
Is the place to me so dear.

Cobwebs form the dusky draperies
Of each empty window pane,
And I startle at the echo,
As I tread these boards again
Moldered paper cover ceiling,
Floor and walls and all alike,
While the shadows fill the corner,
Once by childish faces bright.

Tho' I live within a palace,
Hoarded wealth at my command,
And young voices, fresh and merry,
Ring through halls both arched and grand—
Still my heart turns ever fondly
In pleasure, joy or misery,
To the dear, deserted homestead,
And the times of "used-to-be."

ELSIE RUSSELL

Murphy, Cal.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 15 cents.

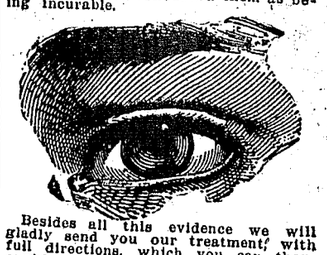
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A Remarkably Successful Home Treatment That Seldom Fails.

Costs Less Than a Single Fee of a First Class Specialist.

Cold printed words cannot describe the wonderful merits of the "Actina," treatment for all forms of eye troubles. You must see it, examine it, and use it for a time before you can form a just opinion of its true value.

We can supply you with all the evidence the most skeptical person could exact that the "Actina" treatment has and does remove cataracts, granulations, and most all other causes of eye disfigurement and impaired eye sight. We can also show you plenty of evidence from former patients that the "Actina" treatment has cured many stubborn eye diseases of ten to fifteen years standing, even after prominent specialists had pronounced them as being incurable.



Besides all this evidence we will gladly send you our treatment, with full directions, which you can thoroughly test for two weeks. If at the end of that time you do not feel that you have been benefited, or if for any other reason you do not wish to take the treatment longer, send it back and no charge will be made.

The "Actina" treatment is so simple and so logical in construction and application that it at once appeals to the common-sense mind, as well as to the scientific. There is no cutting nor drugging—simply apply to the afflicted parts and the scientifically produced vapor currents will relieve the congestion, perfect the circulation, so that Nature may cure the disease. Not only will the one "Actina" appliance remove the cause of trouble, but it will strengthen the eyes so that spectacles may be entirely abandoned in many instances. One instrument can be used by the entire family and will last for years.

The germ-destroying and health-producing vapors generated in the "Actina" will penetrate the innermost organs of the head; therefore, as a relief for catarrh, hay fever, bronchitis, deafness and all other ailments produced by cold and catarrhal deposits "Actina" has no equal.

Permit us to send you a copy of our 64-page book, which illustrates and describes the cause and relief of diseases of the eye, ear, nose, throat and head. It will interest you, and is fully worth the postal card that will bring it. Address Actina Appliance Co., Dept. 342P, 811 Walnut St., Kansas City, Mo.

Some Good Books.

BOOKS BY LILIAN WHITING.

"The World Beautiful." First Series. Comprising The World Beautiful; Friendship; Our Social Salvation; Lotus-Eating; That Which is to Come.

"The World Beautiful." Second Series. Comprising The World Beautiful; Our Best Society; To Clasp Eternal Beauty; Vibration; The Unseen World.

"The World Beautiful." Third Series. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Amethyst; Paradisa Gloria.

"After Her Death, a Story of a Summer." This book contains a portrait of Kate Field and a sketch of how she made herself known in Europe after her death in Honolulu.

"The Spiritual Significance." Contains the following interesting chapters: The Spiritual Significance; Vision and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life.

"From Dream to Vision of Life." As the title implies, it carries one from the mortal to the immortal life; Full of spiritual thought.

"The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Moment May Dawn on any Hour.

"The Life Radiant." The motto of this book is "Follow It, Follow It, Follow the Gleam." Contents: The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

"From Dreamland Sent." Verses of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought.

All of these books are in uniform binding, and are especially appropriate for gift books. Price $1.00. each.

DAINTY GIFT BOOKS.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"The Majesty of Calmness." By William G. Jordan. Price 30 cents.

"The Kingship of Self-Control." By William G. Jordan. Price 30c.

"Every Living Creature;" "The Greatest Thing Ever Known;" "Character Building." By Ralph Waldo Trine. Price 35 cents each.

"Fate Mastered. Destiny Fulfilled." By W. J. Colville. Price 30 cents.

BOOKS FOR THE WORKERS.

"Farm Engines, and How to Run Them." The Traction Engine; The Science of Successful Threshing. By James H. Stevenson. Price $1.50.

"Dynamo Tending, for Engineers or Electricians." By Henry C. Horstmann and Victor H. Tousley. Price $1.50.

"Modern Carpentry and Joinery." By Fred. T. Hodgson. Price $1.00.

"Practical Bungalows and Cottages." One Hundred and Twenty Fine Designs. By Fred. T. Hodgson. Price $1.00.

"Practical Carpentry or the Builder's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, $1.00 each.

"Common Sense Hand-Railing and Stair-Building." Price $1.00.

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These and many other good books can be found in our Catalogue.

THE PROOFS OF LIFE AFTER DEATH.

A Twentieth Century Symposium. An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from new standpoints. Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic. Price $2.00.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Rev. Sophia B. Seip, president O. S. S. Association, lecturer and platform test medium, desires a change. She will answer calls in any state, or at camps for a short or long period. Address her at No. 302 Alisky building, Portland, Ore.

P. A. Norman writes from Tacoma, Wash.: "I cannot find words to express my gratitude and high esteem of The Progressive Thinker, and of the many brothers and sisters who are contributors to it. Go forward as you are, striving to uphold the good cause, but expose the frauds, and commercial humbugs which interfere more with the progress in the true philosophy of Spiritualism than all other drawbacks combined. Why should not tricksters or psychical frauds be justly dealt with, and punished as severely as any other class of counterfeiters and frauds who seek to obtain money under false pretenses."

W. R. Cooper writes: "It is very evident that Mrs. Brockway is used by the spirit forces to clinch most of her messages and tests in a way that the most skeptical mind must stop and consider the evidence of what they hear. Her closing meeting on May 31 would do credit to the Cause of Spiritualism in any city or country on this old earth. The hall at 3514 Vincennes avenue was simply jammed; at least as many as 400 witnessed the splendid work of Mrs. Brockway, and also enjoyed the musical and lecture program. I understand the Brockways leave within a few days on an extended trip West, but will return and be in the harness again early in September."

Rev. H. C. Dorn, state organizer, writes from 72 Columbus street, Newark, N. J.: "The First Church of Spiritualism holds its meetings on the corner of West Park and Broad streets, every Sunday evening, Rev. H. C. Dorn being assisted by Brother E. Mettack, formerly of Trenton, Brother Adams, formerly of Philadelphia, Pa., and by Brother O. A. Beebe, Norwich, Conn. The services are well attended. Any one interested in Spiritualism can communicate with me concerning organization, as I have been appointed state organizer by the N. S. A. The society at Paterson is doing good work. It has had very interesting meetings during the fall, winter and spring, but has closed up during the summer. The writer had the pleasure of visiting that society Sunday, May 10, when Mrs. N. T. Brigham occupied the rostrum, and her lecture was grand. On that date the society held a business meeting in regard to a Dr. Von Kensler and Mrs. Von Kensler, and it will be wise for all societies and all Spiritualists who intend to do business with them, to write to the secretary of the Paterson society, A. Roberts, 17 Southard street, Paterson, N. J. It may save trouble."

Mrs. Landsborough writes from Toronto Junction, Canada, speaking favorably of the lecture and spirit messages given there by Mrs. Dr. Lang, of Buffalo, N. Y.

Julius Wagner writes: "At the Church of Life, Grand Army hall, West Diamond, Allegheny, Pa., we had splendid meeting and tests. The writer read a poem entitled "Spirit Return," his own production. Mr. Wise, a local medium, is doing wonderful. He is improving very rapidly of late. The meetings are well attended. The evenings are devoted entirely to spirit messages."

Mrs. Margaret Gaule-Riedinger writes from New York: "Friday afternoon, May 29, a very successful season closed the Ladies' Aid, auxiliary to the First Association of New York City; thirty ladies were present. The report of the burial fund was read and accepted. Mrs. Elmer Hand was secretary pro tem, Mrs. Newton being absent. The report of the regular fund was read by Miss Gaule, treasurer, and accepted. Great satisfaction was the exclamation of all present, that the season was so profitable and such good work accomplished. The enthusiasm of the ladies was manifested in October last, the opening month, and they then determined to put forth great efforts to make a fund to buy the plot and bury the poor. The success has been phenomenal, and in closing we have a fine cash balance on hand. The president then adjourned the meeting until next season with kind and appreciative words to her people. Mrs. George R. Storm, president; Mrs. Elmer Hand, vice-president; Mrs. Mary A. Newton, secretary; Mrs. Margaret Gaule-Reidinger, treasurer; Mrs. Milton Rathbon, chairman trustees."

Mrs. Will J. Saile writes from Columbus, O.: "The First Spiritualists' Temple, Columbus, Ohio, has closed for the season. Mrs. D. A. Morrill, of Grand Rapids, Mich., occupied the rostrum the last two months. This is the third time that this remarkable medium has served the people at the Stone Church. She is not alone a fine lecture medium, but a splendid message bearer. Mr. and Mrs. Morrill have so endeared themselves to us that we have again secured their services for the coming season. The people at the Temple have organized, and the following officers have been elected for the coming season: President, Mrs. Will Saile; vice-president, Mr. C. Parsons; secretary, Mrs. E. B. Eubanks; treasurer, Mr. Will Saile; trustees, Mrs. Will Truesdale, Mr. F. A. Chenaweth and Mr. E. B. Eubanks."

J. Madison Allen lectured in Decatur, Ill., May 24, 28, 31, June 3. The two organizations have unitedly secured an excellent hall. Prof. Allen will be pleased to visit neighboring localities between Sundays. Address at once.

BEAR IN MIND that the Editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

The sixth grand picnic will be given by the Spiritualists' Society Light and Truth, assisted by the singing society, "Eintracht," on Sunday, June 28, 1908, at Hoerdt's grove, 2 E. Belmont avenue, Chicago, Ill. Bowling, footraces and all kinds of amusements for young and old. Western, Clybourn and Belmont avenue cars run direct to the grove. Everybody welcome. Tickets, 25 cents a person.

Mrs. Laura G. Fixen writes: "All Spiritualists and their friends, and friends' friends, are cordially invited to join the Sunflower Club and spend the fourth of July at Lake Bluff. Take the Northwestern Elevated, Evanston branch, to Evanston; fare 10 cents; thence the Milwaukee Electric to Lake Bluff. Round trip, 40 cents; time 52 minutes. Cars run every 15 minutes. A fine program has been prepared. Bring your lunch. Coffee will be served free of charge. Bring your family and friends. Come early, and have a good time. A special brand of fine weather has been reserved for the occasion."

J. E. B. Dillon writes: "The Compounce Association of Spiritualists will hold its forty-fourth annual picnic at Compounce, Lake, Bristol, Conn., Wednesday, June 17. Business meeting at 10 a. m. Conference at 11 a. m. and 1:30 p. m.: Mrs. May S. Pepper-Vanderbilt will lecture and also give messages. Music will be rendered by the Arion Male Quartette of Hartford."

On Sunday, May 31, Oscar A. Edgerly concluded a two months' engagement with the Spiritual Fraternity of Ayer's Temple, Boston, Mass. That Mr. Edgerly's guides won the approbation of his listeners is indicated by the fact that he is re-engaged to speak at the Temple for the months of April and May, 1909. His engagements as made for the season of 1908 and 1909 are as follows: During June and July he will fill engagements at Unity camp, Saugus, Mass.; Lake Brady camp, Ohio, and Lily Dale camp, New York. During August he will serve Grand Ledge camp, Michigan, and Chesterfield camp, Indiana. During September he will serve the Ladies' Spiritual Temple Fund Society of Cleveland, Ohio. October is engaged with the Fraternal Order of Spiritualists of Chicago, Ill. November and December, 1908, and January, 1909, are still open for engagement. During February and March, Mr. Edgerly will serve the Southern Cassadaga camp, Lake Helen, Florida. In April and May he will serve the Spiritual Fraternity at Ayer's Temple, Boston, Mass. Mr. Edgerly will be pleased to hear from societies desiring to employ trance speaker for one or more of the months of November and December, 1908, and January, 1909. Permanent address, 42 Smith street, Lynn, Mass."

Mrs. Maggie Henry writes: "Our audience was not as large as usual in Universal Occult Society hall at 77 E. 31st street, but what we lacked was made up in harmony. All were interested in Mr. Harry Burgess' short lecture on the Indians. All enjoyed examining his Indian clay pipe at the close of the meeting. Prof. Leon gave some very fine messages. We were all glad to welcome Dr. Temple to give messages. Madam Lucille Le Loux gave messages, as well as your correspondent. Dr. Temple will be with us next Sunday."

O. L. Harvey writes: "A question is often asked, "Is Spiritualism a Religion?" Of course it is, or should be. If not a religion, it could be of little worth to some of us. If it were not, I would make supreme efforts to make it so. Religion is the highest, holiest, divinest attribute of man's nature, and why should he be ashamed of it? The word religion has two definitions: One is confined to rites, ceremonies, theological belief; the other is deep-seated, heartfelt love to God and man, righteousness, purity, judgment, all that make and sustain a noble life. It includes all that is beautiful, good and true. It shows us our right relations to things in this life and the life to come."

The well known medium, Isa Wilson Kayner, is now located at 1054 Tenth street, San Diego, Cal.

Mrs. Hattie F. R. Peet, corresponding secretary, writes: "A large number of members and friends of the Band of Harmony met at the home of Mrs. Dexter on Thursday, June 4, the occasion being the second of the "Summer Socials" given under the auspices of the Band of Harmony. Our pastor, Mrs. Richmond, being with us, delightful instruction along spiritual lines was given by Ouina, followed by a poem on "The Lilies" and "Sunshine and Shadow." Coffee and lunch were served at 6 p. m., and in the evening a fine musical program was provided by the children of our hostess, and these were much applauded; readings by the tiny grandson, followed by a game of progressive euchre. The third of our series of "Summer Socials" will be held at the home of Mr. and Mrs. Richmond, 3802 Ridge Boulevard, Rogers Park, on Thursday afternoon and evening, June 18. Ladies will bring lunch for themselves and friends; coffee served at 5 p. m. There will be interesting exercises in the afternoon, and progressive euchre in the evening for those desiring to play. Score cards, 25 cents; coffee checks, 10 cents. All are cordially invited; none can afford to miss this gathering, in their beautiful suburban home."

Mr. Letford, the drummer medium, was in the city last week. He has engagements at various camps, among which is Lily Dale.

Dr. G. B. Warne lectured at Wheeling, W. Va., on Sunday, May 24, to a large and deeply interested audience.

C. A. Sollinger, secretary of the Ohio State Spiritualist Association, writes: "The new officers are: Harry E. Boerstler, president; Miss Elizabeth Harlow, first vice-president; Mrs. Elizabeth Schauss, second vice-president; C. A. Sollinger, secretary; S. W. Mahaffey, treasurer; trustees, Fred D. Dunakin, Del. A. Herrick, Mrs. Hattie G. Webster and Mrs. L. A. Wilson.

Mrs. C. Bergere writes: "The Fraternal Daughters will hold, during their summer meetings, every fourth Wednesday of the month, a series of Mother Goose entertainments. The first one will be held at the home of Mrs. C. Bergere, 508 Larchmont avenue. Take large car on Lincoln avenue to Larchmont avenue. Supper will be served from 6 to 7:30 p. m. come early and bring your friends and have the best time you ever had."

Hon. R. A. Dague, an occasional correspondent of this paper, and wife, have returned to their home at Tacoma, Wash. For the past six months they have been visiting relatives and friends in Colorado, Nebraska and Iowa. Senator Dague's home address is 815 North Fife street, Tacoma, Wash.

W. E. Hart, trumpet medium, is open for engagements. Prof. W. F. Peck claims that Mr. Hart is capable of doing excellent work. Address him for engagements at 409 West Third street, Joplin, Mo.

Mr. and Mrs. L. Anderson write from Quincy, Ill.: "Charles Barnes, the trumpet medium, visited our city, and while here was entertained at our home at 203 N. 8th street, and while there gave several very interesting seances, and the many friends of the family had the pleasure of communicating with their dear ones that had passed to the spirit side of life. There were a few skeptics in the circle who had their eyes opened to a great extent. We hope the time will soon roll around when we can have Brother Barnes with us again."

H. Hegdahl writes of missionary work in Minnesota as follows: "At Long Lake, Minn., I found good work being done; a Lyceum started for the young, with a class conducted for old and young folks. The workers and teachers are young in years, and full of spirit and energy, expressing the soul's sincere wishes. The children love to attend, and parents come with them to see what goes on. After the lessons the young recite their pieces, which is interesting for the old folks also. Minnesota needs more missionary work and workers; one thing especially is needed—more money to do this work. When the orthodox devil is removed from the minds, then the pocket books is sealed up tight. Keep the devil before men, and they will pay in spite of all other necessities of life. There are always some willing workers and contributors who carry the burdens of the many. Wake up, dear friends, and make this your religion, and help the state officers who are struggling to do something for humanity. This is your cause. Come, let us work hand in hand. More of fellowship is needed; more of co-operation, more of brotherhood among men. I had meetings in Princeton May 26 and 27, and a test circle conducted in the afternoon of the 27th. Maple Plain has a few Spiritualists, but all is quiet there. I am trying to establish home circles as I go along, but it seems rather hard to get friends interested. Most people judge time by dollars and cents. "How much will this or that bring me?" The soul and spiritual gain are set aside until some other time, which may never come. I am at this time at Miloca, Minn. Here are also a few who know something of spirit return."

Mrs. Dr. Caird, Corresponding Secretary, writes:—The Illinois Sunflower Club wil hold a business meeting at Lincoln Hall, 70 East Adams, Tuesday, June 9. This will be the only opportunity the members will have to discuss and make arrangements for the picnic to take place July 4, at Lake Bluff. The next tea-party will be held June 23, at the same Hall. Good mediums have been secured. Be sure to come and bring your friends. These meetings will continue through the summer."

The Social and Entertainment to be held at the home of Dr. Burgess on the 16th has been postponed till further annnouncement. The Dr. is called away on that date, and will be obliged to emporarily disappoint all those anticipating such a good time.

MY BOY'S QUESTION.

"Mamma," said Willie, and earnestly raised
His blue-brown eyes to mine,
"Tell me the grandest sights you've seen;
Not pretty, you know, but fine."

"Darling," I answered, "what can I say?
Grand sights so many there are,
In this glorious world in which we live,
That we need not journey far."

"A mountain is grand with its snow-capped top
Rearing its head to the sky,
And a deep ravine with rugged sides,
And waters rushing by.

"This world has beauty everywhere;
Birds, bees, and flowers most fine,
Trees bending low with golden fruit,
And falls where limpid waters shine.

"The ocean with its vast domain,
Its wavelets murmuring evermore;
The sky, the moon, stars diadem—
And pebbles, on the sandy shore.

"But the most beautiful sight
That mamma has ever seen
Is the sun rising over the sea
In golden glitter and sheen.

"And the dearest, most beloved,
That daily entrances me,
Is the upturned face of my precious boy
As he stands beside my knee."

He now has crossed the silent strand,
And viewed that landscape o'er;
His feet hath pressed the shimmering sands
Where love unites to part no more.

He often has returned to me,
And told me of that world so fair,
His eyes were beaming tenderness
With heaven's soft presence everywhere.

Rose L. Bushnell DonnElly.
Los Angeles, Cal.

A NOTABLE EVENT.

It Stands Out Bold and Clear Among Great Events.

Standing out bold and clear among the many great events that marked the phenomenal progress of humanity the world over during the nineteenth century is one, the sixtieth anniversary of which was celebrated in Seneca Falls, New York, May 26, 27 and 28 of this year. In that city in July, 1848, was held the first organized meeting ever held by women in the world's history, to demand equal participation in the framing of laws and all other matters concerning the welfare of the people. The meeting was called by Elizabeth Cady Stanton and Lucretia Mott, and was attended by many prominent men and women from different parts of the country, among them the great orator and statesman, Frederick Douglass.

The resolution passed at that meeting was the clarion cry that, before the century had closed, was to ring in every civilized country in the world, rousing women from their lethargy of the ages; awakening them to the gross injustice of their position in the world; of the extreme cruelty of many of the laws enacted concerning them, particularly those which related to property or other rights.

That the women of the world are aroused to the importance of securing their just rights is evidenced by the battle they are so strenuously waging in the United States, England, conservative Germany, France, and the Latin nations. Even in Turkey, India, China, and Japan they have taken up the agitation. In Finland, New Zealand, Australia, and several of our own states they have already secured full rights to the elective franchise.

The exercises at Seneca Falls was attended by thousands of men and women coming from different parts of the country, and a number from Europe. The principal event of the exercises was the unveiling on Wednesday afternoon of a large bronze tablet, commemorating the first meeting. The tablet was placed on the outer wall of the church building that now occupies the ground where stood the old Wesleyan chapel where the meeting was held in 1848.

On one side of the tablet, modeled in exquisite relief, stands a graceful, earnest and intelligent looking woman dressed in the fashion in vogue at that period. Her right arm hangs restfully at the side, the hand holding the paper on which was written the call for the meeting. The left arm is extended and the hand holds a wreath over a smaller tablet on which is inscribed the following:

"On this spot stood the Wesleyan Chapel where the first Woman's Rights Convention in the world's history was held, July 19 and 20, 1848. At that meeting Elizabeth Cady Stanton moved the following resolution, which was seconded by Frederick Douglass, Resolved, That it is the duty of the women of this country to secure to themselves the sacred right to the elective franchise."

The tablet is considered by many critics to be the finest that has been made in this country in a long time, resembling in many ways the work of the late gifted Saint Gaudens. It was modeled by Elizabeth St. John Matthews, the sculptor, of New York City.

Mrs. Matthews was the woman member of the International Jury of Awards on Sculpture at the St. Louis Exposition, and is the first and only woman to be given this honor in any country. She has done many notable works of art, some of which have given her an international reputation. Her busts of Presidents Lincoln, McKinley and Roosevelt, Chaplain McCabe, and Cardinal Gibbons, and the bas-reliefs of Elizabeth Cady Stanton, and Lucretia Mott, Frances Willard, Susan B. Anthony, the latter taken from sittings given by Miss Anthony, and Mrs. Croly (Jennie June), the founder of women's clubs, have received high praise.

MARY STAFFORD.
2231 Broadway, New York City.

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THAT ELGIN PICNIC.

Will Be Held SUNDAY, JUNE 21, 1908

Do not forget the Picnic to be held at Elgin, under the auspices of the State Association and the Chicago Spiritualists' League. Everybody will enjoy this trip, the fresh air, the feast of reason and feast of the appetite, that always awaits them on these occasions at Elgin. This is to be established as an annual picnic, and should be the coming event of the season's opening. Good speeches and good messages—the ever-welcome spirit-messages will be a part of the order of the day, and the Children's Lyceum will receive its share of attention, and the children themselves—well they will be the guests of honor, and will enjoy the attentions to be given them, no doubt. Keep this in your memory: All must provide a lunch for themselves and the children. Coffee will be furnished on the grounds by the ladies of Elgin. The society is as one in the preparation for the reception of our people, for they know this means an interesting and profitable day for Spiritualists and Spiritualism. Take all the lunch you can carry—you will not need to carry any of it back home with you in your hand.

P. S.—In order to go in a "bunch," let all who are going to the picnic be at the Fifth Avenue Terminal of the Aurora & Elgin Electric Railway at from 9 to 10 a. m. Trains start at 9:20, 9:50, 10:20 and 1050. All should start as early as 10:20, to get to Elgin 11:57, at the latest. Dinner will be served pretty soon after the 11:57 train. Be prompt at the station between 9 and 10 a. m. Six-ride tickes for $5, is the best rate that can be had, and people will please "bunch up," for the occasion.

DR. T. WILKINS.

TRUTH.

Love Thy Neighbor as Thyself and Thou Shalt Know the Truth.

The true inwardness of things has a great attraction for the human soul living on this earth. Its only means of inquiry consists of 5 bodily, quite material senses. The impressions it receives through these teach it little by little that the world without is a chain of causality, and all whatever point it may direct its investigation, it finds ever one link after another, leading it always further from the starting point, but never arriving at a conclusive or basic idea which will explain the meaning of the manifestations it finds itself living among.

The chief reason of this is that the range of vibratory perception through our five senses is exceedingly limited, and the manifestations they thus bring us in contact with are only a small portion of the evolution lying behind and beyond them, most of which is thus lost to us. No wonder we find difficulty in reconstructing the whole body, when all that comes under our perception is, comparatively speaking, one pore of the skin!

If we would come nearer to the TRUTH, then we must evidently increase the range of our perception of the various vibratory manifestations of force and mateer.

How can this be done?

As the quotation says, by applying the Golden Rule in our daily actions.

Where is the connection? you may ask.

Let us see.

Before we can follow this rule completely, we must have analyzed our tendencies of character and applied the working of them to our own individual development. According to the completeness with which we do this, we acquire a habit of concentrated introspection which causes our perception to grow from within. This is exactly opposite to the method we have been exclusively following, of ever turning our perceptive faculties outward.

As our perception thus grows, relations of life which formerly seemed complicated, assume a single aspect, and we are led to realize what the so-called abstract laws of human intercourse and development really mean and to judge correctly according to them.

This will be the first effect of following this underlying rule of life, and at this point, the inquiring soul will have gained much in serenity and happiness. It will find, however, its constant query as to the why, the whence and the whither, still unanswered. For this, dear reader, is the main truth we are promised we shall know through following the golden precept.

This truth, when once indelibly fixed in our material earthly perception, will give us the key to the meaning of the world we live in.

This truth, including, as it does, a knowledge of the path ahead of us, must needs be imparted to us by those who have already traveled that road. Our habit of concentrated introspection, when faithfully carried out, will sooner or later lead us to take heed of still voices from outside our personality and those whose material bodies are more happily attuned to these influences from higher vibratory planes, will soon receive full explanation of conditions there, and thus come to know the path beyond and pass their priceless knowledge on to those around them!

This is merely bringing to the consciousness of our material brain a part of the far greater and wider reach of activity of the indwelling soul which is using the said body as its instrument of expression or burial, as the case only too often is in this bright and interesting world of causality and new experience. It is, in other words, training the body to perceive the full vibratory range the indwelling soul has already mastered.

ALFRED GOULD.
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OBITUARIES.

Passed to spirit life at his home in Tanna, Wash., May 25, R. L. Chase, M.D., a man of noble character, honest and truthful in all his dealings with his fellow men, an earnest Spiritualist from the time of his conversion, some years since, an outspoken defender of his religion, and all truth as he understood it. Eight years ago he requested the writer to speak at his funeral if he died first. His wish was complied with.

P. C. MILLS.
Green Lake Station,
Seattle, Wash.

Mary S. Phelps passed to spirit life at her home in Gobleville, Mich., May 1, aged 72 years. Her devoted husband and three children survive her lamented death. M. H. PHELPS.

Mr. Jacob Schug passed to the higher life, at his home in Cleveland, Ohio, Sunday, May 10, aged 65 years. He had lived in Cleveland all his life. He spent last winter at Lake Helen, Fla. Just seven weeks from the day returned he passed away. The services were held on Tuesday evening by the Masons, and Rev. A. Kimmel. On Wednesday morning his body was interred at Lake View, by the K. of P. fraternity.

All Day Meeting in Los Angeles.

The People's Spiritual Society held one of its all day meetings on May 31. The early morning, from 9:30 to 10:30, was devoted to healing and message circles, Dr. Green, leader. At 10:30 meeting opened with song by the president and wife, after which Dr. Capps delivered a lecture, subject, "Spiritualism and Orthodoxy." The Doctor brought to light many thoughts of sterling worth. Mrs. Addie Smith-McMillen followed with a few remarks, giving an inspirational poem, subject given by the audience. Refreshments were then served under the managements of Mrs. Nettie Howell, whose mission seems to be to make everybody happy. Mrs. Sanford Johnson gave messages and psychometric readings.

At 2:30 Mr. William Hodge, of San Diego, made an interesting address. Mrs. Nicholas Cobb gave messages. A message circle was formed and the local mediums took charge. All day the spacious hall was well filled and the feeling of harmony and and good will to man marked another victory for our glorious Cause.

These monthly meetings are doing a great good whereby those seeking can find the light which illuminates our pathway.

A. L. McMILLEN.
Los Angeles, Cal.

OUT OF THE DEEPS.

There are no isms; 'tis one with all,
And all is one, a speaking force
Telling in form the only source
Of full expression; Creation's call

Of part to its part, component wise,
The deeper meanings of life to tell,
The higher way of the gods to spell,
As the wheel of invention swiftly flies.

Over and over the tale is told,
Yet how few can hear the accents fine,
How few are attuned to the rhythm and rhyme
And know that the story is ages old.

Pure are the streams from th' unfailing fount,
Keen are the airs from celestial hills,
Swift is the thought that most deeply thrills,
And varied the steps by which we mount.

Never a loss but a gain is near;
Never a sorrow and never a pain
But the birth of a power comes on amain
And its shine is about us strong and clear.

Wide are the fields of our consciousness,
Full are the stores of our inward strength,
And life reaches out in infinite length
As we onward in diligence daily press.

Never a pause; 'tis a ceaseless beat
Of the Omnipulse in its purpose grand,
Holding the whole in unbroken band
With many a task seeming incomplete.

Never a time to say "'tis done,"
Each height discloses some broader view;
The more accomplished shows more to do;
One work scarce ends till another's begun.

This is the way of the universe,
Suns and planets and stars and earths,
Life ever moving in deaths and births,
Always for better, not ever for worse.

Say it is God, if it pleases best;
Say it is Good is the better way,—
Blessed the knowledge of this our day,
For it gives to the soul such sense of rest.

Live in the fullness from day to day,
Live in the beauties of harmony;
Oneness in allness and ever to be
A springtime of bliss, an eternal May.

M. A. CONGDON.

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

St. M.—Q.—What is the number of the stars visible? Do any disappear?

A.—The unassisted eye is said to be able to discover 5,000. With a telescope the number increases with the mystifying power, until it is estimated that the best reveal 40,000,000 to 50,000,000. This by no means is the limit. A better instrument, reaching farther away, would bring a new firmament of stars into view. When a great telescope is directed to a nebulous spot scarcely visible to the eye, the whisp of cloud is resolved into a swarm of stars, a system of suns of itself. The outer rim of the universe has never been reached. No plummet has sounded its depths. There are always stars beyond. The distance to these stars brought to view by the highest power of the telescope is quite incomprehensible. It can only be measured by terms of light, the swiftest messenger of nature. It leaps 192,000 miles in a second, or 1,520,000 miles in a minute. It can reach the earth from the sun in eight minutes. Yet the nearest of the stars, granting those of the first magnitude to be the nearest, according to Struve, the eminent German astronomer, are distant from the earth thirty-two light years; that is across the gulf of space between it requires thirty-two years for light to pass, and were they instantly destroyed it would be thirty-two years before the light leaving them reached us, or we would not know of their destruction until the end of that time. For light to pass from stars of the sixteenth magnitude, which is about the telescopic limit of visibility, requires 24,192 years. Such distances are incomprehensible. It is with difficulty we grasp a million, and the next period of a billion, is as unrealizable as a thousand billions.

In this incomprehensible abyss our sun with its planets is one of the stars. Our earth is a mote of dust, swung in the void, one of the infinite host. The contemplation of the sublime infinitude overwhelms us with a sense of our littleness, and insignificance. We are crushed by the sense of over-mastering forces. Yet the human mind as the last product of world-building, may assure itself, arise unawed by the contemplation, for it proves its kinship to the Supreme force which has utilized all other forces into an harmonious unit, by its comprehension of these forces, and ability to unravel the mathematics of the heavens.

Gravitation cannot extend its arm so far that the mind of man cannot compute the strength of its clutch by which it holds, and casts the orbs along their orbits. The mind is able to arise to the primal source of things, and by its comprehension demonstrate itself an individualization of the cosmic mind.

Have star worlds perished?

Fearful accounts of dying, dead and burned up stars have been contributed to the world's pessimistic literature.

It pleased the pseudo astronomer to be able to throw this sop to the religionist and thus support his superstition that the world would "come to an end" and be burned up. It is now known that such "burning stars" were imaginary. There are many stars that have periods of brilliancy. This increases to a certain limit and then slowly decreases. The time is often measured by many years. When a star yet scarcely visible thus comes into view, astronomers are too willing to gain notoriety by being credited with its discovery. It goes on increasing in brilliancy until it reaches the maximum of light, and then decreases until lost in the swarm of undiscernible stars. Then the "popular scientists" write horrible accounts of a burning sun, and utterly destroyed world-system.

Since anything like accurate observation has been made, there never has been a new star appear or one destroyed. There never has been the least observable change in any manner in the order of the world. The lugubrious prophecies of the Jeremiahs of destruction and calamities, have one and all proved only the ignorance of their exponents, and credulity of their followers. The sun rises to the thousandth part of a second as it did a million years ago; it will rise exactly as now a million years in the future. Its light and heat will vary through slight cycles, but we may trust in the laws which control the forces of the universe. The "scientist" when he gives rein to his imagination, and writes of burning suns, and ashes of dead worlds blown through space, may laugh at the lurid picture, but to those who place confidence in his attainments, who believe in his superior knowledge, and have not studied the subject for themselves, the thought becomes a horror and menace to peace of mind and right thinking, and to write such falsehoods, such enormous interpolations of nature is little short of crime—it IS a crime and a libel on science and a blasphemy of God.

* * *

W. H. Plummer:—Q.—The following is from the Baltimore Sun, reported as from Henry Kellar, the magician who has started out to show that all manifestations, so-called spiritual, are fakes. What reply can be made to the following quotation from his communication?

The Fox Sisters.—"I knew the Fox sisters, who started the present great fad. I know what miserable frauds they were—one a vicious old harridan and the other a timid tool. They were exposed by the New York Herald fifteen or twenty years ago.

"I have read of Sir William Crookes' experiments with Edgar Home. They are mystifying, but I believe that I can do what Home did. Crookes was mistaken. That is all.

"The easiest man to fool on earth is a scientific man. An intellectual person is always the easiest dupe, because he is not practical and everyday. You can lead him to deceive himself.

"If a bunch of professional gamblers and newspaper men were to certify that such an occurrence was to the best of their knowledge and belief supernatural I might believe in a spirit world. But I know too much to do that as things are at present."

A.—Henry Kellar was born in 1849 (see Who is Who in America) and hence the rappings beginning in 1848 were a year ahead of his birth. He "knew the Fox sisters!" one was an "old harridan, the other a timid tool." And they were 12 and 9 years of age at the time! Kellar had not informed himself sufficiently to tell a straight, consistent story. He gets trapped in the start. He evidently did not know of the "sisters" or the "rappings" occurring a year before the great event which ushered him into a world he has wasted his life in fooling.

His memory of prenatal events is most surprising, and the credulity which believes him ought not to balk at "spooks," or camel-swallowing.

He finishes Sir William Crookes in short order, and in so doing shows that he has not even read the writings of Sir William, much less followed his experimentation. Kellar says "I have read of Sir William Crookes' experiments with Edgar Home." "Read of," not read. Had he read for himself he would have found that it was D. D. Home, not "Edgar," who was the wonderful medium who astonished the courts of Europe, and that Sir William Crookes' best researches were not made through him. You will have to search a long time to find another such instance of arrogant ignorance and utter disregard of the facts and the truth.

From the beginning, the capital stock of all exposers has been ignorance of the subject. The less they know, the more dogmatic, sure and arrogant. Think of a mountebank whose whole life has been given to deception, setting up as judge, court and jury over the men of science who have devoted their lives to research after the truth!

* * *

Investigator:—Q.—What is Spiritualism in a nutshell?

A.—Spiritualism is a science, a philosophy, a religion, blended into unity.

* * *

Arthur E. Wilmot:—Q.—In attempting to ascertain the elements in and about the sun with a spectroscope do the elements in the earth's atmosphere offer any impediment?

A.—None whatever. It is the rays of light which are analyzed and give the story of their origin, and the space through which they move—if transparent, does not impress any change on them.

Spiritual Science Association.

To the Editor: There is a tendency among all of the orthodox and unorthodox people throughout America and other countries to scoff at and belittle the name of Spiritualism as uncanny and ghostly or something to keep away from as unnatural. The one claiming to be a Spiritualist is looked upon as being unbalanced in his upper story, crazy or demented, and a fit subject for a lunatic asylum, or any other name they can think of applying to one believing in Spiritualism.

Now I would like to suggest a name for our National Association that I believe all free-thought and occult societies can come under this banner, making a stronger and larger organization for the betterment of the truths that we represent. I would suggest the name of Spiritualism be changed to Spiritual Science, as our cause or belief has been proven by scientific methods in hundreds of cases in the past, and I consciously believe if the name were changed that there are a large number of people who now remain on the outskirts of Spiritualism who would join hands with us and help to create one of the largest organizations in this country believing in its doctrines.

After the name is changed let the National Association draw up a code of laws covering the National and State Associations, with a proviso that each State Association will issue a certificate to all the genuine mediums who make application and have been tested and proven to be genuine. And when these mediums change their location for engagements for any length of time, let them show their certificate to the society that they are engaged by. At the same time let each Spiritual Science Society organize an Anti-Fake and Fraud League to eliminate the fakers and frauds who are sailing under the colors of Spiritualism or Spiritual Science, as every city and town throughout the country is infested with them. The Anti-Fake League can investigate the frauds and report them to the city authorities and have them run out of town. The writer believes that something upon these lines as suggested is the only possible way to eliminate the fraudulent element from our ranks.

Requesting that the National Spiritualists' Association will give the above suggestion due consideration, and see if a change of name will not redound to the benefit of and secure a large increase of membership in the Spiritual Science Association.

I would like to see this matter discussed or hear from some of the readers of your paper on this subject.

INVESTIGATOR.

Helena, Mont.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

THE STORY of the Other Wise Man, or the Fourth Wise Man, by Henry Van Dyke. The Man who never reached Bethlehem in time to see the Infant Jesus. Cloth bound. Price 60 cents.

MEDICAL SUGGESTIONS.

Diseases of the Head, Neck and Throat, and the Proper Method of Treatment.

I shall have to ask the pardon of The Progressive Thinker and its readers if I wander a little farther afield, or branch out on an unusual subject than has been customarily discussed in its columns. My apology is that the world needs the instruction here given. Here on the coast, and I suppose all over the country, appears to be a list of diseases of the head, eyes, ears, and throat, which are the most speedily and surely cured by magnetic treatments. Sometimes it appears as facial neuralgia, sometimes as severe headaches, sometimes as weakness of the eyes, roaring in the head and earache, then again it appears in the throat or tonsils, or glottis, or perhaps again as asthma, and congestion of the lungs and distress in the bronchial tubes, and occasionally nearly all of these symptoms. I am unable to give the cause of this epidemic (or is it endemic—peculiar to the Pacific coast?) perhaps some of our astrologists may be able to do so. They can not lay it to Aries, for it didn't appear till our earth had passed into the constellation of Taurus, according to their methods of computation, though as a matter of fact, we really have passed into Aquarius when they put us into Aries. Perhaps when I mention the afflicted nerves, causing these diseases, they may be able to tell us what the heavens have to do in afflicting us, as above indicated.

These diseases all arise from a congested condition of the occipital, cervical and trigeminal nerves (the nerves that enter the head from the back of the neck, nerves in the neck branching out to the throat, tongue and roof of the mouth, and nerves under the ear, at the junction of the lower jaw). This congestion is induced by de-oxigenated carbon (carbonic acid gas lodged in the capillaries, and may often be detected as small globules. When in the occiput, as is nearly always the case, when the cervical plexus is affected, it is very likely to affect the optic nerve, and thus shut off that nerve from its legitimate function. The patient will then have weak eyes, and if in addition the trigeminal nerve is affected, it will combine its action by affecting another weakness to the eye, from the outside of the brain, induce facial neuralgia, tonsilitis, sore throat, weakness, or loss of voice, and combined with an affliction of the nerves branching from the back of the neck, will also induce asthma, and sometimes congestion of the lungs or a "bad cold." In nearly all cases, as before stated, the trigeminal, and all adjacent nerves will be affected. These nerves branch in three directions, as stated above, and often affect the ear, and all other parts of the system they function. The cervical plexus also affects the throat, the trachea, and as it extends to the cardiac plexus, may weaken the action of the heart, and sometimes the trouble may recede from this plexus and enter the shoulders as rheumatism, or the intercostal muscles as neuralgia, or angina pectoris.

It is all the same disease under different names, and your doctor will treat according to what name he gives it. The "eye specialist" will put some kind of a "spell" on it by washing it with some coarse liquid or possibly he may want to take your eyes out and scrape them. Then you will have a "scrape" on your hands, or rather in your eyes. And your family physician will have some medicine for the ear, and a gargle for the throat, though neither one of them has been known to cure, or even relieve the pain, and if asthma becomes unbearable, a hypodermic, or some other outlandish application may be administered. But all treatments will be administered to the periphery of the nerves, or where the pain manifests instead of where it should be.

Many of our magnetic healers labor under the same delusion, and for the reason that all have not studied my book, "Manual of Magnetic Healing," which, by the way mentions this subject rather too briefly, I wish to give the following instructions. If the reader of this does not live convenient to a magnetic healer, then he should apply to some person near by. In all cases, the doctor should commence by massage—thrust the fingers as far up and under the occiput (the base of the skull), and dig, as if he expected to get some offensive matter, always pulling down towards the shoulders and throat. By this method, the gaseous globules will be disturbed and moved away and magnetism will be imparted to the weakened nerve. The doctor, or whoever manipulates the patient should take plenty of time in this treatment. If he or she is not psychometric to the disease they should use nearly an hour in the treatment.

Next the fingers should reach up under the ears in the same manner as above indicated, drawing over the submaxillary gland to the throat. And this treatment should be repeated all along under the jaw, and down the throat, for the tendency is when this gas is driven from one place to move along toward the termination of the nerves. The whole back of the neck should then be treated from the back down toward the throat. After which a general treatment should be given to the shoulders and arms as there is sometimes a tendency of the disease to pass to these extremities in the shape of rheumatism; and also the top part of the spine, as indicated in "Manual of Magnetic Healing," for it will often be found that a chilly sensation appears between the shoulders in cases of this kind. If the patient comes to you with a violent nervous or billious headache, instant relief may be given by taking the patient at the junction of the jaws, one hand on each side, and a part of the fingers in front and a part behind the ears, and pulling up from the body with great force, for thirty seconds, more or less.

If this article is germane or legitimate to the policy of The Progressive Thinker, I shall feel repaid for the time employed in writing it. The word "Doctor" means a teacher, not an obscurer, as regular M.D.'s are required to be, and I want to make good my right to the title.

DANIEL W. HULL.

Olympia, Wash.

"A Short History of the Inquisition." What It Was and What It Did. To which is appended an Account of Persecutions by Protestants, Persecutions of Witches, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully illustrated. Price, $2.00.

THE "REGULATION" WORK.

It is Gradually Spreading.—Tried in Nearly All the Large Cities, and Spiritualism and Honest Mediums Will for a Time Suffer, All This Arising from Fake Work in Connection With Spirit Return.

The Ft. Wayne (Ind.) Journal-Gazette of May 23 gives the following:

Councilman Wyss, Langard and Loesch, of the council committee on rules, regulations and ordinances, and Councilman Welch, the father of the ordinance which seeks to impose a license of $500 on all palmists, clairvoyants and fortune-tellers who operate in the city, heard more about clairvoyancy last night than they ever knew before, when a delegation from the Independent Spiritualist Association appeared to know if the ordinance would interfere with the religious practices of the organization.

The committee had met to consider the Welch bill, but after hearing the Spiritualists the matter was taken under advisement until Monday night. The delegation of Spiritualists was composed of Mrs. M. M. Hoyles, secretary of the local association; Mr. W. G. Miller, a medium; Mr. H. H. Haines and Mr. E. G. Pierce.

All the members of the delegation said they appeared to learn if the ordinance would interfere with their religious meetings. They explained that clairvoyancy is a part of their religious worship, but that it is not practiced for money and that no promises are made or riches discovered. All said they are opposed to the class of fakes known as fortune-tellers and would support any ordinance to drive them out of business, so long as the ordinance does not interfere with their practices. They explained that the association is incorporated under the laws of Indiana.

"I practice my psychic gift," said Mr. Miller, but not for money. I give my services gratis. We are not in sympathy with fakers. The psychic gift is a natural gift and cannot be acquired. I have often given messages from departed friends and have made sorrowing ones happy. That is why I practice it."

Mrs. Hoyles said her organization always has clairvoyants in its hall and the only thing feared from the ordinance is that someone might make trouble through spitework without understanding the work of the association.

We have felt the rascally work of fakers more than you have," she said, "and we want them driven out."

"I have always been opposed to licensing wrong," said Mr. Haines. "We should make fortune-telling prohibitory and provide jail sentences for violations. I would prohibit all save Spiritualistic mediums or ordained ministers of our organization. We know we can communicate with the departed, but only through a medium or clairvoyant. Why, Mr. Miller has communicated with my brother-in-law. Brother Miller described him and communicated with him, though he never saw him in life. This is what we don't want you to interfere with. We don't believe it; we know it. It is our religion. The constitution gives us the right to worship as we please, and you couldn't prevent us though you might cause us trouble."

"I do not see how this ordinance can hurt us any," said Mr. Pierce, unless persons try to make it appear that we practise fortune-telling, which we do not do. Clairvoyancy is a science just as much as electricity, though it takes deeper study. I have lived here forty to forty-five years and have held hundreds of seances, but I have never charged a cent for admission except for charity. Spiritual philosophy is only what can be proved. I am for the ordinance if it does not interfere with us.

Members of the council committee informed the delegation that if the city ordinance conflicted in any way with rights given the association by state enactment the ordinance would be void in that respect. The committee desired further time to consider the new phase introduced by the Spiritualists and took a recess until Monday night. No opposition whatever to the Welch ordinance has developed in the council.

The Ft. Wayne Sentinel says:

"Clairvoyants, palmists, fortune-tellers and others of the ilk who have systematically robbed people in Fort Wayne for years, had their graft taken from them last night when the city council passed an ordinance requiring a license fee of $1,000 a year, all to be paid when the license is obtained. This is regarded as prohibitive. Councilman Welch introduced the ordinance at the last session, fixing the license at $500, but the committee on rules, regulations and ordinances went him one better and doubled the price, which met his approval. There was not a vote against the measure.

GETS HIS SPOUSE AND COIN.

Influenced by Medium, Woman Takes Husband's Savings and Flees With Her Parents.—She Leaves a Note in Looted Home, Saying "I Love You Still."

Influenced by a Spiritualist medium who told her a curse had been placed on her life by the spirit of a dead sister, Mrs. Arthur Crook, wife of a mechanic employed at the Pullman shops, fled from her home at 4735 Sherman avenue, Globesville, taking with her $1,400, her husband's savings of several years.

With her went her mother and father, Mr. and Mrs. Theodore Mifert, of 4739 Sherman avenue, and the party, under the guidance of the Spiritualist, is thought to be traveling in a wagon toward the southern part of the state.

Crook called at police headquarters last night and told his story to Captain of Detectives Loomis. He asked that some effort be made to apprehend the fugitives. There is no law under which the woman could be arrested, since, as Crook claimed, she is his legal wife and entitled to a share of his money and property.

The name of the man who induced his wife and her parents to leave was unknown to Crook, but a woman he claimed to be his wife's medium moved into the house next door, 4737 Sherman avenue, a few weeks ago. The couple are said to have come from Brooklyn. After cultivating the acquaintance of Mrs. Crook, learning her family history and incidentally gaining knowledge of the fact that Crook possessed nearly $2,000 in cash, they began to work on the woman's weakness.—The Rocky Mountain News, Denver, Col., May 27, 1908.

SPIRITS APPEAR.

Startling Spontaneous Phenomena in England.

The following account of three very extraordinary experiences which have occurred, so I am informed and have every reason to believe, in my house within the last eighteen months, will, I think, be of interest to the readers of Light.

I may say, by way of introduction, that loud, triple knocks, amounting at times to forcible blows, have been heard upon the bedroom doors—generally proceeding, not from passages, but from unoccupied adjacent bedrooms—at various times during the last three years. These have been reported to me by my mother, the servants, my wife, and a gentleman friend, who happened to be staying with me when the servants were away, and who was the sole occupant of that range of rooms in which he slept. I have never heard these knockings, but the testimony for them is too strong to be doubted. In July, 1907, the phenomena, or whatever they may be termed, assumed a new and startling guise. One night in the above month, in the small hours after midnight, I was awakened by my wife crying out in a loud voice, "Who are you?" In a few seconds I sprang out of bed, and the next moment heard my wife say: "Strike a match (the night-light had gone out) and look under the bed; there's a man in the room." Instantly I did so and looked round in some alarm, at the same time backing towards the place where I kept a loaded revolver for such emergencies. I then lit the lamp and looked under the bed. There was no one save ourselves in the room, and the door was locked. She informed me that she was awakened by someone lifting up the bedclothes and turning them back from her hands, then a hand grasped hers and felt the fingers as if feeling for her rings. She tried to cry out but could not for a time, but at last got out the cry, "Who are you?" which I had heard distinctly, and at the same moment she grasped the hand just as it was leaving hers, snatching at it, but it seemed to melt away in her grasp, though seeming real and solid for an appreciable time. This incident much upset us at the time, but I put it down to nightmare and we gradually forgot it.

From August to November, 1907, my wife repeatedly complained of the appearance of the figure of a man in the bedroom. This figure she often first saw in the wardrobe mirror, and then, on looking up, perceived it standing in the room, and it almost invariably walked round the bed. She describes it as having a calm, good face, not threatening in any way. One very interesting part of her description refers to the figure distinctly casting a shadow when passing the night-light. On all these occasions, save two, I was asleep, but on one occasion, was in the next room, and on another my wife saw the figure pass her on the stairs and precede her to the kitchen, the door of which was found locked. During this period we had no maids. I put these things down to hallucination or some disordered state of my wife's health, or possibly something akin to crystal-gazing; I therefore covered the mirror with a curtain.

On Dec. 19, 1907, I awoke about 7:30 and heard my wife in a very restless condition. I roused myself and asked what was the matter. She informed me that she had been awake quite two hours, and that "that thing had been again."

The light was out and the room, which has curtains and blind to the windows, was yet dark. I rose and lit the lamp. She now informed me that she had been awakened two hours, or more, previously by a feeling of intense cold and the blowing of a strong cold breeze upon her cheek. She turned her head in the direction of the wind, and saw just at the foot of the bed and close to the right hand side (the side upon which I lie) a tall pillar of white cloudy light reaching right up to the ceiling. As she turned fully towards it the cold wind seemed to come from it and blow straight in her face. This pillar of light illuminated the bed coverlet, and she could also see the dressing-table and its mirror. The light was bright like a column of muslin wrapped in spiral swaths with a bright light inside. She looked at it for quite two minutes, feeling the cold wind blowing all the time. She then buried her head under the clothes for a considerable time, and on again looking up the pillar of light was gone and the room in darkness. During the whole of this appearance I was asleep.

So recently as April 7 last I was awakened, at 5 a. m., by my wife shaking me vigorously. I at once cried out, "What is the matter?" She replied, "Hush! that thing is here again." I at once sat up in bed, all alert, and looked most intently in every direction. The night-light had gone out and the room was intensely dark, not the faintest glimmer of light being seen, the blinds being down and the heavy curtains drawn. After satisfying myself on this point from the position where I sat, I arose and walked about the room, peering in every direction, in order to satisfy myself that no glimmer of light penetrated from outside. I then lit a candle, and my wife informed me that she had been awake for some time previous to arousing me, and that a few minutes before she had done so she perceived a bright light at the foot of the bed, just at my feet, but seemingly projected upon or enclosing one of the smaller brass knobs on the rail at the bed's foot. At first the size of a man's hand, it began to increase in height and breadth until in about a minute it had attained the thickness of a man's body, and stood up a full yard above the rail. She describes it as being very bright, and like gauze with a light inside. She tried to call me but could not speak. I was asleep and breathing heavily, and this light pillar was standing just at my feet, and, as far as she could see, partly upon the bed. At last, in terror lest the phenomenon might develop into something very terrifying, she shook me vigorously. The light still shone and increased, but the instant I awoke and cried out, "What is the matter?" she avers that the light collapsed and sank down in curious folds exactly like the shutting-up of a camera bellows and disappeared.

Much astonished at this second recital, I at once put out the light and together we watched for further manifestation, but nothing occurred, and in half an hour's time, or thereabouts, signs of dawn began to steal through the curtains. I may say that we are both young and in the prime of life, and these manifestations—presuming that my wife, the servants, my mother, and gentleman friend are not the victims of some extraordinary hallucination—are entirely unsought and spontaneous. As to what is their meaning or origin, or whereunto they will grow, I am unable to say.—A Clergyman of the Church of England, in Light, London.

INDICATING PROGRESS.

The Times of Brockton, Mass., Has Opened Its Columns to the Discussion of Subjects Pertaining to Spiritualism, Thus Indicating the Trend of the Twentieth Century. The Following is From That Paper.

To the Editor of the Times: A reader of your esteemed paper sent me a clipping whereby spirits are discussed by a company of intelligent young men, members of one of your city churches. It reads: It is not for the churches of to-day to prove that there is no such thing as spiritual communication, but that it devolves upon the Spiritualists to prove the identity of the spirit with which they claim to communicate. The church has much to do with modern Spiritualism, for out of it all the best psychics came and the spirits that communicate are the church people's dead, their father, mother and friends.

Spiritualism has no special ruling or governing spirit to demonstrate to the world; neither is it necessary to go to a Spiritual medium or seance in order to receive a communication. You can get it in your own home; it is universal, belongs to all the human family. I was converted first into the church, second into the belief of spirit return, and in the home of a good orthodox minister our first circle was held. For four years we received such demonstrations that we were forced to believe, for people who had departed this life thirty years previous appeared and controlled our tongues to articulate their message. This class was composed of five good church members; two out of the five are living as witnesses of those marvelous meetings in 1875.

Spirit return is no humbug, but rather the opening wide of the gate which leads into the city of our absent dead. Spiritualism has broken the bars of the tomb, put forever at rest the thought of a burning hell and made it possible for other isms and religions to gain expression on this earth. If spirits were material bodies then spiritualism might convince one of the reality of their communications, but spirit can be sensed only by those who are educated up to its laws. Then again they say that a law of free love with no necessity for marriage and divorce are unchristian and detrimental to the human race. I deny that Spiritualists as a people are free lovers. In the first place what is free love? Some years ago a community of that peculiar people lived in the town of Wallingford, Conn., some fifteen miles from New Haven, but in no way whatever were they associated or believed in spirit return. No, they based their religion on the Bible. That book was read daily in their halls of pleasure and of justice. Free love means community love, governed by a community father, chosen by the people, endowed with all the rights of a dictator. This people believed in universal love, not in the one love. There was no marriage, no divorce. They were just honest in their way of living as the most zealous church member. But Spiritualism as a religion and a people have no sympathy with free loveism, neither is it responsible for the individual lives of those who profess its truths any more than the church is of her fallen members.

Spiritualists believe in marriage and divorce, they live like other people, other religions, telepathy, suggestion is the sensing of human surrounding reading mentally the human mind, mediumship the sensing of an invisible presence not tangible to the senses. The spirit communicating acts on the human brain through the currents of magnetic fluid, extracted either from the medium or some one else who is in rapport with them, the message is reflected onto the perceptions of the individual. Their language employ to convey it to another similar to the telephone. If the medium is spiritually educated up to spiritual law then the sitter gets a correct communication direct from the unseen world.

Clairvoyance, or second sight, a double of the one person. It is independent of spirit power and can be made to travel to any distance, describe the living as well as the dead. The clairvoyant sees the spirit, hears their voice and can describe and locate diseases of the human body Like the X-ray, when clairvoyant sight is combined with the mediumistic spirit essence, then we have the adept one who can control equally alike the living and the dead.

MARY J. WRIGHT, M.D.

New Haven, Conn.

MOTHER.

(Dedicated to Mrs. Hulda Loebel.)

Your mother is not gone,
The curtain's but withdrawn,—
A sweeter, fuller song
Now bursts upon her dawn;
While you, half dreaming, sleep
And 'mid the shadows weep.

Your mortal hanging hide,
Like curtains thin between,
The beauty, real and wide
That now by her is seen;
While in your narrow hall
You mourn, and think this all.

Your mother really lives,
A soul in her own place,
But wait, for Nature gives
To each, the needed grace;
And face to face some day
You'll wake and greet the day.

Just listen in the night,
And peer the darkness through,
There clad in living light
Your mother, watching you;—
Then trust and toil, nor fear,
Your living mother's near.

JOHN W. RING.

Shelbyville, Ind.

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List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have first-class speakers and mediums. For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wonewoc, Wis., Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Brady, Ohio.

The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.

The Winfield Camp opens July 18 and closes July 28. Mr. L. H. Bellman, of Winfield, president; Mrs. Willa Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp.

The Etna Spiritualist camp-meeting will open August 28 and close Sept. 6. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monron, Maine.

Etna, Washington, Camp.

The fourth annual camp of Etna, Clark county, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Ocean Grove Grove Camp, Mass.

Ocean Grove Camp, Harwich port, Mass., opens July 12 and closes July 26, 1908.

Onset Camp.

Onset camp commences its thirty-second annual meeting July 19 and closes Aug. 30. For full programs address the Secretary, Onset, Mass.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Mt. Pleasant Park, Clinton, Ia.

Opens July 26 and closes August 23. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Chesterfield Camp.

Begins July 23 and ends August 30. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Forest Home Camp, Mich.

Opens Aug. 2 and closes Aug. 23. For programs or further particulars, address Frank Lesher, president, or Millie Mitchell, secretary, Mancelona, Mich.

New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further information address the secretary, F. E. Dunton, 358 15th street, Eugene, Ore.

Ottawa Camp, Kansas.

Eleventh annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. W. Henderson, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Kansas, 2028 North 11th street; E. A. Carpenter, Ottawa, Kansas; John Hartung, secretary, Iola, Kansas.

Swampscott, Mass., Camp.

The camp at Mowerland Park Grove, Swampscott, Mass., opens June 7. For programs address B. H. Blaney, 150 Elm street, Marblehead, Mass.

Madison, Maine, Camp.

The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington.

Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washington.

Temple Heights Camp, Me.

Temple Heights Spiritualist Camp-meeting commences August 15, and ends August 23. For full particulars address A. D. Champney, secretary, Rockport, Me.

Vicksburg, Mich., Camp.

Vicksburg Camp, Mich., opens July 26 and closes August 16. For full particulars address Miss Jeanette Fraser, Vicksburg, Mich.

Unity Camp, Saugus, Mass.

Services at 11, 2 and 4:30 every Sunday from June 14 to Sept. 27. Excellent speakers and mediums. Refreshments served. Address all communications to the secretary, Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Parkland Heights Camp, Pa.

Parkland Heights Spiritualists' Home and Camp Meeting Association will open its camp on Sunday, July 5, and continue every Sunday until the last of August. Able and talented lecturers and mediums have been employed. Address Dr. James B. Candy, secretary, Langhorne, Bucks, Pa.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July 26 and closes August 23, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Delphos (Kansas) Camp.

Opens August —, closing on the —th. Address all communications to T. D. Rice, secretary, Delphos, Kan.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake Mich., opens July —, extending until August —. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July —.

Verona Park Camp, Me.

The Verona Park Camp-meeting Me., will open August — and close September —. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Central New York Camp.

Located at Freeville, commences July — and closes August —. B. L. Robinson, McLean N. Y., secretary; W. K. Kelsey, president, Cortland, N. Y.

Sunapee Lake Camp, N. H.

SunnapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August — and closes September —. For programs and information, write to John W. Clay, Sutton, N. H.

Haslett Park, Mich.

Commences August — and continues to September —. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Queen City Park Camp, Vt.

Queen City Park Camp, South Burlington, Vt., commences July —, and ends September —. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Pine Grove, Niantic, Ct.

Camp meeting commences there July — and continues through the month of August.

Philadelphia Society of Spiritualists.

The closing month of the present course of lectures was conducted by Prof. R. A. Macurda, of Boston, Mass.

Prof. Macurda is a very able lecturer and has fine controlling influences.

For the five Sundays of May Prof. Macurda has held two services each Sunday. His controlling influences presented able and convincing arguments for the philosophy of Spiritualism as a religion of Truth, forcibly demonstrating spirit return and the continuity of life.

Thursday evening, May 21, at the residence of Mr. and Mrs. Elwanger, a circle was held for the benefit of the Building Fund.

Thursday evening, May 28, an entertainment was held under the auspices of the children's Lyceum, from which was realized $35. An excellent program was presented, followed by remarks by the president of the society, Mr. Thos. Locke, and Prof. Macurda.

At the close of the entertainment a social and dance was enjoyed by all present, and at a late hour each felt to say good night and express themselves as having had a very enjoyable evening.

Sunday evening, May 31, was observed as memorial Sunday, and through the request of Prof. Macurda, veterans of the civil war, their wives and families were invited to attend, and many availed themselves of the privilege of hearing this eloquent speaker. His oration was a grand eulogy of the civil war, which was highly pleasing and well accepted.

Each Sunday brought out new faces to hear Prof. Macurda in his beautiful work.

Prof. Macurda will be at Parkland Heights camp meeting the last three Sundays in August, and it is hoped by his many friends both in and out of the society that he will have a return engagement in the coming fall.

A READER.

Philadelphia, Pa.

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Any ten of the Fourteen Premium Books you may order, price $3.50.
Any eleven of the Fourteen Premium Books you may order, price $3.85.
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CAMP CHESTERFIELD.

I wish to say a few words about this beautiful spot, about our home, and the few who are here on the ground enjoying the beautiful scenery, and air, and water.

We have been here a week, housecleaning and getting our little Helping Hand cottage in readiness for visitors, where all will be made welcome who wish to enjoy the hospitalities of our home. We have four rooms and can accommodate five persons. It is situated on the highest spot on the camp grounds, quite near, to a lovely spring of running water, cool and refreshing.

This is an ideal evening, the golden sun is slowly sinking behind the golden clouds and sending a stream of beautiful sunlight all over the ground. Birds are chirping, squirrels are jumping from tree to tree, the katydids are singing their mournful song.

Mr. O'Neill, our president, has spared no pains with his efficient board of earnest workers to make this the most beautiful camp in the country. All stumps have been removed and a gravel walk from the entrance to the auditorium is one grand improvement, while a diamond shaped flower bed at the entrance is inviting to visitors. The grounds are all mowed and look like a green velvet lawn. The trees are at their best. No pains have been spared, and all seem to enjoy the many improvements, and we all hope it may be our lot to sow the good seed of spiritual truth in the hearts of many who are now in the darkened path of orthodoxy. May many souls receive spiritual food in our little home, as well as in our camp meetings.

Mr. O'Neill, our camp president, has one of the most beautiful cottages on the grounds. He had done much to beautify the grounds, his motive to make this a true home, where all can come and enjoy a few weeks of recreation and receive words of comfort from those loved ones gone to the higher life. He has all rubbish cleaned up and the grounds are today a credit to his artistic eye.

Mrs. Pearce also has a lovely little home-like cottage, and is a medium of long standing. Mrs. McKee also has a cozy home-like place, and is also a medium. Mrs. Michels, also a noble woman, has a lovely home-like place, and her garden is a bower of beauty—roses and vines everywhere. Mr. Jessup, a trumpet medium, is also on the ground, and his home is also one of beauty. He has been doing work all over the state with satisfactory results. Then Mrs. Hedrick and daughters are here from Brooklyn, New York. They have a beautiful home, and the air is filled with their youthful laughter. Mrs. Moore has a lovely little cottage and is a bower of beauty. Mr. Barnhart is here with his family, next to the Helping Hand, and has a large cottage. He is a good physical medium but does not work at it at all. Mr. Cunningham has a cozy litle cottage next the auditorium, and is a handy man around the camp. Mrs. Millspaugh has a cottage on the ground and is the efficient secretary. Mrs. Channess and granddaughter are the last comers, and were welcomed by all.

The camp is to have many attractions during its session. Some of the speakers are O. A. Edgerly, B. F. Austin, T. Grimshaw, G. S. Letford, Mrs. Carrie E. S. Twing, Mrs. D. A. Morrell and Mrs. Crossfield. Let all work together to build up that which is noble and good and elevating in our beautiful religion.

I do not question the sincerity of the recent investigation at Lily Dale and hope it may prove beneficial to all camps to eliminate all things and mediums that savor of spurious work. Let only those who can and do practice nothing but honest work, whether it be mental or physical mediumship be admitted.

There is also here a large lodging house, where home-like rooms can be secured at reasonable rates, and large dining hall, managed by a good chef.

Any one desirous of spending a few weeks pleasantly and profitably will not fail to be benefited by coming here.

Any one wishing to donate anything to the Helping Hand cottage for the benefit of the sick and needy can send to the the secretary,

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SUNDAY MEETINGS IN CHICAGO.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite; meet at 8 p. m. at Unity Hall, 434 31st st., cor. Wentworth Avenue.

The Church of Progressive Spiritualists, (colored) holds services at 3329 Vernon avenue, every Sunday, from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor.

The Progressive Spiritual Society holds services at 8 p. m. every Sunday, 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager.

Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd street, at 8 p. m., conducted by Isa Cleveland.

Services every Sunday evening, also Wednesday evening, at 7:30. Lecture, music and messages, 320 Flournoy st, Mary B. Hill, pastor.

Spiritual meetings held every Sunday evening at 8 p. m., at 239 Lincoln ave., conducted by F. E. Loner.

The Hyde Park Occult Society will hold services every Sunday evening, at 319 E. 55th st. Good mediums in attendance.

Biblical Spiritual Society holds meetings every Sunday evening at 56th st. and Madison avenue; conducted by Rev. Esther M. Cahoon, and other mediums.

The Universal Occult Society meets at 31st street (old 77) at 3 and 8 p. m., Sundays; meeting conducted by Mrs. Maggie Henry. Home address 3103 Prairie avenue.

The Golden Rule Spiritualist Society holds services every Sunday at 3 and 8 p. m., sharp, at 43 South Paulina street, between Washington Boul. and Park Ave. Nora E. Hill, pastor.

The Roseland Spiritual Culture Club holds services in Bock's Hall, 11526 Michigan avenue, the first and third Sundays in each month. Good music, good speakers and good message-bearers are always on hand. Mrs. J. Longstaff, president; residence, 7232 Kingston avenue, City.

The Starlight Spiritual Society, 586 32nd street, holds services every Sunday evening; also Monday evenings and Friday afternoons. Mrs. C. Welnick, pastor and medium. No door fee. Everybody welcome.

The Church of Spiritual Revelation holds services every Sunday evening, at 8 p. m., 5963 South Halsted St. The public cordially invited. Conducted by Edward Dierkes.

The Light of Truth, Mrs. Burland, Pastor, Meets every Sunday at 568 W. 63rd St. (Hopkins Hall) at 2:30 and 8 p. m.; also free spiritual treatments given between 2 aand 3, also 7 and 8 p. m.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m.

The Fraternal Order of Spiritualists, Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; Song service 6:30; concert, 7; evening, 8. Admission 10c.

Spiritual Harmony Church, 40 East 31st street, Mrs. Louis V. Vaughn, pastor; Theodore Maass, president. Services from 4 o'clock until 7 p. m. each Sunday.

Review of Rev. R. V. Hunter's Attack Upon Spiritualism.

A distinctly valuable service to Spiritualists has been rendered by Prof. W. M. Lockwood by publishing in neat pamphlet form his able and masterly reply to the attack of Rev. R. V. Hunter upon Spiritualism. Fairly and squarely he meets and demolishes the doughty Reverend's boldly asserted statements. We opine that the Rev. Hunter and others of his kind will hesitate before they attempt again to demolish Spiritualism, after reading Prof. Lockwood's review.

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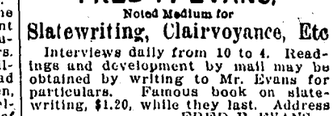
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JERUSALEM AS IT IS.

Turks Prevent Christian Monks From Murdering.—Sultan Has to Keep Troops in the Church of the Nativity in Bethlehem.—Joseph M. Grady Tells Why Jerusalem is not Inspiring To-day.

Six hundred and fifty passengers in the steamship "Arabic" are now touring the "Holy Land," sixty-five of the number being clergymen. About forty years ago Mark Twain visit Jerusalem, and was shown where the cross stood, the court room of Pilate, the tomb where Jesus was laid, etc., etc. He at that time informed his readers that all these so-called sacred places and sacred relics were shameless frauds, and the clergy all over America denounced him as a heretic. Numerous other writers have exposed those priestly swindles, but still the pious pilgrims every year go to the "Holy Land" to weep and pray at the Holy Sepulchre, and to view fragments of the true cross, to see the actual manger in which Jesus was born, to handle the nails which were driven through the hands of the Savior, etc., etc. James M. Grady is the latest writer to show the religious dupes of this country how wickedly they are being deceived by cunning priests. He says:

"We saw Jerusalem to our hearts' content, and I venture to say that out of the 650 passengers of the Arabic who saw it there is not one who would want to see it again. I have spoken with many good Christian men and women of our party—from many states—and the consensus of opinion is that one's faith is—to put it mildly—not strengthed by a visit to the Holy City.

"In this connection it might be well to state that the history of Jerusalem is—unlike that of Rome—not continuous. For fifty years after its destruction by Titus the site of Jerusalem was a wilderness, and for many years thereafter it was a village of huts. Then the Emperor Hadrian rebuilt the city—or rather built a city on the site of the old, and it was a pagan city until Helena, the mother of Constantine, visited Jerusalem some 300 years after the ascension of Christ, and "discovered" the holy places pointed out to the pilgrims of to-day by ignorant monks and more ignorant guides. The only thing we can accept with any degree of certainty is that Palestine in and around Jerusalem was the scene of the life and crucifixion of our Lord.

Soldiers Prevent Murder.

"I wish to make it plain here that I write this letter in no irreverent spirit, but when I saw armed Turkish soldiers doing sentry duty in the Church of the Holy Sepulchre in Jerusalem and in the Church of the Nativity in Bethlehem for the sole purpose of preventing Christian monks from murdering each other—as they have done in the past—for the love of God, I confess that I felt outraged that the religion professed by many of the most enlightened peoples of the earth should be so degraded in the eyes of Moslms by fanatical monks. These monks are Latin, Coptic, Russian and Armenian Christians, among whom the aforesaid churches are divided by the Turkish government, each sect having its own section of each church.

"Outside of the 'American colony' and the Garden of Gethsemane, Jerusalem is the filthiest place on the planet.

"I shall not attempt to describe those places, because I do not believe they are the places made sacred by the presence of Christ, many of them being grouped together as if for convenience. Suffice it to say that we were shown along the "via Dolorosa," and among other places of interest pointed out to us was the exact spot from which the Cyrenean was made to bear the cross of the fainting Christ. We also visited the Mount of Olives, the tomb of David, the mosque of Omar, built on the supposed site of Solomon's temple, the tombs of the kings, the quarries of Solomon and other places of interest, such as the wailing place of the Jews, the pool of Siloam, etc., etc., being followed everywhere we went by crowds of filthy beggars crying "Baksheesh."

"On the whole, a visit to Jerusalem is not conducive to one's enjoyment of a trip. Its mongrel population is the most degraded and filthiest (beasts are clean compared with them) it is possible to imagine. There is not one redeeming trait visible either in the city or its people, and we left Jerusalem joyfully happy to get away from it, yet glad that we had seen it, for it was an experience never to be forgotten, and not likely to be repeated."

Hundreds of thousands of dollars are annually expended by "Christians" in visiting Jerusalem, Bethlehem and other towns mentioned in the Holy Scriptures, and a vast army of lazy, crafty, swindling monks are supported by these fanatical dupes who are shown by the "guides" every house, hill, creek, pool, garden, spring and tree mentioned in the New Testament. They even showed the visitor the very stone on which the rooster stood when he thrice crowed when Peter denied his Lord.

The different Christian sects in Jerusalem are very hostile each to the other; each denounces the other as dishonest, wicked swindlers. Often they fight viciously.

Jerusalem is under Mohammedan rule, and it is well that such is the fact. If the Moslems did not compel these Christians to obey the law there would be frequent bloody riots and killings.

One set of Christians show the visitor a part of the crown of thorns, the thigh-bone of the Apostle John, fragments of the cross, the spear that penetrated the side of Jesus, etc., etc. Their rivals assert that these things are bogus and that they have the genuine articles.

The Mohammedan soldier walks up and down his beat and keeps an eye open to see that one dear Christian does not bounce a brick off the pious head of his Christian brother.

R. A. DAGUE.

Denver, Col.

SHE WAS IN A TRANCE.

Remarkable Evidence of Spirit Influence.—A Distracted Mother in a Trance Finds Her Lost Child.—Trails Child Into the Wild Hills, Where Coyotes and Wolves Yelp at the Child as She Sleeps.

Thermopolis, Wyo., June 6.—When the 4-year-old daughter of Mrs. J. Powers, wandered away from a sheep camp, forty miles northwest of this place, half a dozen parties of searchers scoured the country for forty-eight hours fruitlessly and expert trailers failed to trace the tiny footprints.

Then that wonderful something designated as "instinct" developed in the frantic mother and she set out from camp and walked six miles straight into the hills to where her baby lay asleep under a sage clump, watched by a pack of hungry coyotes, too cowardly to take advantage of her helplessness.

Anxious friends followed the mother, believing her insane from grief, and when, half a mile from the end of her remarkable journey, she screamed and broke into a run, they were sure their diagnosis was correct. Their astonishment was great when the sobbing, exhausted woman threw herself down in the sagebrush and clasped the baby in her arms.

With the characteristic delicacy of the so-called "rough" people of the range, they turned away from contemplation of a scene rightfully belonging only to the mother and the child.

Mrs. Powers is employed as a cook at one of John Brown's sheep camps in the Cottonwood country, and the little girl lives with her at the camp. A few mornings ago one of the herders, after he had proceeded some distance from the camp, discovered that the little Powers girl was following him.

With a hard day before him he did not care to be bothered with the child, so turned her back toward camp and gave her instructions to proceed home.

Meanwhile the baby had been missed at the camp, but Mrs. Powers was not uneasy when informed that she had been seen accompanying a herder to his day's work, it being a custom of the men to take the little favorite with them while they followed the sheep.

At night when the herder returned and was questioned regarding the baby, consternation was caused in camp by his announcement that he had sent her home early in the morning. Immediately every available man was sent out to search the nearby country. When hours passed without the discovery of a trace of the child couriers were sent to other camps, and when morning dawned half a dozen parties were waiting to take up the search.

At dawn they found little footprints pointing toward the mountains, and expert trailers laboriously followed the trail for more than a mile, where it was lost on the bank of a stream. On the opposite side of the creek the baby's shoes and stockings were found, where she had abandoned them after wading the shallow water.

Hounds Take Up Trail.

Before afternoon a thorough search of the country for ten miles in every direction had been made without results. Then V. D. Putney and his pack of fox hounds were summoned from a distant ranch, arriving at dusk. The hounds had difficulty in following the trail, then thirty-six hours cold, and lost it beyond the creek.

Late that night the search was abandoned and the searchers returned to camp to tell the distracted mother that her baby was probably dead, drowned in the creek or devoured by wolves. Mrs. Powers collapsed at these tidings, but later became strangely calm and sat **LIKE ONE IN A TRANCE UNTIL MORNING DAWNED.**

Then, calling the others to her, she instructed them to follow, and set off at a hard walk for the mountains, five miles distant. Never deviating from a bee line, and seemingly indifferent to the country and those following her, the woman pursued her course up the foothills and to the edge of a sage flat, where she broke into a run. Ten minutes later she fell exhausted beside the sleeping missing one.

Strangely enough the little girl had not suffered greatly during her forty-eight hours in the open, and told a lucid story of her wanderings. When turned back by the herder she had followed a road which she supposed led to camp, but which finally took her to an abandoned sawmill in the foothills.

En route she encountered the creek, and took off her shoes and stockings to wade it. On the other side her infant fingers were unable to accomplish the task of replacing the stockings, and she left them and her shoes beside the stream, afterward wandering miles in her bare feet through rocky and cacti sprinkled country, but sustaining never a bruise or wound from a thorn.

At dark she laid down under a bush and sobbed herself to sleep, after drawing her bare feet within her dress and placing stones on the hem of the garment to hold it down and keep out the wind. She awakened after daylight and ate grass to satisfy the cravings of hunger. All day long she wandered on, crying when she could, but generally beyond tears.

Once she approached a sheep corral where men were working, but in her childish imagination the place appeared a jail and she fled in fright. Later she saw a man on horseback and called to him, but he rode on unheeding. This man acknowledges that he thought he heard a child crying in the sagebrush and looked about but could see no one, and supposed the cry of some bird had deceived him.

Animals Did Not Attack.

That evening, says the little, she went into the hills, where coyotes began to follow her. "There were little ones and two big ones," she said. The big ones probably were wolves, and why they did not attack the little creature the men of the camp are unable to explain, as wolves are far more courageous than coyotes and have been known to attack men in the same region.

At night the lost baby laid down under a cottonwood tree and went to sleep. "I wasn't afraid," she said in her story, "cause I heard mamma calling all night long and knew she would find me soon." Once, says the child, she was awakened by a gruff voice shouting, "Whose you?" She sprang up and cried, "I'm mamma's little girl," but the voice did not answer again.

At daylight she awakened and again heard her mother calling, and satisfied, sank again to sleep. At that hour her mother, in camp six miles away, had just begun her journey to her lost loved one's side, and some psychic power had carried to the baby the assurance that mamma would soon be present to care for her.—The News-Times, Denver, Col.

AUTO-SUGGESTION FOR NERVES.

Another patient came to us some time ago complaining not of sleeplessness, but of sleep made miserable by frightful dreams, especially by one bad recurrent dream. Here also the patient practised auto-suggestion. She was instructed to write out her dream so as to render it part of her conscious waking experience. Soon she was able to report that though the vision recurred, it was in a less tragic form. Later it gradually ceased to appear, and finally vanished away.

A third patient was a victim of indecision and extreme emotionalism. With or without provocation she gave way to tears, and a sort of moral indifference to the ordinary interests of life had settled down upon her. After explanations as to the power of attention to create and intensify nervous states, as to how the conscious will can do much to control the subconscious mind, and as to the efficacy and method of good, healthy self-suggestions, this woman was set well on the road to recovery. Here are some of her own words: "I am better, a great deal better mentally and physically, and I am beginning to learn what a wonderful power there is in suggestion. The more I use it the more remarkable it seems. When I feel discouraged, despondent, or suspicious of people, and suggest to myself the opposite of these conditions, I find that after a time the outlook changes." Similar testimony has been borne by scores of sufferers.—Rev. Samuel McComb, in Harper's Bazar.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Seneca.

Death Seen at a Distance.

Extract from a Letter to the Great Scientist, G. Flammarion.

(Translation from Annales des Sciences Psychiques, Dr. X. Darlex and Prof. Ch. Richet, Managers; C. D. Vesme, Editor-in-Chief. —Translated Especially for The Progressive Thinker by Mrs. A. Monthon Tattersfield.)

* * * * As an impartial author you especially seek facts.

The study of "apparitions" is unfortunately not susceptible—like astronomy in other respects—unless from mere observation, and escapes the severity of the experimental method.

There is a fact given to me by chance that perhaps might interest you:

Let me first tell you that I am 39 years old, and have no pre-established conviction on any philosophic system; but I am convinced we do not know all, and that it would be anti-scientific to deny the inexplicable. As a medical man I treated here at Vierzon, Mme X., about seventy years old, very intelligent, but of a very nervous temperament; at this particular time I treated her for attacks of asthma.

On my advice, her daughter living in Paris came to take up her residence with her in December, 1907.

In the night, between Wednesday and Thursday, Jan. 8 and 9, towards 2 o'clock in the morning the patient called her daughter, asking her to bring a light, saying: "Light the lamp. I have had a terrible nightmare." That was all she said. The following Sunday she said to her daughter, who, after having breakfasted on the ground-floor, came up in the patient's bed-room: "You must not have been able to eat much," and in answer to her daughter's astonishment, **"You could not eat much in this your great sorrow; it is no use to hide it from me. Your son is dead. The other night when I called you, I saw him passing backwards and forwards behind the window-panes, looking at me. Then he vanished, but afterwards I saw him stretched out dead on a kind of slab, covered with a grey cloth."**

Now the patient's grandson had actually died Wednesday, Jan. 8, in the afternoon, in a hospital where he had been admitted some time ago, and treated for pulmonary tuberculosis.

Such is the tale given to me under the first impressions; then several times at shorter or longer intervals, and this by the patient herself without any variations, in spite of my discreet but exact questions.

Allow me a few more words to show the extraordinary in the case.

The patient's daughter was informed of the death of her son only on Thursday morning, by telegraph. She did not go to Paris for the funeral, and did not leave her mother, so that no suspicion could be roused by her absence. She already wore black, and did not change her dress for mourning.

Finally, nobody spoke to the patient about her grandson, whose condition seems to have been stationary for some time. The announcement of his death came nearly as a surprise.

Such is the fact, that I simply state to you, as if I should make a clinical observation, without allowing anything for imagination.

Without wishing to explain it I shall add these few reflections:

1. Concordance of the apparition with reality.

2. The expression used by the clairvoyant is perfectly correct. When a death takes place in a hospital the body is taken to a ward kept especially for postmortem examinations, and laid upon a long, narrow table, generally covered with zinc, a kind of slab. The word is correct; Mme. X. did not know this particularity.

3. It cannot be attributed to telepathy between two brains, the apparition taking place after the young man's actual death.

4. It seems that we are facing two distinct phenomena.

(a) The image of a dead man in Paris appears to his grandmother at Vierzon. (De tail to be noted). The apparition does not enter the room, but remains outside the windows.

(b) The perception of a second living person seems to go afterwards from Virzon to see the corpse.

DR. FERDINAND LOUIS.

Vierzon, Cher.

TO HIS MEMORY.

You've gone, dear one, from out our midst,
And we shall miss you so;
For though your eyes were dimmed with age,
'Twere sad to have you go.

We miss you in the morning, dear,
Because your cheery word
Would help to lighten every task
That through the day occurred.

We miss you at the noonday meal,—
You always had a smile,
And spoke in accents brave and true
Which made the hour worth while.

And then at night when twilight comes,
And through the pasture lane
The cowbells tinkle drowsily,
We think of you again.

But in the evening most of all
We miss your genial face,
Sitting beside the kitchen fire
In your familiar place.

And as we say our fond good-nights,
To take our needed rest;
We almost hear you whisper low:
"What is, is always best."

EDNA JOHNSON WARREN.

Rutland, Vt.

Pointed Practical Suggestions.

To the Editor: I see many ideas expressed in The Progressive Thinker as to how to do more for Spiritualism. Could I suggest a plan?

1. I would say subscribe for The Progressive Thinker so as to get the best literature and keep in touch with the Movement, and the people that are doing things.

2. Do not find fault with others because they do not do as you do.

3. Have toleration for all, as the best have their faults, or else we would be angels.

4. Grant to each their personality, wishing with all our hearts that they will do better and better until they attain the best.

5. The writer has seen people of ordinary intelligence that were nagged until they actually believed they were as useless as a knot on a log.

And last, let us unite in a tie of harmony in the only religion of knowledge in the world that will abolish strife and establish universal peace and truth.

G. G. LEE, SR.

Oklahoma City, Okla.

I had rather be damned with Plato and Lord Bacon than go to heaven with Paley and Malthus.—Shelley.

BURN HERETICS AND BLASPHEMERS.

Spirit of Persecution as an Inheritance.

To the Editor: For the enclosed $1.30 please extend my subscription to The Progressive Thinker one year, and for a premium the book "Interwoven," and also two numbers of The Progressive Thinker of May 30, 1908. I can cut off one meal per day of my daily rations, with much more complacency than I can go without The Progressive Thinker.

Your scathing rebuke of your Marblehead friend in May 30 Progressive Thinker was, to say the least, a "corker." For a man in this the twentieth century to stand up and make excuses, and try to defend those guilty of the crimes recorded in that "sacred book," from petty lying all through the category, up to massacres, and many times ordered, instigated, and abetted by their GREAT, LOVING, sympathetic "Father," more cruel and bloodthirsty than any Comanche Indian that ever crossed our Western plains. With all of this taught in the Bible and churches of the present day, it is a singular fact that there are occasionally Christians that are upright and fairly honest.

But it is not from the teachings of Christianity—it is in spite of the teachings—the innate goodness of their hearts.

Look at all the leading Bible characters, the most of them (in our day) would be hanging from a gibbet, or confined in a lunatic asylum. Moses a confessed murderer, and many of them condemned by their own mouths. Then coming down nearly to our own time—at Plymouth Rock—which all churchmen swear by—see the cruelty enacted by the good Pilgrim fathers—hanging or banishment if you did not believe in their church and help support it. Roger Williams, one of the finest souls in the colony, to save his scalp was obliged to flee from his Christian savages to the wild savages of the forest for protection, and they protected him all his life—a sad commentary on their Christian religion. Then the persecution of the Quakers—the best of all the Christian sects—and their hanging four on the big elm on Boston Common in 1656 is enough to damn any institution on the earth to-day. To show that the spirit of persecution obtains to-day in the Christian churches I will quote: "On Oct. 13, 1907, at Witherspoon hall, Philadelphia, the Rev. Dr. Robert M. Patterson, a Presbyterian clergyman, said, 'If I had my way about it, I would burn all heretics and blasphemers.'" These words were spoken to an audience composed mostly of clergymen and some few applauded him.

Our Marblehead friend—living so near Plymouth Rock—may have inherited it from his Puritan ancestors. If I was in his place I would try and wash it out before it "struck in."

Your attitude toward the frauds and fakes in our ranks is a just war, and I hope you may long live to throw hot shot and shell, grape and canister into their ranks until they are driven to the tall timber out of commission, and behind the bars, putting in all their time for the state. The ghouls. They should be execrated by all humanity for trifling with the most sacred feelings of the human soul.

O. M. AMBLER.

Stowe, Vt.

Warring Factions of Spiritualists Before Council Committee.

For two hours this morning the warring factions in the ranks of the Spiritualists in this city aired their troubles before the health and police committee of the city council. Some pretty strong language was used by a number of the debaters, and W. Brooks accused Rev. Harrison D. Barrett and Rev. G. C. Love of attempting to secure the passage of an ordinance making it unlawful for any Spiritualist medium to practice mediumship for pay, merely for the purpose of controlling this class of business in this city. He declared that if the proposed ordinance was passed, his opponents would force all other mediums in the city to pay tribute to them.

This accusation was strenuously denied, and the two men accused declared they had no other motive in securing the passage of the proposed ordinance than to protect the general public against alleged clairvoyants and mediums who practiced deceit on the unwary for the purpose of securing their money. Mr. Barrett cited several instances where individuals had been duped by alleged mediums and robbed of many hundred dollars. In one instance he said a man had taken his name at the time he was president of the National Spiritualist Association, and had robbed an elderly woman of $1,300 in Kansas City. He had seen the man since he arrived in Portland, but was unable to bring charges against him.

The warring factions are the National Spiritualist Association, headed in this city by the Rev. Harrison D. Barrett and Rev. G. C. Love, and the Oregon State Spiritualist Association, of which W. Brooks was chief spokesman before the committee to-day. The former are seeking to secure the passage of the ordinance and the latter are fighting against it.—The Evening Telegram, Portland, Oregon, June 5.

INFLUENCE.

Let every soul that bears its part
Through all the walks of life,
Feel that you bear another's gauge,
For love and peace, or strife.

Ah! father, as you firmly clasp,
A small confiding hand,
The tiny feet will e'er keep pace,
And hasten, loiter, stand.

And mother, ever feel these words,
Are murmured soft and low,
"I hold my way, if right or wrong,
As mother used to do."

And, toiler 'neath the burning sun,
Mark well the way you cast
Your seed, for oft they spring and grow,
Within another's breast.

Ye enter in the stream of life,
Too oft with sin replete;
Ah! seek where'er ye float or breast,
To leave it pure and sweet.

For ye will sow, and ye will reap,
But let the harvest show,
To those who still earth's vigils keep,
The path to choose below.

The mountain heights are hard to climb,
Ye may not rest or stand,
But those who toil, and reach the heights,
May view far, far beyond.

And as the purpling shadows fall
Upon thy banner's crest,
Let those below uplook and read;
I ought to do my best.

MRS. E. M. MILLER.

Brown's Valley, Cal

A MOST EXTRAORDINARY SPIRIT MANIFESTATION.

Psychic Experiences That Occurred a Hundred Years Ago.

The following communication has been sent us by "D. W."

A German writer, Willielm von Kuegelgen, born at the beginning of last century, left a record entitled: "An Old Man's Recollection of his Youth." Among the many interesting subjects referred to in this book, which has never been translated into English, there is but little of a psychic nature; that little, however, will doubtless be of interest to the readers of Light.

After telling of an angelic little sister who died before his birth, the author says:

"But her memory was not buried, and lived as vividly as though she had never died, especially with our mother. And more than her memory; the blessed little sister herself came now and then into the family circle. At least my mother often related how, shortly after each younger child's birth, a form of light was seen shining on and greeting the new arrival. This appearance was not analogous to anything in the material world, yet our mother recognized her spirit child. She had prayed that it might be a guardian angel for any other children that God should send, and she doubted not that her prayer would be granted. Be that as it may, mother had, after my younger sister was born, a witness for this lovely vision, as the nurse, who alone was with her in the room, also saw it. So we often spoke of the departed one, and I well remember that as a small boy I was frequently deterred from wrong-doing by the fear of troubling my angel sister."

While Wilhelm was still a child he was much struck by hearing of a phenomenon, which, at the time, roused general interest, because, as he states, it was considered a final proof of the soul's existence apart from the body. He says:

"A certain young girl had had a tedious illness, from which she at last recovered in a mysterious manner. Her mother, it seems, had made passes over her until the patient fell into a peculiar condition, when her spirit, without the aid of the senses, had a clear perception of the material world, and she had during this clairvoyant state prescribed for herself magnetic treatment which her mother could carry out. A wonderfully strong and tender sympathy was in consequence established between mother and daughter. The two, while becoming more and more closely attached, had, as it were, their soul life in common. During magnetic sleep the invalid could see her mother's spirit glorified beyond description. Strange to say, she always spoke of the death-like magnetic sleep as of being **awake**, while our normal waking condition she termed **eating-sleep**. During convalescence, when for the last time in this (according to her) waking state, she lamented bitterly that the vision of her transfigured mother must now be lost to her. 'Only in heaven, mother,' said she, weeping, 'shall I see thee again so beautiful, so supremely beautiful!' The girl is now quite well, and in uninterrupted eating-sleep."

Here ends the quotation from Von Kuegelgen. I find in the book a cutting from Light, date unknown, evidently testimony from the other side, the words being as follows:

"G. B. says: 'I am far clearer on all points than I was whilst shut up in the prisoned body. You see I am more awake than asleep;' and he speaks of those still in the flesh as in 'dream-life,' 'friends sleeping in the material world, you to us are more as we understand sleep'."—Light, London, Eng.

MESSAGES IN NOVELS.

A Heroine Made Out of Faker.

Richard Harding Davis is a writer with considerable talent, and a man more or less original. In his latest book he has gone very far in his effort to find something new, and has made a heroine out of a "faker" who gives seances and lives off the gullibility of rich fools. She is a girl, young and delicate, of marvelous beauty, of great goodness of heart, of highest morality. All these qualities Mr. Davis apparently considers wholly consistent with the heroine's occupation of professional impostor.

It is not a very serious thing, for Mr. Davis' writings are never very serious, but it is very questionable taste to build a heroine out of such material. The book will be widely read because of the author's popularity, and will, conceivably, leave some impression on the minds of the readers.

Which leads to the consideration that the books which nowadays leave any effect worth mentioning are the novels. Americans are too busy to read anything except fiction, and any man who fancies he has a message to deliver must conceal it in a story. The public gobbles up fiction like geese bolting corn scattered in a barnyard. It gets some fodder, but it gets a great deal of extraneous matter, and not a little filth.

For this reason even the lightest hearted and most innocent romancer of the "Dicky" Davis type ought to exercise a certain amount of care about what he puts forth. There is really no harm in Mr. Davis' exultation of occult "fakes," nothing in any way vicious or damaging to public morals. Yet it is safe to predict that some may read a deeper meaning in the frivolous and entertaining tale, and be led to consider humbugs and frauds as a pretty good class of people. One cannot nowadays write a novel that is anything beyond a mere narrative of adventure without being suspected of trying to preach a sermon, teach a lesson, or solve a momentous problem.—Cleveland Plain Dealer.

CHILD MURDER.

A Hideous Doctrine of the Catholic Church.

To the Editor of the Montreal Star:

Sir: I was much interested in "Catholic Theologian's" letter, in which he discusses the injustice of killing an infant to save its mother's life. Perhap some of your readers may be unaware that it is the unanimous belief of the Catholic church that all who are external to Christianity are doomed to eternal damnation, not only on account of their own transgressions, but also on account of the transmitted guilt of Adam, and therefore even the new-born infant is subject to condemnation until baptism has united it to the church. In this connection I quote from the celebrated treatise, "De Fide" of Saint Fulgentius: "Be assured and doubt not that not only men who have obtained the use of their reason, but also little children who have begun to live in their mother's womb and have there died; or who, having just been born, have passed away from the world without the sacrament of holy baptism, must be punished by the eternal torture of undying fire; for although they committed no sin by their own will, they have nevertheless, drawn with them the condemnation of original sin by their carnal conception and nativity." You will thus perceive that it is of more importance to save the child so that it may be baptized rather than the mother, who presumably has already been baptized and whose future is therefore thus assured.

STUDENT.

Montreal, Canada.

STORM-TOSSED.

A mighty storm is raging wild,
The winds wail out their moan;
Deep thunder's roar is heard afar
Above the spray and foam.

I scarce can face the mighty wind,
My feeble barque is frail;
Yet I must run her past yon light,
And moor her 'gainst the gale.

Heigho! my soul knows naught of fear,
I love a scene thus wild!
And laugh in glee to see her dance
And frolic as a child.

Oh! boat, my pride, dance on! dance on!
The roar of Ocean's wall,
But puts new courage in my heart,
To guide aright the sail.

Ah, ha! Ah, ha! we've passed the bar,
Safe from the bellowing sea!
What others would face with quaking hearts,
Was childish sport to me!

ALICE L. HOLBROOKE.

N. Somerville, Mass.

A pound of care will pay an ounce of debt.—Danish.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

In the Domain of Phenomena.

Interesting and Suggestive Experiences With So-Called Ghosts, as Related by Rev. J. C. F. Grumbine, a Prominent Lecturer, Author and Medium.

This narrative must of necessity be autobiographical, because no record of psychical phenomena and experiences can be useful to either the historian or the scientist, unless it be the diary of a life. Psychical phenomena deal with incarnate and excarnate personalities, functioning on the normal and supernormal planes of being. Immortality is a personal matter.

The science of psychology, though it is loth to accept these seemingly sporadic and disconnected phenomena as within the operation of physical law, still cannot, and in fact, does not dismiss them as having no place in its ever widening field of investigation. Psychical research and immortality fall within the sphere of the personal life and the personality, in this new and virgin field of inquiry. This field has been termed the supernormal, not because supernormal phenomena occur outside the domain of natural causality, but because they are not explicable by any of the known laws of matter and mind. Such phenomena as arrest or suspend the operation of natural law, do not transgress either natural or supernormal law.

Now these phenomena must grow out of and fall within the conscious sphere of the soul's life if they are to prove immortality, or demonstrate the survival of the personal identity after the change called death, and the possibility of intercommunication between the two worlds. This, of course, could not be possible or practical, if the personality died with the dissolution of the material body and the extinguishment of the soul's ego.

With Spiritualism as an hypothesis of the new psychology and of the cause and origin of all psychical phenomena, nothing at present will be said, and for the reason that as a world movement, Spiritualism is undoubtedly a great historical and spiritual fact, and as a scientific hypothesis, is the best and only one sufficient to explain all the facts, as Sir Oliver Lodge, Flammarion, Wallace and the late Gerald Massey admitted, but this narrative, in order to make clear its claims to the attention of the investigator, must be a straightforward and simple recital of facts. Facts are stubborn things, and it is because they are facts that they refuse to be ignored. Now the important matter about the facts is our relation to them. Personally we may deny or ignore them, but science is duty bound to accept them. Whoever glosses them over with the verbiage of misunderstanding, fearful lest some one might accuse him of telling the truth, may be a clever word juggler, and conceal his cowardice under such subterfuge, but he forgets that such action makes him lose even his own self-respect. Truth is always stranger than fiction, and art to serve the truth must not forget that a lie can never become the truth. In the spirit of history and science, I hope to tell my story.

While a clergyman of the Unitarian denomination in a church located a short distance west of Chicago, I became deeply interested in psychical phenomena. In the year 1893 the Psychical Research Society was still young, but powerful. I became a member of the American branch and began my personal researches in Spiritualism. It is hard to realize, much harder to accept the fact that there is a time for every thing under the sun, and that we cannot force that time nor can we hope to drive an hypothenuse across a triangular fate until the hour has come. Our interest in the occult must await just such a time. It was in the year 1893 when my interest in the phenomena of modern Spiritualism seized me, and led me for the first time to attend a seance of a professional medium, vouched for by a very honest and strong-minded parishioner. At this particular seance, under the most rigorous and scientific test conditions, the most extraordinary phenomena took place. There were spirit voices, independent slate writings, materializations of luminous hands, levitation of musical instruments, clouds of light, the windings of a large music box, and all this while the sitters, some ten in number, held hands and were also aware of the hands of the psychic all the while. This is what is generally known as a seance for general phenomena. At this seance I received the following two messages, written on an ordinary block of paper or writing pad, and torn by the spirit and placed, either in our coat pocket or in our laps.

First Message.

"My Dear Boy: Many years have passed since I last spoke to you in a voice which you could hear, but let me assure you that the intervening time has not been spent far apart from your life. For as life is eternal, so is a mother's love everlasting. All the changes in your life I have taken cognizance of, and so, often in your thoughtful moments I have tried to reach you, and help you to ponder the questions which you have been clamoring to answer. Now the darkened clouds of your existence begin to pass away; the true light of the after life begins to dawn; and you feel the mastering of thought and knowledge. This same thought you may attribute to divine inspiration, for so it is. You have been led to this thought and investigation by the higher intelligences, and so you will be led, until day by day and hour by hour, your own spirit will so broaden as to enable you to impart that knowledge to the many hungering, suffering souls on earth. In this you will find an earth mission appointed you from highest principles. LOVING MOTHER."

Second Message.

From a reverend friend:

"In days gone by when we were pressed too closely we were taught to say that there is a mystery in godliness which no human mind can fathom; so our eyes were blinded and reason set at naught. But the great law of evolution has carried us onward and upward, until we find within us the Divine principle of God and a close correspondence of our own soul with the great Over-soul. We learn also that the little things confound the mighty, that this little pencil moved by spirit power will prove to you the everlasting progress of the soul, which is possible for all to reach in these communications.

"A REVEREND FRIEND."

Third Message.

"My Dear Friend and Reverend Brother: This evening I am granted the privilege of soul communion with you through the expression of this, your earth instrument. And in spirit life, I, too, must employ a like instrument, that you in earth life have not, the clearness of vision or comprehension to understand; yet through the two avenues we meet, as it were, face to face and exchange thought for thought.

"In earth life my eyes were blinded to the truth. I would not see the light, and now I feel more fully the necessity and the desire to impart light and comfort to mortals who are now treading the same pathway. As I view the ignorance and superstition of mortals I wonder, and I feel an overwhelming spirit and enthusiasm to awaken them to the realization of that which I, through experience, know to be true.

"The language that I must employ to give expression to you of my soul unfoldment, its thought and experience, or, that you will be able to comprehend, is inadequate far, to that which is real, but as your language is to the infant, I will give you that which in part I realized.

"As the ebbtide of life grew less, so I felt the spirit quicken, until I realized a perfect newness of life, so surging with exquisite joy, that every attribute of spirit came to me—that which mortals call a part of God. So calm and so beautiful in their perfection were all things that met my gaze, and so loving, tender, and gentle were the friends who approached me, that I recognized at once that surely this is a part of heaven, more truly beautiful than ever had come to my thought. And so as I awakened to all the light around me, and was given the first lesson of my new condition, I then realized the truth of the after life, and knew that I had done wrong in condemning without knowledge. Now I find pleasure in learning the spiritual laws of the spiritual universe, yet find equal pleasure in returning and imparting knowledge and light to mortals of earth, all of whom must meet with the same change through the same atmosphere and condition. All must be their own judge and so qualify themselves by the condition and the circumstances of their earthly life.

"I am your reverend friend and brother, J. H. HARTER."

As to the above messages, the first two came at the first seance, and were written in lead pencil, while the latter was gotten on a typewriter, run by invisible power and written in the dark. It was rattled off faster than the fastest expert could do it on a machine in the light, and under the most favorable circumstances. Mr. Stead and Mr. Yost can bear witness to the accuracy of this statement, for during the World's Fair they conducted experiments with the same medium in a steel cage and received messages just the same. Rev. J. H. Harter was at one time a Universalist clergyman, when I was a member of the same denomination, and it was I who, at the quest of his widow officiated at his funeral. In northern New York he was known as the minister of the "Church of the Divine Fragments." It was not strange that at this crisis in my own life he should appear, and break the silence of so many years by flashing out these messages on my consciousness as similar messages were written in independent writing on the walls of the palace of Belshazzar.

There is, as any one who is familiar with psychical phenomena knows, a vast range of manifestations, and an equally numerous expression of spirit power through mediumship. Independent slate writing or psychography is one of the most fascinating and intelligent expressions of spirit power, and always puzzles the skeptic and agnostic. These messages were not, strictly speaking, slate writings, but they occurred independently of any apparatus, and as such are certainly marvelous phenomena. And yet it is not remarkable that spirits who survive the change called death, should be able to write in this peculiar way, since while on earth they could read and write. The actual wonder would be that all that they knew was so soon forgotten because of the change called death. These simple means of communication show how deeply rooted in the very soil of being is our human life and its intelligence. That incorporeal beings did and could write as here maintained is an experience which goes far toward proving that the scientists and the mass of people who believe in the possibility of communication between the two worlds, are not insane as so many supposed. J. H. Harter had been in the spirit world some fifteen years and was able to write. He seemed glad to again greet me across the Great Divide.

Elizabth Barrett Browning in Casa Guida in Summerland.

I attended a seance in the city of Chicago in November, 1893, in response to a desire which I had had for a long time to secure a book of poems by Mrs. Elizabeth Browning, containing a certain photo or print from a photo, which in my youth had made a strong impression on me. The book was out of print, but I thought perhaps that she, a spirit, might know where I might secure such a copy. I of course did not expect what followed. Mrs. Browning passed away in the year 1861. If she existed in the spirit world, she of course could give me the information desired. The medium, a very amiable and beautiful woman, gave me every opportunity, not only to test her power of mediumship, but to please me in the matter of test conditions. I must have facts and not fraud. So she sat the her table, where I was to receive messages from the so-called dead, and transmitted by a psychic process, more simple than wireless telegraphy, called psychography. After we sat for a few moments, I was requested to take up one of the questions I had previously written and placed on the table, a question, the contents of which I at least, knew nothing about. Presently, as I held with the right hand the slate, which was placed under the side of the table, I distinctly heard scratching. This continued for some time. When the message was finished, I placed the slate on the table and read this message:

"As soon as material cares and duties are laid aside, a letter comes inspired by mother."

The question I had asked was, "Will I receive a reply to the letter I had posted to your son."

In previous correspondence I had learned that Robert Barrett Browning was living in Venice. This information was given me by the New York Sun. Through another message the spirit of Mrs. Browning substantiated the statement that her son was alive and was living across the waters.

The letter I had sent to Robert Barrett Browning was about this book, containing the picture of his mother. Now here was a distinct prophecy. The son would make a reply, inspired by mother, and Mrs. Browning was to reach her son, inspire him to write a letter to me, and tell about the picture. Some two months following this seance, while again returning from Chicago to my home, I was handed a letter, postmarked the old world, and on opening it I found it was from Robert Barrett Browning, and contained a photo of his mother, "One of the last," he said, "she had taken." The sending of this photo was the remarkable fact not foretold, but no doubt inspired by the mother, who wished me to have a memorial of my appreciation of her poetic works.

Here was a case, more significant than mind reading or telepathy, for the medium knew nothing at all about the Brownings, and certainly could not tell if she had a son who was living across the waters, and that Mrs. Browning would inspire him to reply to my letter. Some years afterward I learned that Mr. Barrett Browning was most difficult to get at, and this information was conveyed to me by Lilian Whiting. Once when I surmised that Mrs. Browning's hair was black, she, the spirit, informed me through another medium that it was not black but brown," and "that Robert, her husband, called her his Brownie." And this fact I substantiated later on by seeing, among the gifts which the late Kate Field left to Lilian Whiting, a lock of her hair which was brown.

Miss Whiting, long before she wrote a life of Mrs. Browning, had been assured that it was her wish that she should write it, and it was Mrs. Browning's own spirit that had impelled the writer to inform Miss Whiting of Mrs. Browning's wish. It led to a hurried visit to the old country and to Italy, and later to the writing of the book, entitled, "A Study of Elizabeth Barrett Browning." This biography is the only adequate and unprejudiced story of her beautiful life. The reason why other biographies were not satisfactory is not so clear and obvious. Mrs. Browning was a Spiritualist, as most of her biographers knew, but thought it was an act of kindness to her memory not to mention it, or considered it no business of the public to know, as it might detract from her glory, or fame, if known. Mrs. Browning wishes the truth published, and so authorized Miss Whiting from the spirit side to give to the world a truthful narrative.

A strange incident associated with her Spiritualism is this. Some years ago, before this book was written, I received from an elderly gentleman in St. Louis, at a social, a photograph of the late D. D. Home, the celebrated American medium, who startled Europe by his remarkable phenomena. This man said to me: "I get the impression from Daniel Home that he wishes me to give this to you, because he says you will understand and appreciate it. I did. For it was at a seance given for Mrs. and Robert Browning at a lady's home in Italy that she was converted to Spiritualism. D. D. Home was the medium. What part Mrs. Browning and D. D. Home played in this affair as excarnate spirits, who can tell? Another fact which deserves mention is, that in the biography of Mrs. Browning by Lilian Whiting the very picture I had sought forms the frontispiece. And this was inserted without any knowledge on my part, and of course, without any previous arrangement on the part of Miss Whiting.

Doctor Morrell MacKenzie, of London, as a Spirit Doctor.

A more striking manifestation of spirit power I was soon to witness through the same channel. The seance was for independent slate writing, and consisted of the usual questions, prepared by myself, and placed, without the medium's reading them, on top of the table where the spirit would advise which one it cared to consider by rapping three times when I took one up, and once, for no. The conditions were test, as I had carefully examined the slates, the room, the table and kept my eyes wide open all the time. I had felt that I needed some neutralizing medicine, as my stomach and kidneys were slightly indisposed. That very morning I had gone to a local physician, received a prescription, which I had had filled in Chicago. When I took my seat at the table the question of my condition was uppermost in my mind, and luckily the question of my health was the first one to come up for consideration. The reply was, "Use bi-carbonate of soda." In my haste to copy the prescription, that is, the entire message, I omitted to add "bi" to the carbonate of soda. This evidently had to be, for on going to the druggist and asking for some carbonate of soda—(why that, I do not know, as I knew better, unless it was to lead up consistently to what followed)—he said, "What do you want it for?" I replied, "To drink."

"Well, you do not want washing soda, as that will kill you, but bi-carbonate."

"Of course," I said. But I thought deeply of the message and the doctor on the spirit side of life, who prescribed it. So when I reached the house of the medium, I asked her the moment the door was opened what she and the spirit doctor were trying to do,—"to poison me!"

"Why, what is the matter?"

"The doctor advised me to take carbonate of soda. That's poison."

"Indeed, let's go back and read or reread the slate and see if you correctly copied it."

"A moment," I said, "you have a sitter."

"I?"

"Why, yes."

For that very instant I saw a form of a gentleman, of advanced years, with frock coat, black bow tie (string), mutton chop whiskers, florid complexion, rather bald head, as I now remember him, and of medium build, standing back of her. The form made a strong impression on me, as it was so life-like. "And," I added, "he has gone through the hall, and back of the draperies into your room." She turned instantly pale, and trembled.

"Impossible," she murmured as she hastened through the hall, behind the draperies, into the room and followed by me, who all the while seemed bewildered by the unique spectacle. On entering the room, we found there no one but ourselves. We read, however, the message together. It was correct, and called distinctly for bi-carbonate of soda and nothing else.

That evening the medium was to give a private seance for materialization which only a few of my friends were to attend. Now mark what appeared. That very form, which I and not the medium had seen in the hall, and which vanished so mysteriously into air, again manifested at the cabinet curtain, while the medium was in a trance,—the same person in the exact clothes, wearing the string tie and mutton chop whiskers, and seemingly of flesh and blood, spoke to me these words: "I come to you to-night as I came to you this morning, to assure you that I wish to be as accurate in prescribing from this side of life as I was when in the earth form. Good night."

He then disintegrated into vacuity. This person was no less a distinguished personage than Doctor Morrell MacKenzie, late physician to Her Majesty, Queen Victoria of England. And strange to add, on a news stand a few weeks later I picked up a magazine, and, in looking through the advertisements, who should I see in a group of faces recommending a certain tonic but that of Doctor Morrell MacKenzie, who appeared just as I had seen him on that day I held the seance.

J. C. F. GRUMBINE.

Brookline, Mass.

TRENCHANT SCINTILLATIONS.

As They Emanate from the Pen of R. A. Dague in an "Open Letter" to the Noted Evangelist, Mr. Taylor.

Creston, Iowa.

Dear Mr. Taylor: I was much interested in your public address yesterday to business men at the tent. I endorse much that you said but do not endorse all. I cannot agree with you when you advise business men to get down on their knees and pray for large sales and big profits, and for earthly riches.

You said 'we ought to pray to God to give us profit and riches." Now, Brother Taylor, "profit" means to get something for nothing. If I make a profit off the labor of my employe I take from him, without equivalent compensation, a part of what he has earned and what justly belongs to him. Prayer for profit, for riches, is selfish and mercenary. My prayer is to be assisted in becoming less selfish—to give more than I receive. Do you think you did right by that poor working girl you mentioned, who worked for you who had the skill to make superior cakes, by yourself taking a profit of $45 weekly, and giving her but $5.00. My friend, do you not know that the Golden Rule can never be carried out under the present greedy competitive industrial system? Under the Socialist system it could be but not under a system in which the motto is: "Every fellow for himself and let satan take the hindmost."

I think you were unhappy in holding up to young men to be patterned after, Mr. Armour, of embalmed beef notoriety, and Mr. Carnegie, who acquired many millions by watering steel stocks and whose treatment of his employes caused twenty-six of them to be shot dead like dogs, at Homestead, Pa., for striking for a trifling advance in wages.

Don't let us advise young men to pray for profit, for riches, and try to become Armours and Carnegies by robbing honest working men of a large portion of the product of their labor, but let us teach them to pray for a spirit which will prompt them to so love their fellow men that they will desist from exploiting them to refrain from battering the heads of their employes by policemen's clubs and from shooting out their hearts by Pinkerton rifles when they go on a peaceful strike for better conditions.

You struck the right chord at the close of your speech when you said, in effect, that certain employers whom you named, conducted their business on the co-operative and profit-sharing plan were the most successful.

With this I send you, with my compliments, a copy of my late pamphlet on "What is Capitalism, What is Socialism?" I hope you may give it a careful reading. I assure you I am yours for the betterment of humanity.

R. A. DAGUE.

May 25, 1908.

Editor American, Creston, Iowa: I sent a letter of which the foregoing is a copy, to Evangelist Taylor; also my pamphlet on the 15th. As I received no acknowledgements of them, and as the letter deals with matters of interest to the public, I herewith present you with a copy of my letter. Doubtless our evangelist friends have done some good in Creston. I hope they have. I would not knowingly say one word that would tend to undo any good they have done. Many good things were spoken from the tent rostrum; I regret, however, that slighting allusions were made about Christian Scientists, Universalists, Unitarians, New Thoughters and other liberal sects. Now, I am not a Christian Scientist, but I confess I do like their statement of faith better that I do that of the so-called orthodox. The Scientists do not believe that there is an all-powerful umbiquitous satan, who so thwarted and upset God's plans that God had to drown the entire human family except Noah and his family. They do not believe that satan had so out-generaled God that the only way God could be prevented from torturing countless millions of his own children in hell forever, was for His Son (who was God Himself) to be killed, thus making atonement for the sins of the world, and that through this blood-spilling, bad men might, by a mere belief, escape all the consequences of a wicked life, and by one great leap go to the highest seats in heaven, and eternally wear a crown of glory, and endlessly play a harp, while the average moral people, who did not understand the "plan," and who occasionally went to the theatre, and now and then played a game of euchre or seven-up, if unbaptized, would be tortured in hell forever. Now, I believe in religion myself and am a member of a church, but I want a religion of common sense—one that teaches that every man shall be rewarded according to his deeds, instead of creeds. The old puritanic teaching about an endless hell to which God sends the larger number of his children, is unthinkable, unreasonable and blasphemous. It don't go any longer except in the back rural districts. There must and will be punishment for wrong doing in this and the next world, but it will not be wrathful and vindictive and unrelenting, but will be corrective and educational. No lessons in God's great school can be skipped, merely because the Jews killed Jesus. There is merit in the life and teachings of Jesus Christ, but no merit in his cruel death and shed blood.

There is but little in a name. Russia is Christian in name but she horrifies all civilization by her savage, brutal, murderous, atrocities. Japan is pagan and challenges the admiration of the world by her humanity and kindness.

In conclusion let me modestly say to my zealous and well-disposed evangelist brethren at the tent, that I am a lay preacher myself. Come, brethren, let us thunder more and louder at the bloody crimes committed by the Russian Christians against the unoffending. Jews. Let us go after the greedy, grasping monopolists and the heartless plutocrats who, by stock watering, corrupting the ballot, and other high crimes, are exploiting millions of honest people and destroying the republic. Let us denounce these things. Let us expose the profligacy, debauchery, licentiousness and hypocrisy of the "400," most of whom are professing Christians, in our great cities. Let us raise a thunderous protest against the enslaving of two million tender children in our mills and factories. Let us follow the example of Jesus by championing the cause of the poor, the homeless, the friendless, the destitute, the disheartened—the great multitudes who are crowded into the slums and to the verge of despair by the unchristian, greedy, competitive industrial system. Let us do something for our unfortunate fellowmen besides giving them religious tracts and exhorting them to "come to Jesus." Let us fearlessly tell Rockefeller, Morgan, Ryan and other pious exploiters of their fellow men, that they cannot, through munificent donations to rich churches, buy high seats in the big courts of heaven.

In short, let us with our big sticks get after the big sins and the big sinners. After we have done them up, we may then give more fatherly advice to the dear sisters who are so wicked as to jeopardize their souls' salvation when, for an afternoon's rest and recreation, they congregate in their neighbor's parlor and drink tea, eat bad candy, talk about the lovely merry-widow hats and play euchre.

One of the misfortunes, brethren, of our evangelistic preaching is that we picture both God and the devil as being in partnership, and we present them as such awful beings that we frighten innocent school girls and nervous, sensitive, tender-hearted folks, making them think they are such horrible sinners and damned reprobates, that sometimes they worry till they go insane, while the hard-headed, stiff-necked old codgers with a lot of common sense don't believe our preaching. They cannot be convinced that this infinite universe, with its countless billions of suns and worlds, are run and sustained as we think they are.

I assure you, brethren, I am sincerely your brother and co-worker in the cause for the betterment of our fellow-men. R. A. DAGUE.

Creston, Iowa.

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969

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QUESTIONS ASKED

And Answered by Mrs. M. Klein, of Van Wert, Ohio.

1. Spiritual mediums and their labors—in what way do they differ from other mortals?

Answer.—The difference lies in their archetypal make-up. A true spiritual medium must represent a musical instrument or a telegraph instrument. The class or quality of messages turned out lies in part with the instrument and in part with the operator, who must be skilled to perperform this great and noble duty well. However, when the instrument is out of order, the best operator cannot give perfect messages.

There are many sensitives in this age of the world who come not under this rule, but by reason of their sensitiveness, come in touch with those who, by death, have crossed the dividing lines, and thereby the fact is established that all worlds and their inhabitants are linked together and inter-active; that it is a natural procedure in the order of cause and effect. Also it is proof positive that all persons are mediums in one way or another, but not all are so gifted as to figure as spiritual mediums.

2. What is the Divine Purpose of spiritual mediumship?

It is to impart knowledge of such things as are helpful and enhance the general weal to earth's people. Then, too, it opens up mental commerce with the immortal worlds in a comprehensible and well-defined way. It invigorates the world brain for a fitness and reception of ideas, to facilitate plans for better methods of labor, show man how to utilize nature's forces, extract the stored wealth from her inner stores and in the near future change the entire face of heaven and earth, since, by virtue of this imported wisdom, man is enabled to learn himself and his rights better and to become qualified to comply with the Creator's will in the service he renders to man and things in general.

3. What do you mean by the Spiritual Philosophy?

Cicero's definition would answer here; he said: "Philosophy when rightly defined is nothing but the love of wisdom." All true investigators of the spiritual philosophy desire to learn more of themselves, more of God's will, their rights and their duties, and, in Solomon's words, with all their getting, get wisdom. However, it is a very fine point to discover WHERE and HOW the knowledge so obtained begins and is changed into wisdom, for sometimes man thinks himself in possession of weighty truths so obtained and feels that he is very wise, but lo! a turn of things, and still clearer revelations prove him in error. Therefore we define true wisdom to mean that which elevates and enriches the soul and helps other souls upward by furnishing them helpful experiences.

All honest labor is means to ends for the gathering of knowledge by and through true experiences. This knowledge is converted into wisdom by making it practical, thus securing its values. Thus the status of the world and people is improved. It is the proper order through which thoughts and ideas must pass to become immortalized by the interchange of mind and substance in accordance with universal rules.

4. Why do inquirers hold different views on these things which makes it hard for a common mind to discern which is truth and which error?

It is the worldly students who, though intellectual and somewhat scientific, yet have no truly spiritual unfoldment and conception, create these conflicting ideas and theories. They, not being able to penetrate into the inner spiritual life, theorize altogether upon cosmic operations finitely beheld and making some discoveries, imagine that they have discovered the very secrets of creation, and both talk and write glibly about evolution, etc., but they will all learn that their theories will not bear them out when the true order is revealed to man.

We know that the study of evolution in connection with geological unfoldments is a fascinating and also a beneficial study when man does not lose his balance while thus eagerly exploring, but recognizes that these evolutions mark the footsteps of God; that his voice is in the voices of angels and mortals and all nature and all living things declare his wisdom; that therefore man should rightly use all things and abuse none, since all is but to aid him in his moral and spiritual attainments.

5. What do you mean by the potency of thought?

We have instructed here from time to time on this subject and are pleased to see inquiry aroused, also that much is talked and written in general upon it. We say thought is the moulder of men and nations. It has a potency for good and evil. It affects each one's own personality as much as it does others. Hatred, if extensively indulged in, in thought, vitiates blood and affects the heart. It causes disease and untimely death. When ill thoughts are centered upon weak individuals, they succumb to the pressure and ill results are inevitable. Pure thoughts, O what power for good and upliftment! Pure thoughts are the whisperings of God's spirit through mortal brains, they are the prayers of the soul; they are the benedictions of love and good will breathed out upon humanity, and perform the grand mission of turning hate into love, and misery into joy and comforts. Good thoughts are the celestial breathings of the atmosphere of paradise, thus become the wings wherewith to soar to celestial heights and sip nectar with the gods.

(Written under spirit control in 1878—Mrs. M. Klein, medium.)

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MOST REMARKABLE CASE

Joins Dead Sister at Spirit's Call.—Aged Maine Women's Lives End Same Day Under Remarkable Circumstances.—Both Buried Together.—"Come, Sister, You Must Follow Me," Miss Perham Heard Dead Mrs. Davis Call.

Greenwood, Me., June 6.—How Mrs. Edward Davis and Miss Perham, sisters and companions through life, died on the same day and how one preceded the other to the spirit world and returned to summon the other is to-day being told far and wide by neighbors and friends here who are familiar with the story of the strange circumstances.

So remarkable is the life and death story of these two sisters that it is told in whispers. Mrs. Edward Davis was seventy years of age, while Miss Perham, her sister, was seventy-three. After Mr. Davis died the sisters lived alone in the isolated cottage for many years. They became firm believers in Spiritualism and psychic control.

Wife Joins Helpmeet.

Mrs. Davis told her sister just one week before her death that one night as she lay in her bed her husband had appeared to her. He had talked with her and as he was about to disappear bade her join him in the land beyond the grave. She said that he had told her all about the life unseen and that they had set the day for her death. She said she longed to join her husband.

The following Monday was the day appointed. Two days before that time Mrs. Davis fell ill. She spoke cheerfully of the future life into which she was about to enter.

"Good-bye," she whispered to Miss Perham. "To-day you must follow me so that we will all be together."

Miss Perham went into the orchard to gather appleblossoms for which Mrs. Davis had asked, saying that these were the only flowers she wished to have at her funeral and on her grave.

As Miss Perham stood under a tree in the orchard and was reaching for the clusters of blooms, she seemed to suddenly see her sister standing smiling at her side.

"Come, Sister; Join Us!"

"Come, sister," Mrs. Davis said. "It is time for you to join us. I am so happy; come!"

Before Miss Perham could pick up the blossoms which had dropped from her nerveless hands Mrs. Davis had vanished and she was alone. On entering the house she found her sister's dead body lying on the bed. A peaceful smile rested on her face.

Neighbors came to prepare for the burial and the undertaker was summoned. Before the plans for the single funeral were completed Miss Perham fell ill and she died in a few hours, and the sisters were laid to rest side by side in the little cemetery here.—Boston American.

SPIRITUALISM A RELIGION OF LIFE.

So Says Miss Florence Morse, in a Lecture Published in the Two Worlds, Manchester, Eng.

We have chosen as the topic of the address it is to be our privilege to offer you this evening, the subject, "Spiritualism; a Religion of Life." Too often is Spiritualism considered—if it is thought of as a religion at all—to be simply a religion that deals entirely with the future state of humanity, and so, in that sense, may be said to be considered more as a religion of death, or the after-life, than one having much bearing upon life in the ordinary physical sense of that word. We know, of course, that this familiar aspect of Spiritualism is one that has a clear and definite place in the thought and attention of those who investigate into the claim of the truth of modern Spiritualism, for, after all, men and women are living in the physical life, they know its conditions, they know much concerning it, and it is little to be wondered that they have used their religions in the past, and should continue to do so in the present, more as a means of finding something out concerning the future state, whether it exists, and when they are satisfied upon that point, they want to know what its condition may be.

Men always turn more to the unknown, to those things that are outside and beyond their ordinary daily experiences of life, and although it is well to do so, it is also well to consider what belongs to the physical life, what is its duty, and what are the conditions that are best suited to it.

Spiritualism, therefore, has this double meaning: It has a double relationship; the relationship to man's immortal spiritual life and its conditions after the death of the physical body; and its relation to the conditions of this, the mortal life, while he is still treading its pathway, while its lessons are still to be learned, while its opportunities are to be taken, and its mistakes and follies to be avoided.

Spiritualism, then, is a religion of life here, while the ordinary forces of daily life are in progress, and while you go about your daily duties and pleasures. It is true that Spiritualism has a relationship to them, and can and does spiritualize these duties and pleasures, and brings you more into touch with the higher, loftier side of your nature, its expression and aspirations. Concerning, then, the ordinary life of the world, religion in any sense has a very clear and distinct part to play. Too long, it seems to us, has it been a matter for consideration upon one day of the week only, and those lives that have been lived in this world, which were best, highest, purest and noblest in their exxpressions of self-unfoldment, self-forgetfulness, helpfulness to their fellows, have been those lives where the religion of the person (no matter what that religion may have been) has been the dominating power and influence working through that person, expressing itself in unselfishness, in the mental and spiritual development of the person. This, we think, everyone will readily recognize, and will see the force of what we say when we suggest that Spiritualism, in its broad and true religious sense, dealing, as it undoubtedly does in its higher aspects, with the spiritual nature of all that is pure and refined in the heart and soul of each one of its followers, should excreise this same lofty influence, and thereby bring into the moral life, bring into the confused and inharmonious conditions that pertain too often in the world, that one touch of spiritual power which shall call to the surface that spark of Divine life that is within each one of you.

Man lacks spiritual expression; man's religious life too often is a thing for one or two days in the week, and yet, deep down in the nature of each one, there is that instinctive feeling, that recognition of higher, purer, truer powers that can help all to over-ride the selfishness that is developed by the conditions of physical life; to override that disregard of others, that placing of self and self-interest before all other considerations. That feeling, or, as some say, the power of conscience, is the power that works through all mortal beings, the power that springs from the central point of life, God Himself.

Spiritualism comes into your lives as a religion whose teaching is clear and distinct upon many points concerning action, thought, and motive; not based upon the idea of any one person or set of persons, not speaking with the authority of those who are in place and position, and who should, because of that position, know of what they speak, but coming to you directly from those people who can tell you of the influence of spiritual matters upon your lives (and their effect again upon your spiritual natures) as the result of their own experience in the mortal life. And they tell you that your religion of life, your religion of Spiritualism, should first of all teach you to realize—nay, not teach you, but prove to you—the fact of your spiritual nature and its powers while you are here in the physical life. They are the people who speak to you; those who have sat by your side in the past, those whom you know, in whose word and truth and honor you have every confidence, in whom you had every trust, and whom you know would tell you of spiritual matters, could they come from the life beyond, in such words and with such power and force that you would be compelled to realize their truth when you listened to their words.

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A PATHETIC SCENE.

A Venerable Lady Lives Her Life Over Again, Just as Death Calls.

According to the Chicago Record-Herald, Mrs. Emily A. Graham, who came to Chicago a few months after Fernando Jones, died yesterday, after a brief illness, at her home, 5223 Madison avenue.

Delirium which came upon the aged woman during the last week of her life took her back to that period when Chicago was a frontier trading post lost in leagues of virgin forest. The teeming, cosmopolitan city, with its crashing elevated lines, its busy markets, its hurrying thousands, no longer existed for her. The approaching dimness of death had already blotted these things from her consciousness.

From the windows of her sickroom she saw, in fancy, the wilderness stretching back from the huddled group of houses that made up the old Fort Dearborn. Continually she stetched forth her hands and begged to be taken out into the free air.

She fancied herself again a child in the streets of the trading post. She talked again with the little Indian children who had been her playmates in that far away time and started with fear as she imagined she saw the painted visages of the grown braves of the tribe.

"Look," she would cry, "look; don't you see the smoke over that tepee? That is where I played yesterday. I played there until the chief came home, but when he put his hand on my head I ran. And then we went paddling in the lake.

"Let me take the pappoose. I'll not hurt him. I can hold him. He's a little fellow and he has such funny eyes. Let me have him."

Then she would wander to the thoughts of the forest and fancied herself plucking flowers and running and hiding in the brush. The last week of her life was a complete return to the days of her childhood, and she recalled the faces and names of many of the oldest settlers of Chicago, most of whom now are dead.

Although her last illness was brief, she was unable to attend the recent gathering of early settlers who met to celebrate Fernando Jones' eighty-ninth birthday.

LAUGHTER AND HEALTH.

The Important Part They Play in the Life of Every Individual.

Writing in the Daily Chronicle of April 27 a "Physician" says: "If it were generally understood how salutary the act of laughing is to the bodily health, there might be more laughter than lamentation in the world, and farcical comedies prove more attractive to the invalid than physicians.

He thinks people grow fat because they laugh—laughing promotes appetite, oxidizes the blood, assists digestion, produces the contented body, the fit temple of the contented mind which is said to be a perpetual feast. There is, therefore, distinct benefit to be derived from being able to see the humorous side of men and things.

The Chronicle's "Physician" further says:

"Mental worries, real or imaginary, will so prevent nutrition, through the influence of mind on body, as to produce wasting of the muscular system and those other tissues which subserve it. If a melancholy man would look on the lighter side of life, and laugh a little more, his appetite and digestion would improve, and he would be able to acquire that minimum amount of fat which is necessary to the well-being of the body—fat being a necessary constituent of the healthy brain and nervous system. The laughing habit is one, therefore, that is worth cultivating. It is a matter of everyday experience that one feels the better for a good laugh, an explosion of laughter being, in truth, a nerve-storm, comparable in its effect to a thunderstorm (on a very small scale), doing good by dissipating those oppressive clouds of care which sometimes darken the mental horizon."

Letter from Mrs. Nellie S. Baade.

Again I ask for permission to write a short article regarding our spiritual work in Milwaukee, Wis., which, so far as we know, was considered a success, although during March Rev. Fay Mills created quite a sensation in the opera house with his lectures regarding Spiritualism and kindred subjects, with his wonderful magnetic powers. So little understood by the audiences, they did as he willed them to do, unconsciously to themselves; as one lady expressed herself to me: "We simply could not help ourselves." Of course these meetings drew from our audiences a class of people who were anxious to hear what the late orthodox evangelist had to say, and classes were organized to teach them something supposed to be higher and better than the spiritual philosophy; but from observation I do not think Spiritualism has suffered in comparison, but it has been the means of testing the strength and integrity of character of all concerned. During this excitement the guides of the medium, president of the society in their own home, gave independent writing upon the slates under the feet of the sitters, where there was no room for doubt or fraud, showing conclusively they would never leave or forsake the honest seekers after truth.

The last Sunday evening of our engagement with them, in behalf of Unity Society, I was presented with a beautiful bouquet of carnations, Ex-Congressman Smith making the presentation speech as he alone could make it, filled with kindest thought and the good wishes of all. Although the flowers have faded and passed away, the fragrance and the life in the floral kingdom will live forever, and enshrined in memory's casket they will remain a thing of beauty and a joy forever.

The only thing that caused me sincere regret was the lack of interest in our spiritual literature, but before I came away several promised they would subscribe for The Progressive Thinker, also took the names of the premium books with which they hoped to start a spiritual library.

I expect to be home during June, July and August. Shall attend to camp work. Have a few open dates for the winter months. Any one desirous of securing my services can communicate with me at my present address.

MRS. NELLIE S. BAADE,
411 Vermont avenue,
Detroit, Mich.

First Spiritual Union, Norwich, Conn.

The twenty-sixth annual meeting of the First Spiritual Union of Norwich, Conn., was held on Tuesday evening, June 2, a large number being present.

The reports of the officers were heard and approved, and showed the society to have closed a successful season's work with no indebtedness upon their books.

The old board of management were re-elected. Secretary, Mary P. Clapp; treasurer, Wm. F. Bogue; auditors, Henry Bellows and H. R. Hayes; speakers' committee, Wm. F. Bogue, Mr. and Mrs. Nathan Brewster, Mrs. R. A. Jennings and Robert B. Harker; music committee, Mrs. M. E. Trout, Mrs. A. Gould and Mrs. C. J. Edgerton.

The Union Dramatic Club presented the play, "The Song of the Church Bells," a local setting, and written by a Norwich boy, May 28 and 29. They have earned for themselves as amateurs a high reputation for the excellence of their work and have contributed very materially to the support of the Union by the proceeds from the different plans presented by them. They are to put on the play in Fitchville, Baltic and Willimantic in the immediate future, and at Lake Pleasant and Amherst in August.

The Lyceum has closed for the summer and will hold their third annual picnic at Lincoln park Saturday, June 27.

Mr. Albert P. Blinn, who has served us as resident speaker for the past three years, and has greatly endeared himself to us as a people by his genial characteristics and unselfish devotion to our cause, and who has been gifted with a high and uplifting inspiration, giving us the highest and best thought, week after week, will return the coming season.

He and his good wife are earnest workers, and to them we as a society owe much, and are looking forward to another season of success under their cheery and unselfish guidance.

MARY P. CLAPP,
Norwich, Conn. Secretary.

Special Meeting at Etna, Maine.

The annual June meeting of the First Maine Spiritualists' State Camp-meeting Association will be held at its camp ground, Etna, Maine, Friday, Saturday and Sunday, June 19, 20 and 21. The following program will be carried out:

Friday, 2 o'clock, business meeting of officers to prepare for fall meeting.

Friday evening, 7 o'clock, public seance, conducted by several well-known workers.

Saturday, 10 o'clock, social meeting, conducted by president Arthur C. Smith.

Saturday, 2 o'clock, lecture and messages by Dr. Edgar W. Emerson, of Manchester, N. H.

Saturday evening, 7 o'clock, public seance.

Sunday morning, 10 o'clock, lecture, followed by spirit messages by Dr. Emerson.

Sunday afternoon, 2 o'clock, lecture and messages by Dr. Emerson.

Sunday evening, 7 o'clock, public seance, in which all mediums upon the grounds are invited to take part.

Admission to grounds free; to each seance, 10 cents to help defray expenses. A cordial invitation to all. Come everybody. Special rates on railroads have been given.

MARY DRAKE JENNE,
Monson, Me. Secretary.

FANCIES.

This morning while lying in bed,
After night's slumbers were done,
A thousand sweet fancies came into my head
Which, like birds, flew away, one by one.

A melody came to my heart—
A breath from the Isles of the Blest—
Of Heaven's sweet life of which our life's a part,
That brought me an infinite rest.

It was crooned o'er the lap of the race
And to the first infant that smiled,
Though sometimes translated in hate or in grace
Still lives in the heart of the child.

We call it a fancy, but true
How little we know of the Thought
That surrounds us as the sky's fadeless blue,
With wonders and mysteries fraught.

No matter how brief is the stay
Of fancies we think so unreal,
They inspire with ambitions and hopes of to-day
And show us the immortal ideal.

SAMUEL PHELPS LELAND.
Sea Breeze, Fla.

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

OHIO SPIRITUALISTS.

Eleventh Annual Convention of the State Association.

The Ohio State Spiritualist Association met in the state capital, Columbus, on May 29. The weather was favorable and the convention was a great success. Harmony and good will marked the proceedings throughout. On the 29th and 30th the business was conducted in the West Side Church, McDowell and State streets. On the evening of the 30th Dr. C. S. Carr, of Columbus, so widely and favorably known as a writer and speaker, gave the address of welcome to the delegates. The doctor's address was a masterpiece—truly unique—replete with figures of speech, expressing a warm welcome and offering words of cheer. Dr. C. S. Carr stands in the very front rank with the clear intellects of this century—a keen observer, a close and concise thinker, possessed of prophetic vision without the presumption too often associated with these qualities.

The well-lighted building was crowded in every corner, even standing room being at a premium. The address of welcome was certainly a rare treat, much enjoyed by the delegates and their friends from all parts of the state and its capital city. F. D. Dunakin, retiring president, ably responded. Short addresses were delivered by others including Mrs. Morrill, Grand Rapids, Mich., Mrs. Susanna Harris, of Columbus, and Mr. Dion, of Washington, followed with spirit messages. A young Hindu, a student, made a pointed and practical address.

On Sunday, May 31, the program was continued in the Masonic hall, 186 S. Third street. From this rostrum Miss Harlow, the able advocate of spiritual philosophy, has been addressing the people during the past year.

Increasing interest was manifested throughout the three meetings held on Sunday at 10 a. m., at 2 and 7:30 p. m. These meetings were addressed by Will J. Erwood, of Battle Creek, Mich., and William Strong, of Hamilton, Canada, also by D. A. Herrick, Ashtabula, Ohio. Other speakers who addressed varios meetings of the convention, were C. A. Sollinger, Cleveland; S. W. Mahaffey, Conneaut, Mrs. Schauss, Toledo, and Mary C. Ward. Message bearers not already named were Mrs. Wilson, Cleveland, Mrs. S. Herrick, Ashtabula.

The press of Columbus gave extensive reports of proceedings. These have greatly impressed the public.

There are a few changes in the official board of the Association. These, I understand, have already been given out to the press. H. E. Boerstler, of Columbus, is the newly elected president; Mrs. E. Schauss, first vice-president; Miss E. Harlow, second vice-president; C. A. Sollinger, Cleveland, secretary, and S. W. Mahaffey, treasurer. Under the leadership of these officers, the Ohio State Spiritual Association is expected to make great progress, supported as they are by wisely selected trustees. A motion was carried and a committee appointed to revise the constitution and by-laws of the Association.

Full meetings, crowding the hall at our convention, excellent addresses, coming with inspiring eloquence to the people, music discoursed by some of the best singers in the world, messages through our best mediums, proving without question the presence of our loved ones from the higher vibrations, contributions liberally given to sustain the good work—these all have come to encourage the workers in this great cause, to buckle on the armor for a better organization and more effective service in the field.

The needs of humanity are great and God and the angel world are preparing men and women for consecrated service. Spiritualism knows no state or national boundary. "The world is our country." Shall we unite in one army and work for the grand jubilee of the nations?

WILLIAM STRONG,
Official Reporter.
Hamilton, Canada.

ANGELS.

Pilgrims, search the pages
Of the "Sacred Book" of old,
Gleau from its wondrous teachings
The story that's often told
Of Angels, grand, immortal,
Who sought to comfort and bless
Mortals treading the pathway
Of earth's tangled wilderness.

Angel's light footsteps wander
Through the "Holy Guide Book," rare,
Immortal voices whisper
In prophetic stories there.
Shadowy ones are thronging
The sacred covers between,
Pilgrims, be up and doing!
Peer beyond the mystic screen.

Far, in the shadowed silence
Of a dim, forgotten past,
An Angel gave redemption
To the sons of earth, who asked;
Wist ye not of the tempest,
That lashed to fury the sea?
An Angel's "Peace! Be quiet!"
Calmed the waters wild and free.

Do ye remember, pilgrims,
How the Angel wrenched away
The heavy prison fetters
Where one in darkness lay?
Wonderful are the tidings
From the mysterious shore,
That angels can unfasten
The beautiful, starry door,

And through the sun-kissed ether,
Can wander away to earth,
To drift their shining glory
Where of joy, there is a dearth.
Oh, pilgrims, can ye doubt it?
Can ye think it but a dream?
Enter ye into silence,
And behold the glory stream!

Pilgrims, traveling onward,
Over life's rugged highway,
When ye are faint, and weary,
And night follows rayless day;
Listen, for Angel whispers
Shall float from the golden shore,
And sheltered in their circle,
Your burdens shall crush no more.

Ye pilgrims, who may hearken
To an Angel at the door,
Give ear to what is spoken
Of a mystic, ancient lore.
Marvelous is the record;
Let those deride, who CAN,
The holy benediction,
Of an Angel, born of man.

BERTHA A. WEEKS.
Willimantic, Conn.

"Materialisation." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.



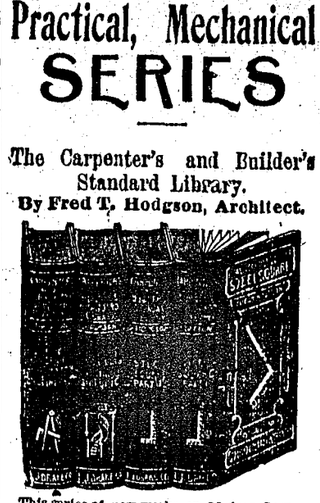
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SATURDAY, JUNE 20, 1908.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

Come Into My Parlor, Said the Spider to the Fly.

It is wondrous to note the revolution that has come over the religious world during the last few years. Formerly the determination was to crush all opposition. Heretics and disbelievers in the godhead of Jesus had no rights an orthodox churchman was bound to respect. Catholics and Protestants each warred on the other, and labored for the extinction of the opposing faith.

With inroads Spiritualism and Agnosticism have made on the churches a spirit of tolerance has sprung up among the former discordant sects; and, astonishing as it may seem, all at once Christians are proposing a friendly alliance with Jews.

Rev. Leighton Williams, D.D., of the "Christian Work and Evangelist," of New York, in a leading editorial, after noting the parallelisms between Jews and Christians, then inquires Jews and Christians, then inquires:

"Can we not, then, seek to unite on all questions of common concern; and interest such persons in the public-school system? * * * Instead of leaving out of the public-school curriculum every religious exercise to which objection is raised, * * * we seek to find in some fair and mutually satisfactory way * * * that on which we can all agree."

The object is declared to be to devise a method to introduce some religious instruction in the public schools including "the high ideals found in Biblical literature, biography, history, and ethics."

This movement is a repetition of the story of the spider and the fly. With the history of Christianity for the last 1,500 years, if the fly can be lured into the spider's net it deserves the fate sure to follow.

The teaching of Bible morality and ethics! Better reduce the clerical representation in the various penal institutions of this country before using methods to send up a new delegation.

A Staggered Hope.

Dr. Brown, of Rockford, Ill., addressing a lady friend of Boston, who had written him thusly:

"I am staggered when I think of the hereafter, as I look on the lifeless body and see it in decay. The creeds give but little trustful hope of another life."

To which the Doctor:

"Did you ever watch a great big black bug on the fence, and see it stupid, dead to appearance, then a slit from the head along the back opens gradually, when a whitish object within slowly crowds the slit open and crawls out? The wings begin to unfold and open, while gaudy colors rivaling the rainbow are put on? If so, my dear, doubting friend, you have seen a seventeen-year locust being born into the world, with golden-striped wings from an uncanny and loathsome object. When the locust is gone the pupa, a rude, black, corrugated shell only remains. The tenant has moved out.

"To me this picture often seen during a long life, makes the human cadaver seem only a vacated tenement, and the spirit which lately inhabited—invisible to mortal senses—has gone out to engage in nobler duties in new fields of delight.

"Be patient! The chrysalis condition of humanity will end, and the spirit will emerge, and join the loved of all the ages gone, with no more going out forever.

"Science furnishes evidence that change is the destiny of all life, but death is only a condition that paves the way to unending joy, and is merely a fiction of an untutored brain.

"Think this matter over, and over. It will develop into a great truth as you think, and give you, standing on the verge of life, a world of pleasure.

"It is not a thought born of creeds, but a great truth inherent in nature, which I as earnestly believe as any things I know."

In Truth It Was "Thus Saith the PRIEST."

The Holy Scriptures, inspired by God, gives a "Thus saith the Lord," for every act or law of Moses or Joshua. Thousands on thousands of persons were slaughtered, and their belongings were carried away in obedience to a "Thus saith the Lord." Preachers for ages have been thundering from their pulpits:

"Reason has nothing to do with our religious faith. Our creeds and the entire system derive their force from commands of God, and until abrogated by him must be observed."

And so reason is silenced, and all the horrible teachings of the church, in regard to after-death punishment continues to be taught as a divine truth.

Kenrick, in his great work entitled, "Ancient Egypt under the Pharoahs, Alden's edition, page 380, says:

"The Egyptian priesthood retained in their own hands that powerful instrument for governing the minds of men, the power of predicting, or GIVING COMMANDS IN THE NAME OF THE DIVINITY."

Kenrick then goes on to say:

"In other countries this power was hereditary in families, or was supposed to be possessed by individuals, who, by superior sanctity, had been admitted to the knowledge of the divine mind, or by mystic rites and invocations had obtained it from superhuman sources."

He then relates the prevalence of the custom among the Greeks, and many other nations, and cites Bible authority for the practice of the custom among the Jews. And yet all the Munchausens related in the Bible as conversations Moses held with the "Lord," the passing of stone tablets on which God inscribed the ten commandments, down through a rift in the cloud to Moses, which became the law to all nations, for all time, are earnestly believed and taught by the Christian church. Why, they are so simple as to believe he who created the mighty universe with its millions of suns and innumerable planets, was employed forty days in preparing those tablets with his own fingers, while idle Moses was probably looking on, watching the process.

The probabilities are, Moses and Aaron, and the whole family of patriarchs in Bible stories are fictions. There is no corroborating history, aside from Josephus, and many scholars who have investigated know he is a comparatively modern fiction, compiled by monks, for the sole purpose of having something to harmonize with the Old Testament.

Doubling Up.

When danger is nigh an army concentrates all its forces at a strategic point, that it may the more successfully defend itself from a sudden attack of the enemy, or become itself the aggressor. It has been apparent for a long time that the churches were sniffing danger from afar, and were reefing their sails to be ready for the oncoming storm. Prof. Wenley, of the University of Michigan, sounded the key-note when he said: "We [the churches] shall stand aghast and helpless," when criticism clarifies the evidence on which Christianity is founded. Preparatory to it, the General Assembly of the Presbyterian church of the United States, recently in session at Kansas City, Mo., has adopted a resolution approving the plan of a federal council of Churches of Christ in America, which is composed of twenty-seven of the leading Protestant and evangelical churches in the country, with the hope that the first meeting of the federal council will result in plans of co-operation which will manifest more clearly unity in Jesus Christ of churches and advance in a noteworthy manner the interests of the kingdom of Christ in the United States and throughout the world.

When Louis Philippe, king of France, who had fallen into disfavor, tendered his resignation Aug. 2, 1830, in favor of his grandson, the duke of Bordeaux, to the assembled thousands, the cry, "It is too late," "It is too late," swelled into a maddening chorus. Abdication without qualification became a necessity. And so the churches. It is too late to centralize; it is too late to form new combinations, hoping thereby to regain strength and perpetuity. The system has been weighed in the balance, and is found defective. Whether standing alone, or united with others, founded on force, fraud and forgery, it must go down with advancing intelligence, aided by the spirit influences on the other side of life.

To Be Better Compensated.

The General Assembly of the Presbyterians, late in session at Kansas City, favored giving every minister a thousand dollars a years. Cheap enough. Commissioned, according to Bishop Grafton, of Fond du Lac, "to teach, not what they think is true, but what the church puts into their mouths to teach," being merely salaried pettifoggers, they ought to be generously compensated. A person who labors to promulgate his own belief can well afford to be content with a smaller reward. He who is skilled in making the worse appear the better argument, and labors to make the world better by threatening sinners with everlasting damnation, adding a bribe as a chorister, with a seat at the right hand of God to sing his praises forever, richly merits a fair reward. Ingersoll probably robbed $25,000 a year for kicking hell into oblivion, and it was worth it

A Hundred Versus One.

A Southern brother complains, thinking Mr. Carrington's narrative of experience at Lily Dale will "injure" Spiritualism. His experience there is only a very little episode in connection with our Cause, and will in **NO WISE INJURE IT,** but in the end will be instrumental in doing good.

We are publishing continuously **ONE HUNDRED** cases of remarkable spirit manifestations, to **ONE** where fraud is apparent, and who so blind they can not see that fact?

Who so behind the times they can not observe the trend of our Cause upward and onward? Read The Progressive Thinker each week and see from time to time the **VAST ARRAY** of evidence in behalf of Spirit Return. We are now furnishing our readers, from time to time, translations from the French by that highly cultured lady, Mrs. A. Monthon Tattersfield, illustrating the trend of Spirit Return in France.

Our Southern friend should read The Progressive Thinker more carefully, and then he will not be in the least alarmed, for the genuine and the fraud stand forth a **HUNDRED VS. ONE.** When you bring the genuine and fraud together, in the above proportion, you have the result, a **MAGNIFICENT SHOWING INDEED.**

Then again another brother entertains the idea that Mrs. Pemberton should be defended against the opinion of Hereward Carrington. We have published in the past column after column, alleging the genuineness of Mrs. Pemberton, and **THEY STILL STAND IN HER FAVOR,** and why go over that same ground again? Each seance must stand on its own merits, and whatever **YOU** have experienced with Mrs. Pemberton in years past can not be used to refute the experiences of Mr. Carrington.

When Winans was exposed at Hot Springs, Ark., and a bushel of his paraphernalia captured, which was used to present bogus spirits, then—whew! from various remote corners came articles saying, "I had experience with Winans, and he is a genuine medium!" Verily, what next? We did not publish those communications, and why? The evidence presented was worthless as showing his innocence at Hot Springs. His paraphernalia to dress bogus spirits was in Chicago, and however "pure and honest" he may have been in the past, that had nothing whatever to do with his methods at Hot Springs.

Then again not one of the mediums at Lily Dale—they or their guides—discovered that Mr. Carrington had innocently assumed a name. Alas! what an opportunity to knock the gentleman out, by giving his true name! Reader, reflect on this point! Had he been in Chicago, we could have referred him to several mediums who would have given his real name at once. He could not have deceived them. Particularly Mrs. Weaver, of 46 De Kalb street, would have discovered the innocent deception at once. Alas! Why was this golden opportunity at Lily Dale to do a grand work for the Cause, so sadly neglected?

Changing Sides.

Nineteen Protestant pastors gone or going over to Catholics was the report last week. "If there be a highway to Rome there is certainly a good, broad trail back again," says "The Gospel Messenger." Regret is expressed by Gesner, a correspondent, that he has not preserved each year the number who have left Rome "for a purer and more primitive faith." He says in 1890 "The English Church Review" gave the names of twenty-one who had formerly been priests of the church of Rome. In 1895-6 the Church of England received eight, and in 1897 twenty-one. Other numbers are mentioned which seem to indicate there is a continual priestly sliding from the mother church to Protestahtism, and the reverse.

Our regret is that we cannot determine the slump from all Christian denominations, either into Spiritualism or Agnosticism. Certain it is, the numbers are greatly in excess of those enumerated by either party in the present contest as going from one church to another. Usually the voluntarily retired clergymen from any of the many churches engage in some species of commercialism. They seem to covet obscurity, with a change of faith.

A Bloodless Political Platform.

The Progressive Thinker has no desire or intention to mingle in the political contest soon to open in this great country of ours, but we own to real delight, when we read recently the account of an an interviewer who had just visited Governor Johnson, of Minnesota, a possible candidate for the Presidency, who declared:

"I consider the ruthless sacrifice of any form of animal life needlessly cruel. I should not gain pleasure putting a shot into a doe, and then watch her look at me with frightened, mournful eyes, as she gasps out her last breath."

Would to heaven all candidates for office, and all suffragists everywhere occupied the same correct position. The age of war, of bloodshed and violence would soon end, and one of peace, prosperity and happiness would follow and culminate in joyous fruition.

Simplicity forms a main ingredient in a noble nature.—Thucydides.

Most Marvelous Manifestations

A Message Written On the Hand by Spirits.—A Lamentable Premature Death and Interment.

To the Editor: I herewith submit for your columns a record of one of the most wonderful tests of spirit return. Especially is it wonderful because the phenomena mentioned in the spirit message was known and witnessed by the living, thus establishing without controversy certain conditions which obtained after death and interment.

In earth-life the subject had been a woman of strong character, of more than usual intellectuality, a school teacher before marriage, then a faithful and devoted wife, and mother of three children.

When the civil war was declared, her husband responded to the first call for volunteers; he was in Pittsburg Landing. He survived with the few left after the fight was ended. He served his country through the whole five years, with fidelity and honor. After being mustered out of service, he was placed in charge of a freedman's camp of 250 men, women and children, on a plantation near Pine Bluff, Ark. He sent North for his family. After he was relieved of government work, he took up his residence in town and became a citizen of the state, was elected senator, and with others drafted the new constitution at Little Rock. The health of his wife was enfeebled by the malarial influences of that climate, but she chose to remain and not have the family again broken up and separated.

At this time, 1867, in the summer, I was about seventy miles from my brother home, the only medium of communication by mail once a week, and transportation by steamboat on the Arkansas river. One day while sojourning there, I received a letter in my brother's handwriting with the envelope bordered in black, which contained the sad news of the death and burial of his wife and babe. Fully intending to bring the remains North for final interment, they were placed in a metallic casket, and a temporary grave made in the grounds immediately under his bed-room window.

After a few months he decided he would make his home in the South, purchased a lot in the cemetery, and engaged a sexton to raise the casket and transfer it to his lot. Personally directing the change to be made, when the casket had been raised, he asked the sexton to remove the part of the coffin-lid over the face. It would be almost an impossibility to realize the awful shock he received when he saw the flesh on the face of his dead wife torn by the finger-nails and covered with blood, and both of her hands full of hair torn from her head. Then he realized that she had been buried alive, that the babe of only five months' development had shared her fate. The attending physician had certified to her death. Relying on his skill, he had accepted his decision as final, although the symptoms in the case were peculiar. The circulation of the blood had been sluggish for some time. The action of the heart grew more feeble until it seemed to have ceased altogether. The extremities became cold, but there was no "rigor mortis," or premonitory signs of decomposition.

On the evening of May 12, 1908, four persons were seated around a table in a dark circle, one of the four being a psychometrist; the tips of the fingers on the right hand of each resting lightly upon the left hand of the person adjoining. Not one of the eight hands could be moved without breaking the condition, which proved to be highly favorable.

During twenty or thirty minutes three of the members of the circle were conscious of the touch of at least a dozen of their spirit friends and relatives, **each one showing their light and giving their name to the psychometrist in passing.** I was lightly tapped upon the forehead. When I told this to him he responded quickly, "Two in one grave, Doctor." For a moment I could not recall any such circumstance in our family history, as it had been forty years since my brother's wife was buried. The spirit then gave her first name, which I immediately recognized.

After light was restored messages were received, written and read after an examination of each right hand through a powerful magnifying glass. Each message was written from right to left, the peculiar script resembling the Arabic upon comparison. Here follows the message as it was delivered to me:

"Dear Sister: I am very glad that I have been able to reach you after such a long time of waiting. When in my coffin I became conscious that I had been buried, was past all help from the living, and realized that my offspring had shared my fate. The mental and physical agony I suffered was so intense that I scratched my face until it was covered with blood, and tore from my head both handsfull of hair in my death struggles. After our spirits were freed from their clay tenement, and passed to their future home in the summerland, I was glad it was all over; no more pain, or suffering—only happiness forevermore. I have come to communicate the fact to you as a doctor, that since the practice of piercing the heart by the undertaker has obtained, many spirits have come among us whose cases were those of suspended animation like mine, or else a cataleptic condition, who were ushered out of existence by this cruel practice among the undertakers. I shall depend upon your help, that you will bear this testimony of mine and others in the spirit world, to as many of the dwellers on your earth plane as you can possibly reach, by voice and pen, and exhort others also to use their influence and power to stop this mutilation of the human body until signs of death are present, even if legislation becomes necessary. The consciousness of being buried alive is awful in the extreme; for every one should have the right to live out the time allotted to them on earth. In all peculiar cases of so-called death, the body should be permitted to remain without mutilation by the undertaker until there is not the shadow of doubt that REAL death has taken place. I am often with you in spirit, giving you all the help and comfort I can, and know I shall receive your help in carrying out my wishes on this vital subject."

Any one reading this communication will now recall this statement, made at first, viz.: That the phenomena mentioned in the spirit message was witnessed by two living persons, the husband and the sexton, which establishes the test, and confirms the truthfulness of the spirit message beyond the shadow of a doubt.

DR. L. M. ENTWISLLE.

3828 Vernon avenue, Chicago, Ill.

June 1, as an addenda to this article, permit me to submit this later development of spirit return, which was manifested through the mediumship of Mrs. Brockway, Sunday night, May 31, at Vincennes hall. A friend who is a trained nurse of more than ordinary ability was present, a country woman and personal acquaintance of our beloved and lamented physician, Dr. Christian Fenger, one of the finest pathologists Chicago ever had, whose lectures to the students at the County Hospital morgue were always a pleasure, marred only by his inability to speak English fluently. His spirit manifested a desire to communicate with Hans Christiansen. When this name was called it was found that two persons were in the audience bearing that name; the one whose sister was now ill, who had been a patient in earth life, was then designated, and directions given to him that one hour each day should be observed by concentrating all thought upon Dr. Fenger and two other physicians whose names were given, who would assist him in the treatment until his sister recovered her health." This the nurse considered a wonderful test of spirit return, and was only one of many that were given on that occasion.

After reading the first article to her which I had just finished, she told me how horrified she was when she came to Chicago eleven years ago to find that the practice of burying persons in twenty-four to forty-eight hours after death obtained here. In Denmark no body was buried for nine days after death. As soon as death seemed present the body was washed, a white robe put on and laid upon a board in the parlor or bed-room of the home for three days; then it was shrouded, coffined, and placed upon a catafalque in the chapel where the windows were open day and night, the coffin open and constantly watchers were in attendance from the time death supervened until the nine days had elapsed, during which time she said she knew of many cases which had entirely recovered.

This is another positive proof of my sister's spirit message, viz.: That many spirits had come among them who might still be living here, but for the piercing of the heart soon after they ceased to breathe.

L. M. E.

A TRENCHANT COMMUNICATION.

Something More on "Commercial Mediumship," in Which the Writer Makes Some Excellent Points.

To the Editor: Perhaps I have had my full quota of time and space in your valuable columns on this important subject, and when my last article was written, it was sent with my silent resolve to let the subject rest as far as my voice and pen were concerned. But the subject "will not down." So much has been said and written to me concerning it, that I feel a litle more is to be said from my standpoint, in justice to our honest and genuine mediums, some of whom are too timid to speak for themselves.

Several prominent and valuable workers in our ranks have told me that they were glad I was the medium to have written the former article, because it had been a burning question in their own work, and they had suffered from the attitude taken by some of the noted officers in society work on what the latter are pleased to call "commercial mediumship." They, the mediums, say that their legitimate work had been interfered with, for while their spirit guides do nothing in the line that our state officers define as fortune telling, and while they, themselves do not advertise in any secular paper, yet by the commendation or statements of workers in the Spiritualists ranks, they have been avoided by outside investigators and others who need spiritual counsel and help.

Of course the work and the usefulness of such mediums are cramped in this way, and it is true that, as they assert, the enemies of Spiritualism may after all be in our own ranks, and not found so much in the outside world. This is why these workers are glad the question arose in as prominent a paper as The Progressive Thinker, and that I happened to be the one to take the medium's side, because they felt I am one of them and can understand. Of course, none of those mediums I have mentioned or referred to would condone fraud, nor is any of them a trickster, or in any sense trading on the fine senses of any person, spirit or mortal. They are honest mediums, and some of them are so prominent in the important work of our Cause, that the public would be highly interested if their names were printed.

The question of material blessings, and benefits will come up in circles and the sittings of mediums; it is bound to. If poor human beings are harassed by the cares and perplexities, the agonies and miseries of grinding conditions, how can they be happy and satisfied with life? And if they have any faith in spirit help, to whom would they naturally turn for advice and light than to a reputed medium? This very matter came up for consideration at one of the board meetings of the N. S. A. when I was secretary; not the first time the subject had received our attention at such meetings. I expressed myself then as I do now, and most of my valued associates on the board took the same ground. Said one of our honored trustees: "I want to say now, that if I should pass away, and as a spirit, I saw my wife was in need of counsel and guidance on her affairs I would most certainly want her to visit Mrs. ———, naming a medium present."

Now, Mr. Editor, the element of business would enter very largely in a sitting for such a case, and so it does in nine-tenths of the sittings of mediums, because you can not disassociate the mortal affairs and interests of a human being on earth from his spiritual concerns, and deal with the latter only. **I am not appealing for an individual case but for a matter of principle, and in justice to our mediums whose honest and useful work have been the means of building up SPIRITUALISM. WITHOUT OUR MEDIUMS THERE WOULD BE NO SPIRITUALISM, and I submit that it is not JUST to so harass and handicap them and their guides as to practically drive them from the field of their usefulness, a field that, with all due respect to the members of those professions, is as legitimate and beneficial as those of the lawyer and the doctor. Lawyers do not always win the suits for their clients. Physicians do not cure every patient they handle. The world has a large graveyard of buried hopes in the form of defeated cases of law, not to speak of cemeteries where the mistakes of doctors rest; why, then, should mediums be ostracized for a calling to which they are impelled by good, spiritual guidance to turn?**

WE ARE NOT DEFENDING FRAUDS NOR APOLOGIZING FOR THE WORK OF MEDIUMS; we are dealing with MEDIUMSHIP and its legitimate uses, and we ask no favor. I know of a case where a young girl was saved from suicide by a material message from a spirit. I know of another where a young man was saved from prison, or rather from committing a felony, by a spirit through a so-called "commercial medium." Another case in point: A gentleman who had a fairly good paying ranch came to consult the spirits, first, to get all that he could in consoling messages, and incidentally to ask the spirits to see what they could do for his wife who had been pronounced incurable by the doctors, and she was cured by spirit advice, too, which also comes in the category of material or mundane interests. During that sitting the spirits warned the man not to sell his place and take a store in the city. Some time elapsed, and he came again, in great trouble; he had disregarded the advice, had sold out in the country and purchased the city store, only to become so tangled in obligations and debt that he knew not which way to turn. This man fairly pleaded for a sitting and after much urging, the medium responded with **the result that a spirit with keen, clear insight of the case and lawyer-like counsel, gave the man such good advice and honest information that he was set on the road to an untangle-ment of his difficulties. HE was a** good man, had been the prey of a sharper, and I do not believe that the spirits committed any wrong by showing him a way out of his trouble. This is all I have to say.

I STAND FOR HONEST MEDIUMSHIP; IT IS THE BULWARK OF SPIRITUALISM.

MARY T. LONGLEY.

Washington, D. C.

Be kind to everybody, but especially to the aged, for we are all traveling that way very rapidly.

Hold your thoughts, your mind, your will in principle and you will succeed.—Huling

COMMERCIAL MEDIUMSHIP.

Rev. G. C. Love, a Prominent Lecturer and Medium of Oregon, Presents His Views.—He Has Tried Doing Free Work in Mediumship, and Knows Whereof He Writes.—Lost $2,000.

To the Editor: In your valuable paper of May 9, 1908, I find the views of two of our highly esteemed coworkers in the cause of Spiritualism regarding the long and loudly discussed question of commercial mediumship, or in other words, Is it right for mediums to charge for readings and give advice on affairs pertaining to this present life?

"The laborer is worthy of his hire." This declaration holds good, it seems, in all things but mediumship (in the estimation of some people) and just why mediumship is "hammered" so much by these people I am unable to explain.

If the state of Missouri has made ample provision through its State Association for the mediums within its borders, they should not charge for the readings to private individuals.

If they do not eat, live in their own houses, paying no taxes, and dress like Mother Eve, they do not need money, and should give their time and talents free of charge.

I found that as a medium, I had to at all times keep myself clothed in a presentable manner for all who came to me for readings.

I also faced the fact that I had to support myself and family by my labor in the various walks of life, or make my mediumship support me and my family.

I tried mediumship without making any charge to any who might call for the period of two years, and at the end of that time I found that not one penny had been left in my hands by any of the hundreds of the anxious, troubled souls whom I had served, and that nearly $2,000 had gone from what I had put away for "the rainy day," although my time was all taken up by these visitors whom I was serving and many of them well fixed financially. I gave lectures and public message work in societies, receiving the same kind of pay I received from my sitters in private.

I awakened to the fact that Spiritualists WOULD LET ME STARVE if I continued the work, making no charge, and if I again went into manual labor, I could not leave that labor at the beck and call of each one who came for readings.

The public would not pay me for time and readings given to private individuals, for the public was not interested in or benefited by those private readings. The ones who came for the private readings declared it was none of the public's business, and the reading must be private. Who then was going to pay me for my mediumship so I could be ready to serve those calling on me for readings? Surely not the public, for the public did not get the readings—**HAD NO INTEREST IN THE READINGS.**

The only logical answer to the question, "Who shall pay for the readings?" then was, the party getting the reading and taking up my time was the party benefited and should pay for it. "Freely they had received; freely they should give" (pay for my services).

I want to think that State Association of Missouri want their mediums to have proper support for the good work they are doing in proving that the assertions of the lecturer are true. I want to think the president of that State Association want their mediums cared for in a way that would make it unnecessary for them to charge for readings. If the president and State Association has provided for them, they should work for nothing.

Here is one vital question regarding the matter under discussion: Who is of the most importance to Spiritualism? The one who preaches its doctrine or the one who proves the doctrine true? Put it like this: Is the lecturer or the medium of the most importance to the cause?

The answer always comes back (except from the lecturer) **THE MEDIUM;** yet the lecturer must be paid, the medium must not charge.

The lecturer tells the society calling him, "I must have my carfare, my entertainment and room rent free and a certain price for lecture, as I have to have something for clothing, laundry and my family.

The mediums must not charge for they can either walk or fly; they need no clothing and their family can go to ——, if they cannot stay and make their own way in the world.

Wipe out mediumship, past, present and future, and in a few years our lecturers would be busy chopping wood, mauling rails, planting potatoes or "any other old thing" they could get to do for their living.

Think of a lecturer giving a fine talk of unending life and spirit communion and then calling on a medium to prove his lecture true; then hear that lecturer declare the medium must not charge.

Think of keeping that medium ever in readiness to meet any and all that may consult her, no matter how pressing the medium's affairs, yet the medium must not charge, while the lecturer usually has classes and charges for each one in each class.

What more right has the lecturer to fees, than has the medium? It is the medium that gives the consolation, banishes the gloom and proves to the sorrowing seeker for truth, that just beyond the shadow the loved ones are in the real life to commune with his or her friends in the flesh, yet that medium's time must be given for naught, whether she has the time to spare or not, and must not even take heed for food or clothing.

I have no malice in penning these lines in justice to mediums. I have the highest esteem for my good brother, Paul McArthur, but certainly feel he is wrong in his idea that mediums should do their work free of charge, unless they are provided for by some society, or find themselves sufficiently able to give their time and readings without charge.

REV. G. C. LOVE.

Lents, Orregon.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll.

There is in spring a sort of mental unrest, parallel with the impulse at work in nature. I always think there is something in me which I have not yet discovered. It leaves me to rest is it a thought? Is it a feeling? it a word? A deed? I know no But I feel as if I wanted to give ve to something.—Auerbach.

A Voice From the Happy Hunting Grounds

Spirituality of the Indians.—The Original God.—Occultism, Spirit Return and Immortality Taught in the Rude Temples of the Pawnees.—The White Man's Sin and Salvation Scheme Ignored.—An Epistle to the Modern Babylonians, by Harry E. Burgess.

Having "prophesied" on several occasions recently to assemblies of the faithful, I now take the opportunity of addressing the larger gathering of readers of The Progressive Thinker, to place before you the "Indian" and his Father Above, and his lesser gods. First, I wish to state that no truer picture of the native North American has ever been rendered, in so few words, and so suggestively beautiful, than the immortal apostrophe by Alexander Pope:

"Lo, the poor Indian, whose untutored mind
Sees God in clouds, and hears him in the wind."

As much as this statement of the savage sentiment has been ridiculed and attacked, still anyone who knows the Indian can vouch for the fact that it truly represents his mind.

Ages before the valiant Columbus landed upon our island shores, these native peoples (Indian tribes) were carrying out their religious rites, the same as many of them are doing to this day. When the writer was a little boy his home was among the Pawnee Indians—his parents having been sent to Nebraska under the auspices of the Society of Friends, to take charge for the government of the four bands of the Pawnees. It was an every-day occurrence to hear chiefs and "medicine men" (priests) addressing the power above as Father (A-ti-us). Everyone knows how it is customary for these people to assemble and talk. Hence at such times the talk of spiritual forces that rule the universe and all life, was commonly interspersed with all subject matter. When thunder sounded throughout the heavens they would remark, "They are at council!" and cedar branches would be placed upon the coals, that the incense might rise to "the gods" or rulers above.

The belief in spirits is not a theory with the Indian. It is a part of his life and experience. Warriors lost in battle return and hold converse with their relatives, and predict battles and even help through the agency of the winds and storms. The animal creation is an important part of the Divine economy in the Indian's estimation. The animals give messages to their human brothers; and on the battle fields, in the darkness of the night, the animals come to succor the wounded, and have brought many back to life, or resurrection, rather, for these are departed souls that return. They bring the message that their dismembered parts were put together by the animals, and that they are in complete form in the new life. Certain noted Indians claim to have died temporarily, and to have had a view of the "Beyond." Not being welcomed by their departed friends, they returned to life, to finish out its natural course. This manner of telling their experiences regarding things spiritual is an important feature of the Indian's life here upon earth. It never occurs to him that there is anything strange about such demonstrations, as he regard it as the natural detail of God's great affairs.

The Indian is naturally religious, truly religious. He knows no doubt of the Creator, nor does he criticise the divine plans. Again the great poet above referred to expresses the Indian's trust:

"Whatever is, is right!"

When you go to these people with your "book religion" and your written plan of salvation, and the theory of original sin, you have a hard customer to deal with, especially in trying to force it down his savage throat. In the first place he questions your authority to deliver him such a message, and he resents your high-handed manner of ignoring his own faith in and understanding of the Omnipotent. The veteran savage warrior has thought a great deal along the lines of divinity and the future state, all through the ages. The Pawnee regards his people as the favored of the one above. He is not ready to acknowledge the superiority of another people.

It should be borne in mind that the Indian is original; that he has certain priority rights. He owes no allegiance to the white race for his mental development, and is under no obligations to any other people for his existence or his religion. He does not molest others in regard to their faith or their theories of life and death and the Hereafter. Any and all protest that he may make is in defense. He never has tolerated the attempted ruthless annihilation of his simple trust in Omnipotent Spirit. To him this Eternal Principle pervades all nature—is Intelligence deified, is resident in and beyond the clouds, and manifests its voice in the winds and in the thunder. Its force is demonstrated in all physical phenomena, most especially in the heavenly bodies. To deny this Supreme Power would to the Indian indicate insanity or depravity.

The Pawnee has no profanity in his language. He has to acquire this art from his white brother. As he hears more of it, on the borders of civilization than any other speech, and as he knows it is the verbiage of the missionaries turned to sacrilegious use, he asks himself: "To what extremes of evil dare this white race go?" To his simple understanding—which simplicity is only a form of truth—the white man dares all things; invades the province of the Supreme Ruler to promote his commerce, and alternately worships and blasphemes the Divinity of his ancient book.

After the testimony of the religion of civilization is all put before him—via the missionary route—the Indian's mind is thrown into temporary chaos, and he reasons thus: "And you tell me that all this I too, must do, and must believe—in order that I may be saved! Indeed! And why should this message come to me at this late day, and in this particular way. Wherefore, if this be true, hath not the gods of my fathers—the Father of Life—the Spirit Omnipotent (Tilau-wa-hut) manifested this unto me direct? Truly this strange race surpasses us in cunning and in gaining its ends, to my detriment, if not total destruction. This strange god truly hath given power unto his people whereby they succeed even in conquering the original races. But it is not for me. Pass on, thou apostle! I understand thee not. My mind reels." Then to his attendant: "Quickly, the sacred pipe! Let the Powers Above not behold me wavering." And he sends puffs upward, earthward, and in the four directions, to the gods that support the universe and the utters the following:

"Father Above! Just as thou wilt. Even so let it be! Ye gods (Powers) that rule, behold me miserable! Be ever with me and guide me. Father, look down upon thine own people, and let them prosper. We would not wander from thine appointed way!"

The Indian is the least known, least appreciated and least studied of ancient peoples. That he represents an ancient people will be a surprising fact, no doubt, to many readers. It is this very ancient quality that should entitle him to our most intelligent concern, inasmuch as all our "divine" records, our gods, demons, saviors, saints and what-not were launched forth in the dark and dubious East, when humanity was groping in simian tentativeness and fear. The native North American is a proud being; proud of his ancestry, and an adept in things psychic and spiritual. The ethical principles of Christianity appeal to him, and conform with his own knowledge of right and happiness. It is the dogmatism of the "superior" race, and dictation in spiritual things that choke him and render him obdurate, and hold him in a state of "barbarism."

The white man's religion, with its miracles, tyranny, doctrine of sin, and scheme of salvation; the church, with its high-handed bossism, theory of original depravity, and power of damnation, and assumed authority in everything, even to its opposition toward general enlightenment as well as the arbitrariness of its "divine" injunctions, all strikes the Indian as a well-laid plan to confuse, and overpower him, and he says, "No! I am what I am—what the Divine Ruler made me. Originally I was free and happy, and roamed the earth upon which I was placed, and was smiled upon by the gods and the Great One above. Now comes the invader! He not only robs me of everything tangible, assumes possession of God's earth, spurns me as of some lesser order of the creation, and immediately proceeds to violate and pollute the sanctuaries of my people, and would deprive us of our faithh and dependence in and upon our own Deity."

There was a certain Pawnee warrior chief, who after attaining distinction for generosity among the people and courage and leadership in war, was killed in battle by the native enemy. This personage was known as Pa-hu-kaut-tau-a. Since his departure to the Hereafter, this chief has returned to his people, has been seen by them, and has held conversation with his relatives. He has predicted battles by spirit agency, and has even officiated in spirit form in the thick of battle, and has kept his own spirit prophecies—that he would turn the storms of the heavens against their enemy and have them destroyed. These things have actually occurred, and are attributed by intelligent Indians to the spirit power and influence of this same Pau-hu-kaut-tau-a.

The Pawnee locates the mind and soul in the breast. In his reckoning, the brain is merely a portion of the physical system. Hence where it is ordinarily said, I think, the Indian invariably says, "I feel," and he is wont to place his hand over his breast when asserting his convictions. The Pawnee is by nature a warrior—a veritable Bedouin of the prairie. He glorified war. God helped him in his warring against a confederated enemy. Every tribe on the plains, from the Upper Missouri to the Rio Grande (including the Mexicans) have been his enemy. Through the ages he has withstood this combined force. Every eastward-flowing river between the Rocky mountains and the Missouri shows ruins of the permanent towns of this remarkable people. While using the regular teepe in his migrations, as upon the buffalo hunt, twice a year, still he ever maintained a permanent abode in the earth lodges and villages.

Some of these rude temples were fifty feet in diamter. They were covered heavily with earth, and would hold hundreds of people on the top. In times of alarm by the enemy it was a common sight to see them covered black with people. There being no near-by hills, these dwellings formed the only points of elevation from which to gain a view of what might be approaching on the distant plain. Every one of these lodges faced the east; and opposite the entrance, where the rays of the rising sun might fall upon it, was a rude altar, upon which was placed the painted skull of a buffalo, and over this hung the sacred bundle—a sort of ark of covenant between the savage and his God. The atmosphere of mystery, sacredness, divinity, pervaded all the lodges of the principal leaders, especially those of the chiefs and high priests—mystery workers, generall denominated "medicine men," by the whites.

The Pawnees claim that their corn seed was handed down to them at the creation. This form of food, with the meat of the buffalo, was their staff of life. The attribute of Motherhood was given to the corn. The same was done to the earth. The corn reproduced itself, and the earth sustained all—themselves, the corn and the buffalo. Portions of the first buffalo killed on the periodical hunts or marches were sacrificed as a burnt offering to the Overruling Gods. The Supreme Father looked down upon all and was pleased. Everything touching the buffalo and the corn had to be done in a certain prescribed way. For this subsistence the people must bless the Great Spirit in many ways and with great solemnity and frequently.

When the great Man Chief of the Pawnees, the acknowledged Caesar of the Indian people, lay sick with a gunshot wound in the leg, he was visited by the agent's son (now president of the Chicago Spiritualists' League), the noble savage turned to the white youth and said: "My son, I am to go hence! My life now ends here on earth. The voice in the sky (thunder) announced to me that I now am to take my journey into the other life." He died suddenly, although it had not ben expected, for the wound was not considered to be fatal.

The writer once heard an eminent leader of the Pawnees say to another, "Well, what of it all? I am a spirit, anyway." Again the most famous war chief of these people bore the name of "Chief of the Gods." Another prominent man's name was "Spirit Horse." There is still living at Pawnee, Oklahoma, an old Pawnee by the name of "Guarded by the Overruling Spirits." So many occurrences of spirits returning to prophesy to their people have caused many to believe that they are warriors who had been scalped in battle, and who exist in a sort of half-way state between earth and the hereafter. Little children were told to beware of these phantom people, lest they be carried away. The scalped people live in caves, and are supported and sympathized with by the animals, as intermediary messengers of the gods. At certain caves in Nebraska and Kansas, these animals gather and hold sacred ceremonies.

The red stone pipe may called the Indian's Bible. He prays over it at every lighting and smoking. Leaders of war parties are guided by the benign influence of the sacred pipe. It is claimed that it lights itself, and will indicate direction, somewhat as a compass. This is plainly but the interpretation of the spiritual impression received by the possessor. With the Pawnee, in his native state, all was with and of God. Man without God and the gods was inconceivable. As well say the skies without the sun, or a child without a mother. To sum up the religion of the Indian, as exemplified through the Pawnee, it was a rude and natural form of spiritual belief, and an ever-abiding trust and dependence in a Father of Life, and the attributing of sacredness to all the visible creation; to regard so-called death as but change of existence, and the continuation of life as a simple fact.

In the writer's humble opinion, it would be better for the arrogant and gold-loving white man if he were to see a little more of God in clouds and hear him occasionally in the wind. Let it be said in conclusion, that whenever an Indian forsakes his natural religion, he is no longer an Indian, and furthermore he has either been coerced, hypnotized by fear of eternal damnation, or else he was crazy. Lastly, let nothing be added to or taken from this document under penalty of the wrath of the Almighty Ruler, or of the Incas, or of the Pawnees, or of all the warring hosts that peopled this half of the created world during the thousands of ages before the Castilian queen's divinely inspired ambassador kissed the shores of San Salvador, or Cortez and Pizzaro scourged and slaughtered the inhabitants, all for their salvation, and incidentally to appropriate their possessions.

Shade of Montezuma! May this pen be tempered in giving the Indian's indictment of the tyranny and oppression symbolized to him by the white man's sacred cross. The spirit of Sitting Bull proclaims his eternal refutation of the creeds and dogmas of his conquerors! His voice still thunders through the Paha Sapa (Black Hills), blending with the thunders of Wakon-tonka: "I want not your God on paper nor your story of the gift from your heaven to a foreign people in the ages gone! I am what God made. All I ask is to be let alone. Like the animals I seek my subsistence as I roam the earth. The God of the Dakotas beholds me in my misery. I am satisfied. The caverns and out-of-the-way places are all that is left me as a home. Now you would take this from me. I have but to die now, and join the warriors gone before in the better world. This doctrine you advocate so strongly is not for me or mine. We now dance and celebrate the return of the spirits (Ghost Dance). This is to us as much as your sacred ways are to you. The spirits of the departed warriors are with us. They are our only hope. By fasting and paying attention to God we shall be restored again, and these spirits are here to help us. Take me, starve me, torture me, kill me, if you will, but as Wa-kon-ton-ka sees and hears me, I remain now and always—Ta-tonk-ap-tonka (Sitting Bull). La-ko-ta am I! I trust to God! Say to your government, I say NO! That I have ever spoken with but one voice, in the straight way. Let our soldiers come, or bribe my own good people to capture me. Here on this spot (Grand River), my childhood's home, I die!"

He was ordered to be taken to Standing Rock Agency "dead or alive." Indians from that agency (under McLaughlin) were employed to capture the veteran warrior. As he fell, mortally wounded, he shot his captor—Bull Head. No living being can point to a single act of injury ever done toward a white man by Sitting Bull. In his unwarrantable assassination, under department orders, there fell a truly savage Napoleon. He was above the petty graft and favor-seeking of other Indian leaders. He died a martyr to his own intuitive, savage principles of right and justice. Long ago he had predicted the doom of his people at the hands of the white man, through the connivance of political workers among his own race. He chose to die; denounced with his last breath the falsity and perfidy of the so-called superior race, and its tyrannical dogmas of sin, salvation, divine law. This same Indian chief should be given credit for the greatest spiritual demonstration, with the most tragic consequences, ever known in history—the Ghost Dance—only a crude name for a religio-spiritual festival in which the departed were the chief factors.

No! The Indian refuses to accept the doctrine of the church, that all knowledge of God originates and emanates from the Babylonian region. He denies that the only guide to life is in a written book. He sees in it all only oppression and destruction. It does not set well upon his simple, strong reasoning to imply that the Omnipotent Creator made a mistake in making him different, and by placing him upon the Missouri instead of the Euphrates. What he sees in his clouds and hears in his winds is more potent than the story told him by foreigners, who, with their sacred symbol held before him, threaten him with damnation hereafter, and straightforward proceed to despoil him of everything that constitutes his home. There is no God in this for Poor Lo!

A Christian preacher was telling the Indians upon a certain august occasion that they must not do wrong, like lying, stealing, killing, etc.; that if they did they would not get to heaven, but would be burned in everlasting fire. The Indian was rejoiced, and explained that, after hearing that, now he knew that in the next life the Indians would not be bothered with any white people, for they surely all would be burned, as all that he had seen or heard of the whites, they all did these "bad" things—and the Indian had only the one place to go to, hence would escape.

There was no criminal class among the Indians, no line of distinction between rich and poor; no locks and bars, no jails, no courts, no petty larceny, and yet he prospered without the aid or advice of the white race. There was no de Medicis to slaughter all who opposed the "religious" faith of the rulers of church and state; no Inquisition; no do thou, or be damned injunctions; no crusades or crucifixions; no sickly spectacles of murdering at large to extend the royal possessions, and institute the "gospel" by flame and sword. No, the Indian is a foolish creature. He is honest, at least in his religious pretnsions, and he lets his neighbor worship and slaughter according to his tastes.

Truly, the Indian prophet, Sitting Bull, has been styled a bloodthirsty savage, but in the estimation of his own people it has been a saintly savagery. Witness the deadly parallel in history, where the religious fervor of emperor and popes has been equaled only by their ferocity and zeal in wars of persecution. "The god of the Dakotas won for us the victory of the Little Big Horn," says the Indian. As in the Dark Ages a Roman monarch pronounced the head of the church "divine," and following the parallel, did not Charlemagne, by fire and sword FORCE the "faith" upon the world, as then known. But, doomed by her decaying foundations, Rome, once proud, supreme, fell, even as did her own victims, nations, succumbing to her heartless tyranny. When all is darkness and oppression, behold a light! A Luther rises, and the vital spark is kindled in the human breast.

George Fox, standing alone, defies a thousand ages of aggregated falsity and suffering, and the echo of his potent voice still resounds in the glorious anthems of our nation's freedom. Poland falls! And the tyrannous Muscovite hears retribution in the "Banzai" cry. Spain shocks the world with unspeakable "holy" cruelty, at last to cringe and crumble at Santiago and Manila Bay. Or Huguenot, or "Quaker," or Indian, or slave, all have been made to suffer under the pretext of "holy faith,' and each and all have triumphed and survived.

Truly doth mankind need redemption! But it shall not be through the stereotyped and obsolete way of ecclesiasticism born of barbarism. It comes and must be fulfilled through the truly spiritual agency of Justice, Intelligence, Kindness and Right. There is an Inward Light to guide thee, O, Pilgrim! and there is a "still, small voice that is mighty to save. It is the Spirit of Divinity—the true Redeemer—the One and Only Father of all mankind.

Thanks to the beautiful spiritual philosophy, there is no death. Thanks to the liberality of its teachings, new light is beaming in upon the human mind! Thanks to the simplicity of the spiritual faith (like the early followers of Jesus—who returned to earth in spirit form), it needs no imposing temples, nor creeds, nor man-made rituals and ceremonies, for it is of the mind and soul, and not only for the ear and eye; is psychical rather than physical; rational instead of emotional; operates through the intelligence rather than through fear; spurns all coercive doctrines; begets happiness. In its highest potency Spiritualism is but the evolution through the human consciousness of the soul's aspirations; is born of Eternal Spirit, and is destined to lift the world from out of the chaotic gloom of superstition, fear and ignorance.

HARRY E. BURGESS.

Chicago, Ill.

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Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.



That the eyes can be strengthened so that eye glasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina." "Actina" also relieves sore and granulated lids, iritis, etc., and removes cataracts without cutting or drugging. Over 75,000 "Actinas" have been sold, therefore the "Actina" treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:

J. J. Pope, P. O. Box, No. 43, Mineral Wells, Texas, writes—"I have spent thousands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years and "Actina" is the only thing that has ever done me any good. Before using "Actina" I gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now I can read all day with little or no inconvenience."

Rev. Charles Carter, East Springfield, N. Y., writes:—I have made a severe test of "Actina" by casting aside my glasses and have not had them on since except to see what change had been wrought since the treatment began. My eyes gradually gained strength and power, and now my glasses are no longer necessary, for I see as well, if not better, without them. I recommend "Actina" to all my friends.

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office." "Actina" can be used by old and young with perfect safety. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial, postpaid.

If you will send your name and address to the Actina Appliance Co., Dept. 342N, 811 Walnut street, Kansas City, Mo., you will receive, absolutely FREE, a valuable book—Professor Wilson's Treatise on Disease.

Some Good Books.

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"From Dreamland Sent." Verses of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought.

All of these books are in uniform binding, and are especially appropriate for gift books. Price $1.00. each.

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"Every Living Creature;" "The Greatest Thing Ever Known;" "Character Building." By Ralph Waldo Trine. Price 35 cents each.

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"Farm Engines, and How to Run Them." The Traction Engine; The Science of Successful Threshing. By James H. Stevenson. Price $1.50.

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MORAL PHILOSOPHY.

Lessons in the School of Life.

The record of a well spent life is the best monument that can be erected to our memory.

"Lives of great men all remind us
We can make our lives sublime,
And in passing leave behind us
Footprints on the sands of time."

There are those who rise to heroic stature of mind and soul as well as body. Their heroism differs in manifestation from the mediaeval knights and saints, inasmuch as these times differ from those.

Who are the men and women known by their deeds of noble achievements? And how did these reach the front? Have they some hidden secret of success? Or is the way they trod still open to others? The earnest workers of the present time may prove as fruitful of moral and spiritual results as the tiny acorn that springs up into the giant of the forest, to bear rich results for the coming time. Sunlight is still sunlight, whether its work be to thaw the surface of a polar glacier or woo the riot luxuriance of tropical life.

It does not require riches to do good. The penny of the widow is worth more to the donor than the dollar of the millionaire. While poverty may lead to vice, wealth leads to much more. Money covers a multitude of sins that the best detectives can never unearth. Riches are buried with the body; but character passes current everywhere.

We are employed in this world in various ways for the express purpose of evolving and perfecting character; and it will take us through time and eternity to accomplish this result in its completeness. Then you may say, if we can never perfect our character is it not a hopeless task to undertake it? We think it not a hopeless task, for many things are more or less perfect. When you can do something toward it every day, and understand that the effort is endless, but every step achieves a victory, that you gain ground and add something to your opportunities, conditions and means for making the next step easier and better—when you understand all that you will by-and-by begin to realize that it would be a calamity to have the struggle come to an end—a most dreadful thing.

Progression is endless and boundless. If you could reach the end and feel that all would be accomplished in which there is so much pleasure and satisfaction in the pursuit, you would feel like Alexander of old who "sat down and wept for more worlds to conquer." So, if the human soul had not a solitary modification to be made in its own character or condition, in the improvement of its own nature, if it had no weakness to be overcome and turned into strength, no folly to be led safely to a higher truth, no jungle to be transformed into the blooming prairie or gardens of sweetness and light—nothing more to do, it would weep for something more to conquer.

It would not be well for us to reach the very pinnacle of progression at the present time. The glory and joy of mankind inhere largely in the consciousness of conquest and achievement. This is natural.

Salvation is not pardon of sin or deliverance from it, nor escape from consequences of wrong-doing. A saved man is not one who sins and escapes the just consequences of his sins, but one who does not commit sin or one who ceases to commit sin and learns to do right. A person is thus saved from any particular sin. Salvation is not release from penalties; it is growth into good character. It is release from the error or sin itself.

The whole scheme of sacrificial atonement and imputed righteousness by a propitiatory sacrifice is entirely false.

Any person who knows the effects of wrong-doing should think: I will not do wrong, because it is wrong and because I shall suffer. I will do right so far as I can, because it is right and yields the greatest satisfaction. The true way to show sorrow or regret for lapses, faults, error, is by turning and doing better.

If we disregard a law of right action there follows a reaction from which we suffer, as cause and effect. The transgressor simply places himself outside the law and suffers in consequence, until he places himself in harmony with that law.

The lamenting of lost opportunities may aid us to embrace other opportunities which promote hope and confidence for the future. The possibilities of development become more available, so we may expect greater success of our latent powers as time unfolds our many resources.

Crime is hatched in fancied security from searching eyes and ears. The criminal does not realize that he is seen and known by spirit friends. We affirm that if criminals were cognizant of the close proximity of the spirit world and its inhabitants there would be a corresponding diminution of crime. While spirits do not and cannot shield us from the consequences of our thoughts and acts, they do inspire us to better deeds, better lives.

Deeds are born of thoughts, the forces that change a person's life for better or for worse. There is more potency in thoughts than deeds, and if bad thoughts can affect the social aura, good thoughts can give it life and purity. Many suffering or despairing people, sensitive to their surroundings, have been lifted out of that condition by the power of thought concentrated upon them. Per contra, sensitive persons are injured by the influence of their thought environment or the shafts of hard thoughts or calumny or slander hurled at them.

A. H. N.

Summerland, Cal.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 15 cents.

"Human Personality and Its Survival of Bodily Death." By Frederic W. H. Myers, edited and abridged by his son, Leopold Hamilton Myers. This is an invaluable work on the subject of Spiritualism. Price $3.00.

"Man Visible and Invisible." By C. W. Leadbeater. It contains 23 colored Illustrations of the Aura of the Human Body as seen by a Clairvoyant. Price $2.50

THE STORY of the Other Wise Man, or the Fourth Wise Man, by Henry Van Dyke. The Man who never reached Bethlehem in time to see the Infant Jesus. Cloth bound. Price 60 cents.

"The Warfare of Science With Theology." By Andrew D. White, LL.D. The two large volumes of about 900 pages are indispensable to the student, and no library is complete without them. Price $5.00.

THE PROOFS OF LIFE AFTER DEATH.

A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from new standpoints. Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic. Price $2.00.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Rev. Sophia B. Seip, president O. S. S. Association, lecturer and platform test medium, desires a change. She will answer calls in any state, or at camps for a short or long period. Address her at No. 302 Alisky building, Portland, Ore.

Wm. Frederick Keeler of 37 Garfield Court, Cleveland, Ohio, is now at Lily Dale. He is enthusiastic over the appearance at the Camp. He says: "The grounds are very fine. It is a beautiful, restful place in June. There are between 250 and 300 people now on the grounds and much active preparation for the season is being made. All report good indications for the year."

Anna Kinstbe writes from Providence, R. I., that she sees her spirit friends every night.

The noted medium and lecturer, Mrs. Georgia Gladys Cooley, writes from Wellington, New Zealand: "I am having packed houses here every Sunday evening, and meeting with grand success in every way."

Rolla Stubbs writes from Long Lake, Minn.: "We had our Dedication Services of the Spiritual Temple, on the 7th inst. Mr. J. P. Whitwell of St. Paul, Mr. and Mrs. Hegdahl and Mr. Bush of Minneapolis, and others, gave some good and inspiring words, from this side and spirit side of life. We regret to say that Mr. J. S. Maxwell, president of the State Society, could not be with us on the account of his wife still being sick.

Maggie Henry writes: "Last Saturday we had medium's meeting at Universal Occult Society in Hall C, 77 East 31st street. Spiritual messages by Dr. J. M. Temple, Mr. Seybold, Mrs. Vaughn, Mrs. Kobberger, Mr. Stein and your correspondent. All appeared to be well pleased, as every person in the audience received a message."

George H. Brooks writes: "I am going out for a short trip in the State before I leave for Lily Dale. The 11th to the 14th I am to be in Fond du Lac; Rosendale the 16th; Ripon, the 17th; Grand Rapids, 18th, and 19th; Almond, 20th, 21st and 22nd; Antigo the 24th, 25th and 26th; Oakfield, 27th, 28th and 29th. The 29th we are to hold a board meeting of the State Association. I then shall return home."

Secretary writes: "Miss Lina M. Schanbacher, the graduated Morris Pratt Student, delivered her third and last of a series of lectures at the hall of the Progressive Spiritual society, and which was the closing service of the society for the season, until the first Sunday in September. She was frequently applauded, and by a good audience, who let loose of her with the hope that she may sometime return. She was followed by Harry Burgess on 'Indians and their religion.' Mr. Bloom also spoke briefly. Mrs. M. Moore, Mrs. A. W. Bloom and Mrs. Hilbert were the message barers, and Miss Rouble, I. S. S. A. Secretary talked on the Children's Lyceum and the Elgin picnic."

W. Brockway writes: "Mrs. Brockway closed her meetings for the summer season, Sunday, May 31, in a blaze of glory. The hall was packed to suffocation, many being unable to gain admission. She has been the bearer of many remarkabe messages from spirit friends during the past season, but on this occasion she surpassed any of her previous efforts. The messages were interspersed with the Dean Quartette, Prof. Nostun, and an encored solo by the sweet-voiced singer, Mrs. Louis Hasbrouck. Prof. Tisdale interested the large audience for thirty minutes, followed by Mrs. Brockway. Through the untiring efforts of Mrs. Brockway the Church of Occult Sciences has outgrown the capacity of Vincennes Hall. The much-earned rest by Mrs. Brockway will be taken in the far West. When freshened from rest and climate, she will return to her flock for another season's work early in September."

Mrs. Agnes McGowan, Secretary, writes: "The Harmonial Society of Spiritualists will celebrate their fifty-first anniversary in the Free Church, Sturgis, Mich. Saturday and Sunday, June 20 and 21. Speakers: Will J. Erwood, Battlle Creek; Mrs. D. A. Morrill, and Dr. J. M. Peebles, Battle Creek, Will J. Erwood was with us last year, and his work was well received. Mrs. D. A. Morrill is a new speaker to the society, but is well recommended by those who have listened to her in the past. We trust her inspirational thoughts will bring to all a brighter spiritual aspect of life here. Dr. J. M. Peebles is well known by all. We desire his presence that it will be a reminder of his work, when the church was dedicated and the many times he has been a worker for the society. The music will be conducted by Mrs. Myrtle French, assisted by Mrs. Fannie Tompkins, both of Sturgis. On Sunday no special service in the morning. The Church will be open at 10 o'clock a. m. Make your headquarters there. The program announcing exercise for the balancee of the day and Sunday can be had by addressing the president or secretary. We hope to see a large assembly at this, our 51st anniversary.

Mrs. C. McFarlin writes from Plainview, Minn.: "My mother's health has much improved since my return, and I am situated now so I can answer calls for short duration, such as funerals and weddings, and lectures of two or three evenings at a time, also for Camp-meetings. My address will be Plainview, Minn., until further notice."

BEAR IN MIND that the Editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

The sixth grand picnic will be given by the Spiritualists' Society Light and Truth, assisted by the singing society, "Eintracht," on Sunday, June 28, 1908, at Hoerdt's grove, 2 E. Belmont avenue, Chicago, Ill. Bowling, footraces and all kinds of amusements for young and old. Western, Clybourn and Belmont avenue cars run direct to the grove. Everybody welcome. Tickets, 25 cents a person.

A. F. Hill writes from Boston, Mass.: "Years ago at a National Convention of Spiritualists, there was in the platform a plank to abolish vaccination. We gained a point on this line. I send you a copy of the act that became a law April 1, 1908, to protect children. Now, according to the law no child need be vaccinated Massachusettts. Child, in this case, means any person less than 21 years old."

W. F. Peck writes from St. Louis, Mo.: "The item in the last week's Progressive Thinker in which I am made to endorse W. E. Hart's mediumship is likely to prove somewhat misleading. I have never sat in one of his trumpet seances, and so am not competent to express an opinion thereon. I have witnessed some of his platform work, and regarded it fully up to the average of our accredited platform workers. If Mr. Hart could be surrounded constantly by elevating influences and associations, am convinced that he would prove to be a psychic of much power and usefulness."

The Harbinger of Light, Melbourne Australia, says: "Rev. Lole F. Prior has accepted an engagement with the Brisbane Spiritualists' Society, whose last speaker was Dr. Peeples. Arrangments are also in progress for a series of lectures by her in Charters Towers, which has not yet been visited by any public speaker. Charters Towers has a population of 25,000 and a good nucleus of Spiritualists."

Dr. Clarence S. Tisdale writes: "Having decided to remain in the city for the summer, I wish to announce that I will be open to engagement for lectures on Anthropology, Spiritualism, Theosophy, Occultism, Astrology, Sarcognomy, Phrenology, Psychology, and kindred subjects. Chicago societies wishing my services will do well to communicate with me at 231 South Hoyne avenue, or phone Ogden 831. Services free to Chicago societies."

Florence Peacock writes from Monticello, Minn.: "I would like to have any Spiritualists anywhere near Monticello write to me, and would be glad to answer the same. There are none here that I know, and being a stranger in Minnesota, I would like to get acquainted. I belong to the Temple First Spiritualist Society, of Buffalo, N. Y., Rev. W. M. Lockwood, Pastor."

Prof. Ransby writes from Toronto, Canada: "Just a few lines about Toronto and myself. Would like to see our work here on a higher plane, but I suppose it cannot be helped at present. There are some true mediums here who are doing the best they can in their way. I have been doing work here since 1904, but feel it is nearly done in Canada, and will go back to the States. I will be at Lily Dale Camp all the season, and hope to meet many old friends there. I shall get as many to go there from here, as I can. I kindly send greetings to old western friends, as well as those in Canada."

Theo. Corbiere writes from Tacoma, Wash.: "There are two Spiritual organizations holding meetings each Sunday evening here, but although there are several hundred who profess to believe in spirit return, there are only a few who, I am sorry to say, take interest enough to attend the meetings, therefore the associations are rather weak affairs. The Tacoma Spiritualist Association have a Mr. Home speaking for them now, while Mrs. Mary Stein has just closed a two-months' engagement, and while everyone who heard her was well pleased, the association is too weak numerically and financially to keep her any longer. She is a lady of fine personality. She went from here to Victoria, B. C., for two weeks; then she goes to Spokane for two weeks; then to her home city, Detroit, Mich. Any association wishing a speaker will make no mistake in engaging Mrs. Stein."

Mrs. C. Bergere writes: "The first of the semi-monthly summer socials of the Fraternal Daughters held at the home of Mrs. C. Bergere, on June 10, was a decided success, both socially and financially, and argues well for all succeeding events. That the combination social and wooden wedding celebration of Mr. and Mrs. J. Staner Adams will be a well attended and joyous affair we have not the least doubt. Substantial remembrances will also be conspicuous in their wooden stiffness. Something exceptionally good also is promised for the inner man. Don't miss it. Come one and all and bring your friends. Take Ogden avenue car to Winchester avenue, walk south to 348. 3rd floor."

The Spiritual Harmony Church closed its meetings May 31, until September. Had in our closing address Dr. Temple. Mrs. Louisa Vaughn was the message-bearer. All acknowledged. Mrs. Vaughn is open for camp-meetings; will lecture or give messages or both if it is so desired. Terms reasonable."

Mrs. Charles Fiel writes: "The German Spiritualists' Society, Philadelphia, Pa., closed meetings on June 11, at Eureka Hall, S. W. Corner 11th street, and Grand avenue, having had good audiences all the year. The Medium, Mrs. S. Snyder, and her control, Wild Flower, have unaided and without remuneration, not missed a Sunday nor Thursday meeting during the season. The meetings re-open second Sunday in September, 1908."

Ferd. C. Suhrer writes: "On Sunday, May 31, the Fraternal Order of Spiritualists held the last service of the season. While many were reluctant in giving up their only place of meeting, the trustees considered the coming warm weather and the comfort of the people and decided to give them and the mediums a much needed and deserved vacation after one of the most strenuous and productive series of services ever inaugurated in the Cause of Spiritualism. Our friends say that through our efforts Spiritualism has been presented to them in an entirely different and acceptable manner. Its many beautiful living truths almost hopelessly buried in the quicksands of ridicule have been resurrected, as it were, shining in all their beauty, bringing sunshine and happiness. As a grand and fitting finale our concert on Monday evening, June 1, was all that could be desired. Rare talent freely furnished by our devotees and friends provided an entertainment rich in quality with a laugh every minute (almost). Every chair in sight was quickly filled and more were provided as the people crowded in. A larger gathering was never seen in old Hygeia Hall. At the conclusion of the concert willing hands quickly cleared the floor of all unnecessary chairs and the waltz and twe-step engaged the attention of the younger element. The "irrepressible" ice cream and cake made its appearance about this time, which helped much to give the affair an agreeable finishing touch. At 12 o'clock we said "good-bye" to old Hygeia until next season."

Rev. J. H. Demby writes "The Progressive Spiritual Church will move from their dear old home, 3329 Vernon avenue, into its new hall, 2959 State Street, on the 28th of June, and hold its first first meeting at the same hour on Sunday, June 28. Old and new friends will please take due notice and be on hand for the rousing spiritual opening of this new location. The regular services will be held and the doors of the Church will be open for new members."

Hattie F. R. Peet, Corresponding Secretary, writes: "Members and friends of the Band of Harmony, please do not forget to attend the Summer Social, which will be held at the home of Mrs. Cora L. V. Richmond, No. 3802 Ridge avenue, Rogers Park, on Thursday afternoon and evening, June 18. Interesting exercises in the afternoon and progressive euchre in the evening. Ladies please bring lunch; coffee served at 6 p. m. Score-cards 25 cents. Coffee checks 10 cents. Come and have a delightful visit in this beautiful suburban home."

At the present rate of orders for Dr. T. Wilkins' Book of Poems, the edition will soon be exhausted after its publication. It shows the popularity of these soul-poems, with the readers of The Progressive Thinker. If one hundred persons will guarantee the payment of $1.50 each for a gilt-edge, souvenir edition, that number will be thus furnished. Write him to that effect if you prefer one of the souvenir edition, 40 Loomis st.

Will C. Hodge writes in private letter from San Diego, Cal.: "As stated in enclosed article for publication, Brother Loveland "went out" without a single dollar to his name. I assumed all responsibility with the undertakers, taking the chances of reimbursement by the friends. Am "shy" at present, writing to the amount of $26.50. If you know of any one having more dollars that they know what to do with, and are generously inclined, just ask them to enclose a V to my address to help out. Have had not time until now to send anything but the bare announcement of Brother Loveland's passing on."

Dr. T. Wilkins, President I. S. S. A writes: "Remember the Elgin picnic, Sunday, June 21. Be at the Fifth avenue Aurora & Elgin Electric terminal promptly between 9 and 10 a. m, to secure your tickets in bunches of six round-trips for $5.00. All be ready the day before with your lunches. Don't be lagging.

Washington News.

The First Association gave a euchre party at Mr. F. A. Wood's residence, also at Mr. and Mrs. Shaws. Quite a sum was realized for the benefit of the association. The picnic was well attended both by old and young, with a trip down the Potomac to Marshall hall. Marshall hall is an old colonial residence surrounded by a beautiful lawn, the former home of the governor of Virginia. Across the river is the home of Geo. Washington, Mount Vernon. Gov. Marshall and Geo. Washington were neighbors, visiting across this famous river.

Mrs. Elizabeth Stewart, an old pioneer Spiritualist, celebrated her eightieth birthday May 29, at her apartments in the Pontiac. Mrs. Stewart is a cousin of the poet, Longfellow, and also Harriet Beecher Stowe. Beautiful flowers were received from her home state, Maine. Many friends were present to do her honor. Mrs. M. T. Longley made some remarks congratulating her on being eighty years young, though as youthful as a lady at sixty.

Mr. Pierre Keeler, the slate-writing medium, with his family will leave for Lily Dale about the middle of July.

Mr. and Mrs. Geo. W. Kates will be found at the N. S. A. headquarters, 600 Pennsylvania avenue. All correspondence will have prompt attention as in former years.

Mrs. M. Zoller Leese, of Philadelphia, was a caller at the N. S. A. headquarters. She received her certificate from her state as missionary.

Meeetings are held at Mrs. W. Farrows, 50 M street, Wednesday evenings. Meetings free. Mrs. Julia Warnecke, one of the many good mediums of our city, receives engagements by telephone or mail.

We have a few more cabinet photographs of Harrison D. Barrett, the former president of the N. S. A., at 60 cents, by mail. Address F. A. Wood, 402 A street S.-E., or Mrs. H. D. Morgan, 500 11th street, S.-W. Washington, D. C.

"The Dream Child." By Florence Huntley. A Story. Price 75 cents.

OUR SCHOOL.

Something More About the Morris Pratt Institute.

To those who think they are or have been sacrificing for the Cause of Higher Spiritualism, we want to say a few words regarding the sacrifices that have been made and are being made at the Morris Pratt Institute.

First: It was a grand thought, an inspiration with the builder and founder of the school, Morris Pratt, from the first—it was a promise made to the spirit world, and he and the spirit world are behind the movement to perpetuate the school. This can be discerned in its constant growth and growing popularity. The gratitude of Spiritualists is due this pioneer Spiritualist and financier of Whitewater, Wis.

Second: There never was a person in the ranks of Spiritualism who sacrificed more than our late Brother Moses Hull. His untiring zeal for the education of rostrum workers always stood out in his lectures, even when he knew he would be misquoted and his language misconstrued. He neither looked to the right nor the left, but ever kept his eye on the one object of his life; the education and unfoldment of the human mind in an unbiased manner. He was the lion of the debating field, and feared no foe. His work in-field was to teach the orthodox Christian how to read and interpret the Scriptures from a spiritual instead of a literal standpoint, and he left no doubt lingering as to the feasibility of his interpretations.

Third: It is no easy matter to judge how much of a sacrifice has been made by Mattie E. Hull, the psychic teacher, through ill health, through her untiring labor of love and devotion to the Cause, always striving to make someone happier and better, as well as mentally elevated. She is still sacrificing, with a soul full of candor and sincerity. Go ask the recent graduates of her work, and drink in the replies, and you will see what her work is doing for them.

Fourth: The Principal of the school is a man of the best and highest inspiration, kind and loving, gentle, yet positive in his discipline and strong in his convictions for the highest in Spiritualism. Prof. A. J. Weaver is the right man in the right place. He has received no salary, just his living, and has put in as much time as though has salary was $1,500 to $3,000 a year. In fact, he could not do much more if he tried, for his health and strength would not permit it. Is it to be taken as an indication that he has a selfish motive in view in the upbuilding of this school? Perish the thought.

Mrs. L. S. Weaver, his good wife is ever at his side, and has been one of the financial backers of he Institution, as well as the mother of the School, faculty, students, board and all, and is the assistant secretary of the Association. Her work and her kindly advice and motherly face is a light to the institution, that deserves no little comment.

Mrs. Niver, a daughter of Moses Hull, has won the hearts of all who know her, by her untiring effort to make the students masters of their voices, their nerves and their minds, as well as their personalities on the rostrum. To note the feeling of all the students for this little bunch of smiles, grace and love, will give some idea of her real value. Her place in the school would be hard to fill, and she has never more than gotten a bare living out of it.

In fact there can be no fault found, justly, with the management of the school. There may be those who are foolish enough to believe that education is a waste of valuable time, and that to depend on the spirits to teach is all-sufficient, and of course not so much can be expected of such Spiritualists until they grow—perhaps not on this side of life—towards the advancement of the educational movement in Spiritualism. But there are those who can send students who aspire to the Spiritual rostrum, and those are the ones this series of articles will appeal to, and it is the honest purpose of the writer to enthuse and awaken such to a full perception of their duty to the coming generations of speakers and mediums, to assist in their education, that they may have a better start than did their ancestors, the pioneers of Spiritualism.

We can give nothing that will speak louder and more forcibly for the School than to reproduce a part of the paper read to the Unity Society, of Milwaukee, Wis., recently, by a graduate of the same, Miss Eula M. Golden, of Angola, Ind., with the write-up by the Milwaukee Free Press. This paper was her graduation essay during commencement exercises:

"Too many young people enter matrimony, blinded by the glare of gilded air castles built during a romantic tete-a-tete in a hammock or during a moonlight stroll."

This was the declaration at the meeting of the Unity Spiritual Society in Severance's hall last night of Miss Eula M. Golden, Indiana, one of the class graduates this year in Morris Pratt Institute.

Speaking on "What Is Lacking In a Girl's Education," Miss Golden, who is not more than 20 and as sweet and pretty as the average girl member of a graduating class, took occasion to "knock" the modern parents and school teachers for not spreading out more generally in educating the girl.

"Too many young people enter matrimony mistaking an assortment of childhood dreams for a life-long love," she said, "and as a result, after the little honeymoon of bliss is over, they discover each other and are miserable, afterward. I do not attempt to explain why the young man is this way. But in the woman, it is the result of false modesty, taught and encouraged by tutor and parent alike. False modesty should not be taught any more than woman's suffrage should be encouraged.

"The parents should take the young girl in their confidence early in her life, teach her what she ought to know and not until this is done will the number of young girls 'going wrong' yearly, be lessened. Teach the girl heredity, let her know that there is something in genealogy and see that she receives plenty of such exercise as will make her physically sound. Instead of teaching her Latin, Greek and some of the dead languages, teach her the language of Mother Nature, which will bring about her development and health which will in turn speak out for the purity and healthiness of the soul.

"And as for woman's suffrage, I believe it, like charity, should begin at home. Let the mother teach her son what is right, show him that she is mother in spirit as well as nature and suffrage will never be needed, for her son, when grown up, will vote for such things as will benefit the feminine sex."

WILKNS THREE June 13

Miss Golden read her paper at the graduation exercises in Morris Pratt Institute recently, and it met with such approval that she was asked to speak in Milwaukee as well as other places. She is from Angola, Ind.—Milwaukee Free Press.

Having heard the whole paper, it is but fair to add that the part herewith reproduced is only a sample of the entire address.

DR. T. WILKINS.

THE PASSING OF J. S. LOVELAND.

A Tribute from Another Veteran in Our Great Cause.

By the last Progressive Thinker, I learn that another apostle of modern Spiritualism has gone to the better country. At first the news struck me with a feeling of sadness, I do not know why, unless it was because I loved him very much. Indeed I almost or quite revered him. I believe the first lectures ever delivrd on modrn Spiritualism were delivered by him in the city of Boston. He was at that time a Methodist minister and was located at or near Boston. Within a very few weeks after the manifestations at Rochester, there were some kind of similar manifestations in Boston, and Brother Loveland became convinced that they were what they claimed to be, and preached a discourse upon the subject. This was followed up by another discourse and still another. The interest in his lectures attracted wide attention and demands came for lectures in Charlestown and I think Cambridge and Salem, and possibly other places. At the same time the M. E. church, or at least many of the ministers of that society undertook to "down" the new cause by declaring from the pulpit that the raps proceeded from the devil. Thus a breach grew up between him and his brethren, which widened till he withdrew from that organization.

Brother Loveland was at one time, and probably till his death, one of the most thoughtful and forceful lectures on the Spiritual platform, and this, too, at a time when Spiritualism boasted of the most profound platform lecturers in the world. He was analytical, logical and very profound.

I wish some one would write his biography, but how many readers would it find if written? For the last several years he has dropped out of the lecture field, and has written but very little, and a new class of Spiritualists have come onto the stage of action, who have heard but little of him and of course, could not be expected to have the interest in him that we older and earlier Spiritualists have.

Brother Loveland was kind and gentle, and though he was very positive in his ideas, he never could be accused of being anything but broad minded by those who were acquainted with him. Well do I recollect him, and the meeting of himself and another lecturer, who never could agree with him on the "God Question," in my room in Santa Barbara. I confess I was a bit uneasy, for I expected them to lock horns, and perhaps manifest some bitterness, as this other party was somewhat narrow and uncompromising. But Brother Loveland greeted him with a smile and a hearty handshake that disarmed all animosity. The conversation was mutually interesting to all three of us. Both parties were of the same age, 84 years if I remember rightly, which would make them now about 88 years old.

All the old workers are going. Soon there will be none who buffeted the storm of opposition then waged against us, left on this side of life. I believe I can count on my fingers the pioneer lecturers and writers now on this side of life, who at one time formed a bright galaxy of Spiritualism. There is J. M. Peebles, Lyman C. Howe, Mrs. Cora L. V. Richmond, A. B. French, Hudson and Emma Tuttle, J. R. Francis, and possibly one or two others yet remaining, waiting at the "golden gate" for the call to come home.

Since the advent of modern Spiritualism there has been almost a complete revolution of religious ideas, and Spiritualism has contributed probably more than any other cause to that revolution, and the sainted ones gone to the other side of life who championed the cause of Spiritualism, and the few above mentioned have been the gladiators in the arena.

DANIEL W. HULL.

Olympia, Wash.

THAT ELGIN PICNIC.

Will Be Held SUNDAY, JUNE 21, 1908

Do not forget the Picnic to be held at Elgin, under the auspices of the State Association and the Chicago Spiritualists' League. Everybody will enjoy this trip, the fresh air, the feast of reason and feast of the appetite, that always awaits them on these occasions at Elgin. This is to be established as an annual picnic, and should be the coming event of the season's opening. Good speeches and good messages—the ever-welcome spirit-messages will be a part of the order of the day, and the Children's Lyceum will receive its share of attention, and the children themselves—well they will be the guests of honor, and will enjoy the attentions to be given them, no doubt. Keep this in your memory: All must provide a lunch for themselves and the children. Coffee will be furnished on the grounds by the ladies of Elgin. The society is as one in the preparation for the reception of our people, for they know this means an interesting and profitable day for Spiritualists and Spiritualism. Take all the lunch you can carry—you will not need to carry any of it back home with you in your hand.

P. S.—In order to go in a "bunch," let all who are going to the picnic be at the Fifth Avenue Terminal of the Aurora & Elgin Electric Railway at from 9 to 10 a. m. Trains start at 9:20, 9:50, 10:20 and 1050. All should start as early as 10:20, to get to Elgin 11:57, at the latest. Dinner will be served pretty soon after the 11:57 train. Be prompt at the station between 9 and 10 a. m. Six-ride tickets for $5, is the best rate that can be had, and people will please "bunch up," for the occasion.

DR. T. WILKINS.

Lyceum Lesson Suggestions.

Spiritualists, Speakers and Mediums: Two numbers of Lyceum Lessons have gone forth, and from what we hear they are well liked. It is now time to prepare the next issue and it occurs to me that the preparation of lessons should not be confined to a few but should be the work of each and all. I therefore appeal to you, each and all, to get your thinking caps on and write us a lesson for the next issue, or if you cannot possibly take the time to do that, then just tell us the subject that you think would make a good lesson and we will be glad to try and work it out.

Nearly everyone can think of a topic that would suit; now as you love the children, please help us to give them the best which it is possible to get.

Lyceum conductors are in position to know some times just what kind of lesson would suit their particular schools. Just tell us what you like, and we will do our best to furnish it.

Interest in the child of to-day is very marked; efforts are being made upon every hand to provide for the child according to need, and we as Spiritualists cannot afford to be behind the rest, but rather we should lead on in the great work for future generations.

I sincerely trust that you will gladly respond and send all lessons and communications to

MRS. ELIZABETH SCHAUSS,
National Supt. of Lyceums,
617 Congress street,
Rutland, Vt.

DR. T. WILKINS' POEMS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago. Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be $1.25, but those sending notice now for a copy will get it for ONE DOLLAR.

OBITUARIES.

Mrs. Barbara Thompson of Toledo, Ohio, followed her husband to the larger life May 22, Mr. Thompson having gone Jan. 14. On account of the illness of the wife, no service could be held for him, but a service for both was held at the old homestead previous to taking the body of the wife away to be laid beside that of her husband. Both had been Spiritualists for more than fifty years, and had been married 54 years. The writer officiated.

ELIZABETH SCHAUSS.

Mrs. Carrie F. Rosentretter of Toledo, an earnest Spiritualist, and a medium of fine abilities, but on account of prolonged ill-health unable to do public work, passed peacefully away June 5. May angels comfort them. Services were conducted by the writer.

ELIZABETH SCHAUSS.
Toledo, Ohio.

Passed to spirit life, at her home in Whiteley county, Ind., Alexander Moore, age 75 years. Mr. Moore had been a life-long Spiritualist, and one one of the oldest residents of the county in which he lived. Service conductted by H. Brindle, speaker, Ft. Wayne, Ind.

Mrs. Francis C. Rouse departed this life, April 15, aged 72, at Loyad, Clark county, Wis., after a brief illness. A Spiritualist and medium over forty years. For many years lived in Winona, Minn. Many beautiful floral offerings were sent. Rev. Mr. Towne, pastor of the M. E. Church, officiated.

MRS. LOUISA VAUGHN.
Chicago, Il.

On the morning of May 20, at Worcester, Mass., Mr. Samuel Haymond passed suddenly to spirit-life, aged 78 years. He was a devoted Spiritualist. The services were conducted by the writer.

FLORENCE S. NICHOLS.
Worcester, Mass.

Passed to the higher life from her home in Barre Center, N. Y., June 4, Mrs. Helen P., wife of Mr. Marvin Joiner, aged 65 years. Mrs Joiner had been in her usual health, but passed suddenly away at 8 p. m. The husband, one daughter and a son are left. Funeral services were held at the home on Monday, June 8. Interment at Mount Albion, the writer officiating. TILLIE U. REYNOLDS.

Passed to spirit life from Barre Centre, N. Y., June 5, Mr. Chauncey Fellows, aged 82. Mr. Fellows retired as usual, Thursday evening, although not feeling quite as well as his wont, but in the morning only the form was there. Life began for him in the silent slumber. Funeral services from his home in the family of a son, Mr. Frank Fellows, June 7. Two sons remain. Services were held by the writer. Interment in Mount Auburn, N. Y.

TILLIE U. REYNOLDS.

Virginia Barrett writes from Bonfield, Ont.: "After laboring hard for the cause of Spiritualism and humanity all through thecold winter in the city of Toronto, I am now here in this little country town amongst nature's glorious grandeur the songs of birds and seeing the modest blue-eyed violet. My being here at this time is from a personal duty toward a parent. I feel that my work this winter resulted in doing much good. I take this occasion to thank all my friends whom I cannot reach with pen. Any society or friends can address me here for the month of June."

Passed to spirit life June 8, at her late residence, 910 Main street, Galenn, Kan., Margaret C. Cave, beloved mother of Sarah C. Scovell. "After life's fitful fever she sleeps well."

S. C. S.

(Advertisement.)

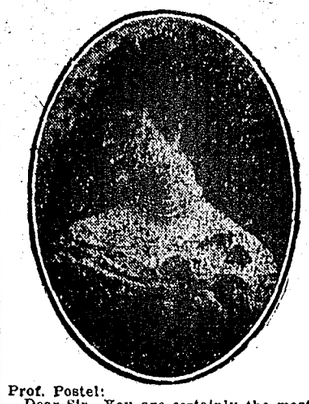
STRANGE PREDICTIONS

Planetary Professor Foretells Events and Quickly Reads the Lives of People, Though Thousands of Miles Away.

Sends Letters to the Rich and Poor Alike in Which He Advises Them About Business, Marriage, Speculation, Love Affairs, Wealth, Etc.

Offers Free Readings to All Who Write and Send Date of Birth.

In his office in New York, surrounded by charts and dials of strange design, Albert H. Postel, the Astrologer, studies daily over the lives of men and women who have written him for advice on affairs of business, love, speculation, travel, marriage, health and the important events of life. The following letter gives an idea of Mr. Postel's ability:



Prof. Postel:

Dear Sir—You are certainly the most wonderful astrologer living. Everyone of your predictions came true. I consider that you not only saved me from an awful death but prevented the loss of hundreds of dollars. I trust that many people will profit by your advice. Sincerely, MISS EFFA M. TRYON.

The accuracy of recent predictions made by this eminent Astrologer has caused many of his friends to believe that he possesses a supernatural power, but he modestly asserts that his predictions are due alone to a scientific understanding of natural laws. The many thankful letters Mr. Postel has received from people who have benefited by his advice furnish ample proof that he is sincere in his work and has a kindly feeling toward humanity.

Readers of this paper can obtain a reading free of charge by addressing a letter to Albert H. Postel, Dept. 1015 No. 126 West 34th St., New York. Simply say you wish a reading of your life, stating your birth date, sex, and whether married or single. Please enclose 10-cents (silver or stamps) to pay postage and clerical work, and the reading, also a copy of Mr. Postel's booklet, "Your Destiny Foretold," will be promptly sent.

DR. J. M PEEBLES' PUBLICATIONS.

What Is Spiritualism, and Who Are These Spiritualists? A book of 131 pages, elegantly bound in paper. Price 35 cents; postage 5 cents.

Spiritualism Vs. Materialism.—This volume, cloth bound, contains a series of essays and arguments against materialism from the point of Spiritualism. Price 50 cents; postage 8 cents.

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A Plea for Justice to Mediums.—Price 10 cents.

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The General Teachings of Spiritualism Price 5 cents.

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Spiritualism in All Lands and Times. Price 10 cents.

The Pro and Con of Spiritualism.—By H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.

The Eightieth Birthday Anniversary of Dr. J. M. Peebles. Price 25 cents.

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The Jubilee Lectures.—Celebration of Fiftieth Anniversary of Modern Spiritualism. Price 35 cents.

LIFE'S PROGRESSION.

"There is no death; there are no dead." These words stand out on the cover. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet the author, Edward C. Randall, believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50.

SCIENCE AND A FUTURE LIFE.

By Prof. James H. Hyslop.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price $1.50; postage 10 cents.

LIFE BEYOND DEATH

By Minot J. Savage, D. D.

This is a view of the world's beliefs on the subject, a consideration of present conditions of thought and feeling, leading to the question as to whether it can be demonstrated as a fact. To which is added an appendix containing some hints as to personal experiences and opinions. 8vo, cloth, 342 pages. $1.50; postage 10 cents.

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Universal Spiritualism—Spirit Communion in All Ages, Among All People. This work has two distinctive features: 1st. A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, China, Japan, and other ancient nations, not excepting Europe during Christian centuries. 2nd. A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other modern lands, all tending to show the persistent continuity of spiritual revelation. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chapters at the end of the volume, making it a highly useful text book for all who are interested in the great question of **Human Immortality.** 352 pages; price $1.00.

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New York State Association.

Report of H. W. Richardson, President, at the 12th Annual Convention.

A retrospective glance covering the field of work of the New York State Association of Spiritualists since its organization, reveals some disappointments; and yet with it all when considered in a broad sense there is much of encouragement. Among the objects for which this Association was incorporated, was to organize the Spiritualist societies of New York state into a general association; to foster, charter and maintain Spiritualist societies, for the purpose of mutual aid and co-operation in benevolent, charitable, educational, literary, musical, scientific, religious and missionary purposes, germane to the phenomena, science, philosophy and religion of Spiritualism.

Some of us at the outset may have hoped that the work of a decade and more would have established a good, strong working society, carrying on meetings and doing things outlined above in every incorporated village, and several such societies in each of the cities of New York state. Hence in this respect many sanguine Spiritualists are, no doubt, disappointed. But disappointed does not necessarily mean discouraged.

Other disappointments might be mentioned, but we pass them by as only the every-day experience in all lines of human activity.

As to the achievements, we find increased confidence and esteem clearly indicated in the attitude of non-Spiritualists toward our Association and our work, which speaks favorably for its permanency and future influence.

To persons who come in touch with thinking people, it is clearly apparent that a larger number of persons are interested in Spiritualism, and are studying its phenomena and its philosophy, than ever before in the history of the movement, and I unhesitatingly assert that our influence as an organized body is greater than it was one year ago.

Evidence of this is found in increased interest in what Spiritualism stands for. Also in the attitude of the secular press, which is ever alert to the things about which the people want to hear; also the drama, also the liberalized orthodox sermons, through nearly all of which there runs a thread of Spiritualist philosophy.

Local Societies.

Our local auxiliary societies have, as a rule, been doing good work during the past year and the generally full attendance at their meetings shows an interest in our philosophy, and hunger for psychic manifestations among the people, which is encouraging to the state board.

Your president asked the vice-president, and some other members of the board of trustees, that they each visit (at their convenience during the year), the local societies in proximity to their homes. And from the reports of these officers as to their findings, and also from the reports of the State Missionary and State Secretary, the convention will, no doubt, be well informed concerning the work of the local societies and the conditions attending them.

In the president's report of previous years, the maintaining of settled speakers or pastors wherever practical has been recommended, and later experiences have only confirmed what had then been said.

The officers of local societies are the guardians of the Spiritual rostrums in their immediate vicinity and it is for them (in carrying out the will of their society) to ever be on the alert, especially when strangers apply for positions of privilege to occupy their rostrums. Worthy workers when traveling among strangers and who might care to accept an invitation to speak or practice mediumship, should provide themselves with credentials which would acquaint the officers of societies with their fitness to do this work.

The foundation of Spiritualism rests in the phenomena, which demonstrates continuity of life. Upon this foundation we are to erect a temple of soul growth or spiritual development, and in this direction lies an important part of the work of local societies.

To this end studies in mental science, thought force, etc., can be taken up with profit. Dr. Austin has published works that can be used as a basis for studies along these lines; and then the Yogi philosophy is profitable for reading and for study; and also the books of Ella Wheeler Wilcox and Mrs. Towne (who are pursuing that branch of Spiritualism called "New Thought") are excellent.

The main point is to learn to control and guide our thoughts, to think happy thoughts, which are the basis of sound bodies and healthfulness.

The only true religion is a religion of happiness, and true happiness comes in doing for others and in thinking and speaking kindly of others.

This means a mental training which is capable of transferring one's self and of elevating the races of people on the earth, and is a legitimate part of society work. I advise our Spiritualists if they have not already done so, to take up this work and not allow New Thought people to run away from us.

Missionary Work.

Next to the work of local societies the missionary work is perhaps most important.

A missionary (much of whose work is to carry this gospel of Spiritualism into new territory, or rather into localities where there are no societies for public work), needs to be gifted, both as a speaker and as a medium, so that both phases of the work can be presented as occasion may require.

Mrs. Reynolds, who has been acting in that capacity, is well equipped for the work along lines indicated and is capable of presenting both the philosophy and the phenomena in a dignified and effective manner. Her earnest interest in the success of the State Association continues unabated, and she has always been very considerate of the interest of the Association in making up her accounts. Her missionary report will give to the convention a more detailed account of the year's work.

It is the opinion of your president that the money expended in missionary work has been productive of much good, and that it is desirable that this branch of state work be continued.

Mass Meetings.

Notwithstanding the authority granted at last convention to do more mass meeting work in the cities of the state, circumstances were such that only one mass meeting has been held since the last convention; and that was a joint meetings held in co-operation with this, the Plymouth Church, here in Rochester. That meeting was a success and resulted in raising a goodly sum toward defraying the indebtedness of the church, which was both gratifying and encouraging to the state officials as well as to the Plymouth church society.

Various obstacles seemed to obstruct the effort to arrange for mass meetings in Potsdam and in other cities, but I recommend for the incoming board that more strenuous efforts be put forth for the holding of mass meetings during the coming year.

In my opinion mass meetings rank next to missionary work in importance.

Summer Assemblies.

The Lily Dale Assembly assigned a New York State Day on the program of 1907. Your state missionary, Mrs. Reynolds, Mrs. Carrie E. S. Twing and and your president were the principal speakers, and the meeting was a success in every way. Many Spiritualists were made acquainted with our state work and interest was created in favor of organization.

That Assembly has assigned us July 22 on the program of 1908. The morning session to be a symposium of state workers, and in the afternoon Mrs. Reynolds and your president are named as speakers.

No doubt New York state visitors at that popular assembly will, many of them, manage to be present on New York State Day and assist in making the occasion one of especial interest and of benefit to the State Association, to the Lily Dale Assembly and to the cause in general.

We hear favorable reports of the work being done by the Freeville Camp Association, of which Brother Kelsey is president. That camp is also an auxiliary branch of the New York State Association.

State Legislation.

It is a matter of concern to all Spiritualists that our rights and privileges as a religious body be properly guarded against adverse legislation that may be inspired by special interests, or introduced in the interest of special privileges.

Heretofore the officers of this State Association have been watchful of the interests of Spiritualists and others. During the past year we have not been advised of any adverse legislation.

There are, however, some old "Blue Laws" standing on the statute books of New York state, which, while there seems to be no recent attempt at their enforcement, should be repealed and wiped off the books. One of these laws prohibits the practice of clairvoyance, which of course is ridiculous on its face, for the gift of clairvoyance (or spiritual seeing) can no more be prevented by law than could legislation prohibit a person's seeing with the physical eye. But yet such foolish laws may be invoked to cause annoyance to honest Spiritualists, and should be repealed. The stronger our organization, the more potent is its power for protection to our loyal workers.

I mention this matter to this convention for their consideration and for such action as may seem advisable.

Ordination.

A question of interest to all Spiritualists is, "How can ordinations best be regulated, so that only persons who are qualified by education and development of spiritual gifts be authorized to go forth as ministers of the gospel of Spiritualism, and at the same time assist and protect our worthy workers?"

The National Spiritualists' Association, of which the New York State Association is an auxiliary branch, has adopted certain requirements and regulations which are about being published for the guidance of the State Associations in this important matter. But up to this writing your president has not received a printed copy of such revised regulations. However, the incoming trustees will, no doubt, soon be in possession of the desired information which we believe will enable them to take such action in this matter as may harmonize the workings of the state board with the workings of the National board of trustees, in such manner as will best protect our public rostrums and at the same time do no injustice to our public workers.

Life Memberships.

The list of life memberships in our New York State Association is slowly growing, but there is room for many more lifemembers, and I wish we might add one hundred to this list during this convention. 'I feel highly honored by having my name registered in this list of loyal workers for the cause of truth and humanity, there to remain during the remainder of my earthly pilgrimage. And besides this it is to me a satisfaction to know that great good is being done with the money thus brought into the treasury. Every Spiritualist will work for the cause as long as strength and circumstances will permit, and through these life memberships we will be working (in a way) through the officers of this association, even after our physical strength may have failed us.

I plead for life memberships as an investment which will pay dividends even after we enter the spirit world.

Constitution and By-Laws.

The latest edition of the constitution and by-laws of our New York State Association is about exhausted, and your president has refrained from ordering another edition printed, until the matter could be taken up by this convention and consideration given and acted upon officially as to any changes that might seem desirable.

And I now recommend that a committee of three be appointed to take this matter up and report to the convention as early as possible with such recommendations as may seem advisable.

Fraudulent Practices.

Deception under the name of mediumship is indeed deplorable, and receives no sanction or encouragement from honest Spiritualists; and how gladly would the workers eliminate everything that savors of fraud or dishonesty in those who claim to be Spiritualist mediums and are going about the country deceiving investigators under the name of Spiritualism, with which they have no connection nor sympathy.

A Mr. Carrington, who claimed to be acting for the American Society for Psychical Research (of which Prof. James H. Hyslop is president) visited Lily Dale Assembly last summer.

While there he visited several mediums and claimed to the management that while he found some that he thought were not doing honest work, he found others that gave him some marvelous manifestations that could not be questioned.

Later on his report appeared in several leading newspapers and the things he thought were dishonest were written up quite sensationally, but the many marvelous genuine manifestation were not mentioned, thus saying to the public by inference (at least) that there was nothing but fraud given by the mediums of Lily Dale.

This form of deception by telling only a part of the truth was so manifestly unfair and unjust that it naturally throws a suspicion over his whole work and his methods as well and tends to create doubt as to the integrity of his purpose.

Spiritualists welcome honest criticism. If our methods are wrong, the management of our assemblies and our rostrums desire to know wherein; in order that it may be remedied. But candid minds will recognize the fact that to deceive the public by telling only a part of the truth may be just as reprehensible as to deceive in other ways.

Those acquainted with Lily Dale Assembly and who are familiar with the noble work that has for so many years been carried on there, will not be disturbed by Mr. Carrington's statements. But in all fairness we say give us the truth, the whole truth, and nothing but the truth.

Finances.

Very little has been done during the year in the way of appeals to the Spiritualists of the state for donations, and as a result the funds in the treasury need replenishing. State mass meetings offer an opportunity for reaching the Spiritualists and making them acquainted with our needs in this direction; and this is one reason why more mass meetings should be held.

Direct appeal by way of personal letters is another method of reaching those who may be interested and willing to assist in meeting our needs.

I believe the Spiritualists of the state will gladly respond and meet the needs of the association, when made acquainted with the situation.

In Conclusion.

W. E. Gladstone, the great English statesman, once said that the investigation of psychic phenomena was the most important of anything in which a person could engage. This great man could appreciate the importance of our work, and the time will surely come when the eyes of the people will be opened to the importance of Spiritualism and the scope of our movement.

We have demonstrated to the world that there is no death. We have brought into action psychic forces, and opened the fountains of inspiration through which master minds in spirit can reach and impress the minds of the children of earth.

We have demonstrated that thoughts are things, and can be projected from those whom we have been taught to call dead, but whom we now know live in the spirit world—which is only a higher department of the great school of life, and such thoughts find lodgment in the receptive brain of receptive people on earth, thus establishing co-operation and frequent communication between the spiritual and physical planes of existence.

The inventor who has entered spirit life continues his studies and experiments on that higher plane, and can impress his latest discovery upon the sensitive brain of an Edison or some other scientific machinist, and the world has a new and useful invention ready at its hand for use.

The musician, the artist and the teacher continue the line of study and investigation on the themes and subjects in which they were so intensely interested here; and the world receives the result of their labors through the action of these psychic laws and forces.

The reformer whose whole soul was wrapped up in earnest endeavors to help better conditions of humanity on the earth plane, does not lose his interest in this work at transition, but sees things through broader vision and from a larger view-point, and more comprehensive understanding, and anxiously improves the opportunity to continue his chosen labors by impressing these advanced thoughts on the mind of the reformer here on earth, who in his turn is giving it to the people. Thus it is in every line of human activity. The two worlds have been brought so closely in touch, and the thought atmosphere of higher intelligences is so thoroughly intermingled with our own that wonderful progress is being made along almost every line of human thought and action, especially those pertaining to physical things.

And now the most discerning minds are discovering signs which point to a spiritual awakening, and which leads them to believe that a great moral and spiritual wave will soon sweep over this world.

To assist in putting into operation the psychic forces that will hasten this development is the legitimate work of our Spiritualist organization.

When we look over these grand results, how important a part Spiritualism has played in bringing them into existence, we may well feel that there is much of encouragement for all true Spiritualists and loyal soldiers in this battle for truth and progress.

My fellow workers, let us take new courage. The clouds of error and selfishness are surely beginning to show a little rift, and we have reason to hope that the sunshine of truth and justice will soon burst upon this old world of ours, and that an era of Peace and Brotherhood is to supersede the present spirit of commercialism and strife.

Yes, brothers and siters, the brighter day is surely dawning for the reforms which Spiritualism stands for, and for which we have labored so long and faithfully.

H. W. RICHARDSON,
President.

Secretary's Report.

The twelfth annual convention of the New York State Association of Spiritualists was held in Rochester, June 5, 6 and 7, at Plymouth church.

The speakers and message bearers were all state workers. The large delegation from auxiliary societies was evidence of an increased interest in every locality of the state.

The kind welcome of Plymouth church, with the earnestness of the delegates, as well as the beautiful weather, tended to the harmonious feelings of all.

Friday and Saturday the business sessions drew good audiences. The election of officers on Saturday afternoon closed the business session. The evening address was by Dr. Lockwood, of Buffalo, and he certainly gave his hearers food for thought. Sunday morning was a symposium for state workers.

Sunday afternoon Lyman C. Howe, of Fredonia, was the speaker. Sunday evening Carrie E. S. Twing, of Westfield.

The message bearers were Mrs. H. E. Atcheson, of Buffalo; Mrs. T. U. Reynolds, of Troy; May A. Price, of Washington, D. C.; Mrs. W. M. Kelsey, of Rochester. Miss Flo Cottrell, of Holland, a medium for spirit rappings, demonstrated that phase of the phenomena.

The officers elected were: President, H. W. Richardson, East Aurora; first vice-president, Rev. B. F. Austin, Rochester; second vice-president, Dr. W. M. Lockwood, Buffalo; secretary, Mrs. Sarah A. Woodruff, Colden; treasurer, Mrs. Harriet M. Rathbun, New York City; trustees, Mrs. J. H. R. Matteson, Buffalo; Mrs. Sarah A. Holt, West Potsdam; Mrs. Tillie U. Reynolds, Troy; George W. Sisson, Niagara Falls.

The Sunday evening exercises with an audience of over 1,000 people was a testimony to the increasing interest among the people in the philosophy of Spiritualism, and a fitting close to the most harmonious convention in the history of the association.

Adjourned to meet in Rochester in 1909.

SARAH A. WOODRUFF,
Secretary.

LETTER FROM TACOMA, WASH.

In Which the Writer Would Lay Out an Entire New Program of Action, Which, Up to Date, Has Not Been Adopted.

To the Editor, I have watched with interest for some time the correspondence and articles in your valuable paper on commercial and fraudulent mediumship, and have now before me your issue of May 9, containing a correspondence under the heading of Leading Intellectual Lights, between Mr. McArthur, president of the Missouri State Association, and Mrs. Mary T. Longley, of Washington, D. C. To me the question relating to mediumship is a serious problem, one to which I have given much thought for some time past, and I am glad to see it taken up by the State Associations. I sincerely indorse the rules laid down by the Missouri State Association for the guidance of their mediums, still I have no doubt the advice given by Mrs. Mary T. Longley to her clients, in most cases have been helpful and uplifting. Nevertheless the time has come when the question of protecting honest mediums and raising the standard of our spiritual work must be dealt with. The important question is, What can be done to protect mediums and uplift the movement in general? I would suggest what seems to me to be a way out of the difficulty: That every society engaging a speaker or medium shall pay sufficient to enable him (or her) to devote the time to the work of the society during their engagement. A portion of their time should be set aside to receive visitors and give spiritual advice, in a room provided by the society; next we would suggest a locked money box be placed on a table with a ticket attached thereon, asking for donations toward the funds of the society. The medium will not be required or expected to handle any funds whatever. Another portion of the medium's time could well be employed in visiting the sick, calling on members and arousing a greater interest in the movement. This part of the work, "Visiting the Sick," appears to me to be much neglected. There is much good work that could be done were mediums engaged in this way. Why should not materializing and trumpet seances, in fact all the work, be done under the supervision of the different societies. My opinion is, that only by doing the work on these or similar lines can we hope to progress. Stand out boldly as a religious body. Gain the respect of the public and insure protection for our mediums.

H. E. HOWES.

Tacoma, Wash.

NUGGETS.

Retribution.

There's one great truth we all should know,
That we MUST harvest what we sow,
No matter where or what "we're at,"
Dame Nature gives us "tit for tat."

Life's End.

If life is ended with a funeral
'Twere better ne'er to have lived at all;
If 'tis—"to be," then "not to be,"
'Tis but a farce and mockery.

Free Will.

If man's endowed with a free will,
And he can choose 'twixt good and ill,
Then why is it so often bent
By force of his environment?

The Spirit Realm.

If it be true that "near about us lies
The realm of Spiritual mysteries,"
What lack of soul and common sense
To scoff at facts in evidence.

DEAN CLARKE.

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STRAY THOUGHTS.

Thoughts Inspired While Listening to a Sermon by Rev. Wm. Horace Day, D.D., of the First Congregational Church, Los Angeles, California, Mar. 20, 1908, on the Subject, "The Blood of Jesus Cleanseth Us."

The tenacity with which so-called revealed religions cling to an ideal that was important to unadvanced minds in a remote past, accounts for the fact that science has been held back and a premium placed upon ignorance by priestcraft.

"God is the noblest work of man" may have been given out by a noted orator as a witicism; that it is nevertheless true that the gods of men are never above man's highest ideals. That which lies beyond man's conception is incomprehensible to him, therefore, so far as his reasoning is concerned is non-existent. But as the world advances and man comes more and more into his birthright of knowledge; as he lifts himself up and walks more and more erect; as the scales fall from his eyes and he sees more clearly, he discovers worlds which had existed that even Copernicus dreamed not of; principles in Nature that have not changed but that he could not use until the advanced mentality of the world brought forth an Edison and a Marconi; and new attributes of God that speak to his very soul if he will not suffer himself to be dragged back to an age of blood, a barbarous past.

The mistake of clinging to ideals of the past, and ignoring the ever advancing present, becomes apparent in reviewing the Christian's scripture and song and contrasting it with what would be his sentiment in this age of advancement, had it not become fixed in his system of worship.

A portion of the following texts and lines were quoted by the learned doctor in his argument to prove that 'the blood of Jesus cleanseth us," and the balance I have added because they belong to the same bloody category.

"The blood of Jesus, His Son, cleanseth us from all sin."

"Ye were redeemed with precious blood as of a lamb without blemish and without spot, even the blood of Christ."

"Now the God of peace who brought again from the dead the great shepherd of the sheep with the blood of an external covenant, even our Lord Jesus."

"And Aaron shall make atonement upon the horns of the altar once in the year; with the blood of the sin-offering of atonement once in the year shall he make atonement for it throughout your generations; it is most holy unto Jehovah."

"The sword of Jehovah is filled with blood, it is made fat with fatness, with the blood of lambs and goats, for Jehovah hath a sacrifice in Bozrah and a great slaughter in the land of Edom."

"And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission."

An entire number of The Progressive Thinker could not contain all the texts that relate to the shedding of blood, and that being interwoven are the base, yes the chief corner stone of the Christian faith.

The doctor made the assertion that Christ's death was necessary to his successful ministry, and closed his discourse with the lines:

"Just as I am, without one plea,
But that thy blood was shed for me."

Only a few days ago, Gillette, who wronged his sweetheart, then murdered her, left a sermon for young men, and declaring that he was saved through the blood of Christ, walked with firm tread to the electrocutioner's chair. He had been born into the Christian's faith and hypnotized into the firm belief that "The blood of Jesus cleanseth us," that

"Jesus paid it all,
All the debt I owe;
He bore my sins, a crimson stain
He washed me white as snow."

I am not relating this, which is a very common incident, to discredit the Christian's faith or to throw a brand into the Christian's camp; but because I feel so earnestly the necessity of wiping out old myths and advancing the religious thought of the world to where it belongs in this advanced age.

God is the same, yesterday, to-day and forever. Then why should we reach back through musty cloisters and haggle over doubtful doctrines that have been bolstered up by narrow-minded, designing monks, when we can walk and talk with God as did the prophets of old?

The personal God of the Christian is a kindergarten ideal that belongs to the age of idol worship. The ideal or the idol was worshiped by the masses; but the more intelligent erected altars to an unknown God whom they endowed with Omniscience, Omnipotence and Omnipresence.

I would not take from the Christian his personal God, if by so doing he would be left without a God; I would not rob him of a single hope unless I could supply him with a better basis for a greater hope; nevertheless it is his duty to grow with the age in which he live.

"God is Love" is a demonstrated truth; but when linked to hatred, bloody sacrifices, a bloody atonement and the revengeful shedding of blood, it becomes a positive untruth.

All humanity and the universe are enveloped in the love of God. All Nature, the air we breathe and the sun that shines into our lives tells us of life, life, more abundant life; and the ever-changing but never perishing elements tell us of growth; of change and of eternal progress.

The swinging pendulum marks the time that is now rapidly carrying us away from a barbarous past.

Man in all ages has asked and is still asking, "Who and what is God?"

Harmony and Love, sisters twain
Shrink from contact with ignorance and sin;
But knowledge commands their allegiance from star unto sod;
And with Wisdom they merge as one-Being; that being is God.

God is Spirit; Infinite Intelligence; He is the Spirit within your soul; He is the Soul of all souls; the soul of the universe; He speaks to you through the whispering leaf, the murmuring rill and the lightning's crash if you will only hear; you can behold him in the moving cloud by day and the starry firmament by night, if you will lift up your eyes and see.

Would you come more and more clearly into your own? Would you come more closely in touch with the God who created you? Then get away sometimes from the haunts of men where the mean and revengeful may lurk. Go into the mountains or into the open field and lift up your thoughts to the God of love who takes pleasure in your spiritual growth and harmony. Realize your oneness with God and your life within his great and eternal Spirit, and a true inspiration of love will come to you and whether you realize it or not, you have heard the voice of God. Make resolves for the upliftment of yourself and your fellow-men who are as much a part of you as you are a part of God; receive the blessings that will come to you with your high resolves and you have walked and talked with God. Then carry your inspirations back with you into the haunts of men and give to them the love that they crave, that they hunger for but cannot find in the cold walls of the church or within the cloistered cell; and you will forget the blood of the Lamb in the blessings that will come to you through the eternal truth that will come into your soul.

A. B. SALISBURY.

Los Angeles, Cal.

LET'S DO A LITTLE SWEEPING

We have brushed away the cobwebs of
a superstitious age;
We have thrown a new religion now
upon life's record-page;
We have flung the gates of heaven
back upon the golden wall;
We have found the spirit mansion
open wide and free to all;
We have raised from creedal ashes
many minds all covered o'er;
Now let's do a little sweeping right
around our cabin door.

We have often caused commotion in
the circles of the earth;
We have science and religion shown
that death but means re-birth;
We have brought God down among
us from His throne up in the sky;
We have bathed the smouldering embers that around hell's furnace lie;
We have soothed the aching bosoms of
the sobbing world of yore,
Now let's do a little sweeping right
around our cabin door.

We have torn down many structures
with our reason and our facts;
We have proved that man's salvation
comes by kindly words and acts;
We have shown the world the future
is as certain as the now;
We have shown the loving kindred
and re-plighted every vow;
We have shown that all lost loved ones
have just gone along before;
Now let's do a little sweeping right
around our cabin door.

We have climbed the golden ladder to
the world's eternal dream
Of a future life immortal, and have
caught a tiny gleam
Of the life beyond the portal, and the
faces we have known;
We have found the land of spirit and
would claim it as our own,
But we get our own proportion: only
that and nothing more;
And we ought to do some sweeping
all around our cabin door.

DR. T. WILKINS.

Victory for Barrett.

The city council committee on health and police yesterday morning voted to recommend for passage the Cottel ordinance, with amendments suggested by Harrison D. Barrett, pastor of the First Spiritualist church, regulating mediumistic practice in Portland. Upon request of Chief Deputy City Attorney Fitzgerald, a clause was inserted fixing punishment for infractions at from $25 to $500 fine, from 30 days to six months imprisonment, or both such fine and imprisonment.

Preceding the action of the committee, there occurred a lively tilt between the opposing forces of Spiritualists. Those favorable to the ordinance and its amendments were led by Mr. Barrett, who was for many years National president, while the others were led by Mrs. Sophia B. Seip, president of the Oregon State Association. Some bitter personalities were indulged in during the proceedings.

The action of the committee is a distinct victory for the Barrett faction, as it is confidently expected that the ordinance will pass the council. As amended it provides the heavy penalties stated for any person or persons found guilty of accepting money or valuables from those to whom is offered something which is fraudulent. It is said by Deputy City Attorney Fitzgerald to be a good measure, and one which, he states, should have been passed long ago.

When the committee was called to order, Mr. Barrett arose and stated his position in the matter, strongly urging that the ordinance and the amendments be recommended for passage. He declared that it is only to set right his religion and to make his position clear that he wished to see the measure become a law. To punish the illegitimate, to protect the innocent and to assist in the dissemination of truth and the abolition of error, he said, is his motive.—Portland Oregonian.

Mrs. C. McFarlin Leaves La Crosse.

The Spiritualist Church has closed public meetings for the summer, as the pastor, Rev. Catherine McFarlin, was obliged to return to Plainview, Minn., to look after her aged mother.

She has aroused a decided interest in Spiritualism in La Crosse. Her sermons were of an exalted nature and very interesting to those who were fortunate enough to hear them, and her audiences continually gained in number, and the church in membership during the winter.

Mrs. McFarlin made many friends during her stay, outside of the church as well as inside, by her broad-mindedness and profound interest in every movement that was for the betterment of society.

The People's Sunday School which she organized will feel her loss, but are so desirous to continue, that arrangements have been made to carry on the school at the home of, Mrs. Keizer, 712 Cass street, for the summer at the same hour, 11 o'clock Sunday morning.—La Crosse Tribune.

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List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have first-class speakers and mediums. For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wonewoc, Wis., Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Brady, Ohio.

The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.

The Winfield Camp opens July 18 and closes July 28. Mr. L. H. Bellman, of Winfield, president; Mrs. Willa Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp.

The Etna Spiritualist camp-meeting will open August 28 and close Sept. 6. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monson, Maine.

Etna, Washington, Camp.

The fourth annual camp of Etna, Clark county, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Onset Camp.

Onset camp commences its thirty-second annual meeting July 19 and closes Aug. 30. For full programs address the Secretary, Onset, Mass.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McPeron, 528 Fir, San Diego, Cal.

Mt. Pleasant Park, Clinton, Ia.

Opens July 26 and closes August 23. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Chesterfield Camp.

Begins July 23 and ends August 30. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Forest Home Camp, Mich.

Opens Aug. 2 and closes Aug. 23. For programs or further particulars, address Frank Lesher, president, or Millie Mitchell, secretary, Mancelona, Mich.

New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further information address the secretary, F. E. Dunton, 358 15th street, Eugene, Ore.

Ottawa Camp, Kansas.

Eleventh annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. W. Henderson, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Kansas, 2028 North 11th street; E. A. Carpenter, Ottawa, Kansas; John Hartung, secretary, Iola, Kansas.

Swampscott, Mass., Camp.

The camp at Mowerland Park Grove, Swampscott, Mass., opens June 7. For programs address B. H. Blaney, 150 Elm street, Marblehead, Mass.

Madison, Maine, Camp.

The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington.

Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washington.

Temple Heights Camp, Me.

Temple Heights Spiritualist Camp-meeting commences August 15, and ends August 23. For full particulars address A. D. Champney, secretary, Rockport, Me.

Vicksburg, Mich., Camp.

Vicksburg Camp, Mich., opens July 26 and closes August 16. For full particulars address Miss Jeanette Fraser, Vicksburg, Mich.

Ocean Grove Grove Camp, Mass.

Ocean Grove Camp, Harwich Port, Mass., opens July 12 and closes July 26, 1908. President, Samuel Small, South Harwich, Mass.; secretary, Mrs. Geo. D. Smalley, Harwich Port, Mass.

Unity Camp, Saugus, Mass.

Services at 11, 2 and 4:30 every Sunday from June 14 to Sept. 27. Excellent speakers and mediums. Refreshments served. Address all communications to the secretary, Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Parkland Heights Camp, Pa.

Parkland Heights Spiritualists' Home and Camp Meeting Association will open its camp on Sunday, July 5, and continue every Sunday until the last of August. Able and talented lecturers and mediums have been employed. Address Dr. James B. Candy, secretary, Langhorne, Bucks, Pa.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July 26 and closes August 23, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Delphos, Kansas, Camp.

Opens Aug. 9, closing Aug. 23. I. N. Richardson, secretary, Delphos, Kansas.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake Mich., opens July —, extending until August —. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July —.

Verona Park Camp, Me.

The Verona Park Camp-meeting Me., will open August — and close September —. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Central New York Camp.

Located at Freeville, commences July — and closes August —. B. L. Robinson, McLean N. Y., secretary; W. K. Kelsey, president, Cortland, N. Y.

Sunapee Lake Camp, N. H.

SunnapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August — and closes September —. For programs and information, write to John W. Clay, Sutton, N. H.

Haslett Park, Mich.

Commences August — and continues to September —. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Queen City Park Camp, Vt.

Queen City Park Camp, South Burlington, Vt., commences July —, and ends September —. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Pine Grove, Niantic, Ct.

Camp meeting commences there July — and continues through the month of August.

Grove Meeting in Indiana.

The Indiana State Association held an all-day mass meeting in a large grove near Balbec, Ind., Sunday, June 7. The platform and seats were arranged in true rustic style in Nature's own temple, and Dr. Geo. B. Warne, president of the N. S. A., gave two able and instructive discourses, one at 10:30 and one at 2:30. At the noon hour long tables were spread in the woods and everything known to the culinary art was included in the bill of fare with a barrel of ice water brought on a big sled to quench the thirst. In the evening the entire party, of about fifteen, took a hay wagon ride of three miles by the light of a "June moon," to the home of Mr. and Mrs. Gardner, of the famous Twin Hills of Jay county, where a local medium, Mr. Will H. Cecil, held a trumpet seance, after which ice cream, cake, strawberries and lemonade were served.

The state officers, together with Dr. and Mrs. Warne, enjoyed the hospitality of Mr. and Mrs. E. A. Gray, who live on a large farm and have entertained most of the speakers and mediums who have served the society, of which Mr. Gray is president. The country was never more beautiful and the odor of the sweet clover blossoms was a most delightful change from the smoke and dust of the city.

The society at Balbec, known as the West Grove Association, is the largest in the Indiana State Association and own their own church. Dr. Warne says this is the only Spiritualist church he has found in the rural district in any of his travels.

There is a prospect of putting on a grove meeting, of from three days to a week at Portland, Ind., which is only a short distance from Balbec and all who attended that meeting will not want to miss this one. Notice will be given later of dates and talent.

Everything looks favorable for a most successful N. S. A. convention at Indianapolis in October, but the money necessary to cover the expense is not forthcoming in as rapidly as we would like to see it. We still believe that the Spiritualists of Indiana have the Cause at heart so that they will come to our assistance when the time comes. All money will be promptly receipted for and used only for the purpose of carrying on the work.

CARRIE H. MONG,
Muncie, Ind. Secretary.

Ohio S. A. Convention.

The O. S. A. convention has come and gone, and it is hoped that the work initiated there will be for good.

The weekday sessions were held in the West Side church, which was beautifully decorated with flags, bunting, and sun-flowers, a large banner with the word welcome was stretched across the entrance-door, and illumined by an electric arc-light. At both evening services the church was crowded to the doors, and some seeing that they could not enter turned back.

The Sunday services which were were held at the Masonic Temple, where Miss Harlow is pastor, were well attended both morning and afternoon. The surprise of the three days, however, came in the evening, when those who had attended during the day came back at night and so many more with them that the gallery and ante-rooms were filled and standing room was at a premium, although the Temple, we are told, seats seven hundred people easily.

The morning and evening meetings were addressed by Will J. Erwood, who, in his usual clear and concise manner, made himself understood, never beating about the bush, but aiming straight at the point, calling things by their proper names, never stopping to "patch fig leaves for the naked truth." His earnest arguments in favor of more practice of Spiritualism, living it as well as talking it, won him the admiration and approval of the audience whose attention was so profound as to be almost breathless.

A short speech by Mr. Erwood at one of the business sessions, as well as speeches by Miss Harlow and other, did much to help the delegates to decide upon legislation which we believe will greatly help our movement at home and at large, and which is embodied in the resolutions adopted by the convention, a copy of which will no doubt be furnished to you by State Secretary Sollinger for publication.

ELIZABETH SCHAUSS.
Toledo, Ohio.

St. Joseph, Mo., Society.

As I have seen nothing from the St. Joseph Society for some time I hope you will grant me a little space. Feeling that it is simply negligence and not a lack of appreciation that there has not been a report of our work sent in, for never has our society enjoyed a year of better work or greater results. Our medium and speaker in charge Mrs. Louis Stanton, deserves the greatest credit for her untiring efforts to build up to the highest standard our little society, and to say that she has succeeded gives us great pleasure. Perfect harmony prevails and never have we enjoyed the patronage of attendance of a more intellectual people. Mrs. Stanton is a home medium, having developed right here among us and is an inspirational speaker and message bearer. We speak for her a place in the front ranks. With a pleasing personality and an earnestness born of her love for her work, she is destined to do a great work. The last Sunday in May we closed our meetings in the King Hill hall where for seven months Mrs. Stanton has given us the highest and best best thoughts, and pleaded for a higher and better Spiritualism. Her last evening in King hall. We had a stenographer to take the lecture and for one hour and thirty minutes she held us, and we were sorry when she had finished. She will resume her work at her home, 617 N. 17th street until fall, when we will again open the meetings in the hall.

Mr. M. P. Mannon, president; Mr. H. Korf, vice-president; Mrs. P. Mathis, secretary.

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Genesis xv:12, 17.
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Matt. x:8.
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Matt. viii: 5, 13.
Matt. xii: 10, 13.
Luke xiv: 2, 4.
Mark iii: 2, 5.
Luke v: 17, 25.
John iv:47, 54.
Luke ix:11.

Gifts of Healing.
I. Cor. xii:9, 28.

Healing by Magnetized Articles.
II. Kings iv:29.
Acts xix:11, 12.

Independent Spirit Voices.
Deut. ix:12, 13.
I. Samuel iii:3, 9.
Ezekiel 1:28.
Matt. xvii:5.
John xii:28, 29, 30.
Acts 7:30, 31.
Acts 9:4, 7.
Acts 11:7, 8, 9.

Spirit Levitation.
I. Kings 18:12.
Ezekiel 3:12, 13, 14.
Ezekiel 8:3.
Acts 8:39.
Possibly also Matt. 4:1.

Spirit Tests.
Genesis 24:14, 19.
Exodus 4:14, 31.
Judges 6:36, 40.
I. Samuel 1:10, 11, 17, 26, 27.
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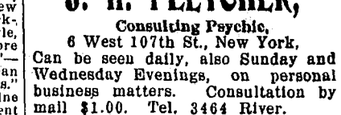
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VOL. 38 CHICAGO, ILL., JUNE 27, 1908 NO. 970

J. S. LOVELAND.

Passed to the Spirit Life from San Diego, Cal., May 28, 1908.

Behold! a soul is born again—
Another world! Another joy!
And with the birth of a glad exclaim,
Which death itself could not destroy.

We send him greeting in that land
Beyond the confines of the earth;
Exalt with love the waiting hand
That helped him in his spirit birth.

Rejoice with him, O friends below,
Rejoice with all your ardent soul;
On him your wishes best bestow,
The spirit-world your love control.

"I care not yet to go," said he,
My work on earth is not yet done."
He spoke in part with prophecy—
For work, in truth, had just begun.

His work not done! Oh, no, not done—
Has only changed for time and place;
He's only left it to be gone
Behind Life's curtains for a space.

No doubt to him it now appears
Whate'er of life, to him is gain;
His mind not scourged with doubts and fears,
Nor spirit body racked with pain.

To him life's purpose had been true—
The purpose of a wise command;
"Go forth and preach! The truth pursue!
Give of thy wisdom to the land!"

Born when the nation was still young,
He saw the changes of the hour;
He heard the shouts of victory rung
From throats of men by those in power.

He heard the bondman's wailing cry,
The swish of lash, the pistol shot;
He heard the nation's harsh reply
When challenged with a slaver's plot.

He made the black slave's cause his own,
And worked with tireless will to win;
Nor spoke he in a softened tone
About the nation's grievous sin.

He sought to stay the hand of might,
The scorn of men in places high;
Reprove the wrong, inspire the right,
And soothe the orphan's moan and sigh.

He dared to think and swiftly plan—
Our brother of the modern thought;
He saw the God within the Man,
As a poet in deep vision wrought.

And as he saw, he spoke and wrote
With ever-ready tongue and pen;
Nor worked in vain to lift the yoke
Which blindly held his fellow-men.

He heard the voiceless cry of those
Who then were slaves to church and creed;
Whose Bible was forever law—whose
Love for Christ made priestly greed.

There was then need of action great
To free the soul of man as well;
To curb the power of church and state,
And save him from eternal hell.

He saw with vision keen and strong
The tracings of a wiser hand;
And sought to ever right the wrong,—
Thus with the world's reformers stand.

The world is better now than then,
Whatever view of it we take;
The sword must yield its power to pen,
And war no more of carnage make.

A still, small voice from out the air
Came ever with firm demand;
"Proclaim the spirit everywhere—
I am thy brother to command.

"Teach thou the world that we still live—
The truth that man lives after death;
And of this truth be free to give
In concert with thy latest breath."

He heard the call and boldly went
To battle in the world's broad field;
The spirit-world to represent,
With truth and wisdom for a shield.

His was the hand that led the way
Through mazy labyrinths of doubt;
And pointed out the breaking day,
And put our rising fears to rout.

His was the voice that bade us know
The solid ground whereon we tread;
And set our hopeful minds aglow
With spirit knowledge freely shed.

To him the beautiful and good
Were one with God, and God in Man;
The earth a kindly brotherhood,
The measured order of a plan.

Make room, O spirit-world, for him
Who gladly worked his mission here;
Renew his youthful fire and vim,
Extend his mission over there.

'Twas meet that he should pass to life
Amid the beauteous bloom of May;
And calmly close the earthly strife,
As sunset ends a perfect day.

H. C. O'BLENESS.

It costs more to revenge injuries than to bear them.—Latin.

There is not the least necessity in trying to prevent people from thinking. They are quite ready enough to do it of their own accord, and even rigid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can.—Sir Leslie Stephens.

Jealousy is a secret avowal of our inferiority.—Massillon.

Interesting Experiences

As Related by the Venerable William F. Nye, of New Bedford, Mass.

I will go back to my new birth. I don't mean that of eighty-four years since, but to that which the medium Jesus implied, when he said, "Ye must be born again." The revealments of this new birth from the hand of the Supreme, when in the heyday of my manhood, are to be no less astounding than to each of you doubtless when first that thrill of joy possessed you as the certainty of the continuity of life after the so-called death was made known. Like the ethereal forces that ever enshroud us from the skies, or the brawn and brain we draw from the revolving earth we tread, is this new birth into Spiritualism, this grand truth that is unfailing, lifting us from darkness to light, from night to day, and which is fast lifting the world from bondage to freedom, from the dread of a dark future into paths that lead us to the gateway of beautiful homes we have striven to build and desire to possess in the sweet bye and bye.

First Seance With Fox Sisters.

My investigations take me back to the cradle of modern Spiritualism in which the Fox Sisters were the infants, to whose heaven-guided innocence it is ever my joy to think I was led to listen. At my first seance with them, unknown to them or to the few persons present, utterly ignorant as I was of the new philosophy, I listened to Katie's interpretation of the tiny raps. In wonder I listened, as a gentleman seated beside me appeared to be receiving a message. Presently he stated: "This man was a major in the army—I held him in my arms when he died." I was startled, and impressively put the question to him: "Do you mean to say, sir, that you are communicating with one who is dead, who has gone from earth?" "I certainly am," was his reply, and to my every question he affirmed the truth.

Soon Miss Fox was interpreting some tiny raps upon the table, spelling out, "My dear uncle." It is for you," she says, "a spirit child." I could think of no spirit child who might thus address me, and so stated to those present, when a clairvoyant lady sitting at the table stated: "It is a little girl and she sits upon the table here in a wreath of flowers." Then it came to my mind that my brother in California lost a little girl years before. This being my first experience I was at a loss to question the spirit, but was told to ask questions either mentally or writing them upon slips of paper laying upon the table. I did both and every question was intelligently replied to, when voluntarily came this message: "I can hear and speak now, dear uncle." The meaning of this being questioned, I explained to those present that this bright little soul that passed away away at five years of age was both deaf and dumb from infancy. Had a voice from the throne of the Omnipotent spoken to me, my inmost soul could not have more effectually burst its fetters and leaped with joy at that eventful hour, and from that well-spring of perpetual youth I quaffed the assurance of eternal life.

From that time on I have been an investigator—a student—witnessing many materialization in spirit forms, of spirit messages and spirit writings, and, I may say, many remarkable instances of spirit indentity up to the announcement of the two perishing crews of the ships Vigilant and Mt. Wollaston in the rigid Arctic seas.

The Loss of Captain Nye.

My very dear brother, Captain Ebenezer Nye, of ship Mt. Wollaston, came at the audible voice seance of Mrs. Collin on the eve of February 22, 1889, when nothing was known of their fate, and revealed to us the sad intelligence in his own voice—painfully assuring me—in reply to my question: "Is it true that you with your hardy crew have perished and not to come back to us?" "Yes, dear brother, it is true that I am born to the life eternal. I am with mother in her beautiful spirit home." I said to him: "Hard indeed will it be to us if this is your sad fate;" his reply was: "I know it. That dear old father—he told me to make a short voyage and not make another, but tell him I will be the first to meet him when he comes over." This was his intended last voyage—his twentieth to that rigid icebound sea for the valuable bow-head whale.

Many times has this brother made his presence known to me, by taking my watch from my hand and by my mental request, placing it in the hands of all present in a dark room and returning it to me and then patting me on my head and shoulders. At times he has made the request at a seance where I was not present asking that they call me to meet him at a following seance, when he invariably came: and at one of these meetings his object was (as he stated) to tell me that I did just right in the adjustment of a matter that came before the court in the settlement of his estate. I think in this instance he fully sensed my mind and wished to relieve me of some misgivings I had, and I was glad to say to him that I did just as I well knew he would have done had he returned from his last voyage.

Message from Brother Ephraim.

My hero brother, Ephraim, who fell at Fort Steadman, at the end of his nineteenth battle in the war of the rebellion, very unexpectedly made himself known by loud raps on the table before me, after the tiny raps came from the little deaf and dumb child and gave me a lengthy patriotic message. Turning me from my questioning him as to the cruel manner in which he was shot down after surrender at Fort Steadman, he says, "But my dear brother, I died in a glorious cause—I died rejoicing that I stood bravely for my country now one and indivisible, that its flag now waves over a united people reverenced by the nations of the earth."

Another remarkable manifestation and no less an astounding revealment was given me at Lake Sunapee through a Mrs. Cadwell. She had come to Sunapee Lake camp on that day, a stranger to me. Finding she was to hold a seance in the evening, I climbed the New Hampshire hill during the rainy afternoon and gathered a very pretty bouquet of wildflowers and presented them to her.

That evening Mrs. Cadwell's little control, Maude, a mere child, came from the box where Mrs. Cadwell was chained by her own request, and began to prattle to the sitters. To me she said: "You brought my media a nice bouquet." "How did you know that?" I asked. "Well, I went with you all the way up the hills in the rain." The little spirit child's hair was flowing to her shoulders. When I asked her to let me feel of it, she asented, and as I lifted it in my hands, I asked her to tell me how it grew. "Tell me how the orange grows—then I can tell you," she replied.

Manifestation of Gracie Lawrence.

At another seance of Mrs. Cadwell on a very cold winter evening in New York, only the medium and a lady friend, a prominent spiritual gentleman from Brooklyn, and myself were present. The severe cold had prevented her usual attendance, and I said to Mrs. Cadwell that with so few present we wouldn't exact a sitting from her. "Oh, yes," she said, "I will sit." And here again I received a grand truth. From the cabinet in which Mrs. Cadwell sat, there came out a female form with water dripping from her garments—she appeared greatly distressed and motioned to me when asked to whom she came. I at once stepped to her and took her hand. It was wet and cold and the water ran into my coat sleeve and upon the floor. "Who is this?" I question. "Gracie," she replied, when at once all came to me. Gracie Lawrence, daughter of Reuben Lawrence, of my native village, Pocasset, despondent over family affairs, left her home at early morning and drowned herself in a shallow brook nearby. I recognized her without a shadow of doubt and said to her, "Gracie, I understand your sad distressed condition; you have come back through the same gateway you left this sphere. This is the law; you have lifted your cross and will feel much relief when you return, as wise spirits will help you to better comprehend the law now that you have expressed your desire to meet it." Her lips moved, but she could not articulate as she seemed to desire.

His Daughter Minnie.

And now let me go back to the audible voice circles of Mrs. Nelson Collins, where many conversed with us and many remarkable cases of spirit identity were made manifest. The departure of my own dear daughter, Minnie, the youngest of the family, cast over us the deepest sorrow. As she neared the border, I felt that my life would go out with her life, and though she was zealous as a church member and opposed to me in sentiment, I ventured to say to her a short time before she left: "Minnie, you know I think you will come back to me." "No, father, I shall not come back; do not distress me," was the faint reply. So I said no more, realizing her ruling sentiment was strong in a death. But a week had elapsed after her departure, when unexpectedly I was invited to another seance at the Collins circle. Only five of us were seated around the little table when to my unspeakable joy my precious daughter called to me in her perfect life accents, "Father, father," she said, a little distance above my head. My immediate response was: "Why, Minnie, this is your own voice." "Yes, father; it is me and no one else now talking to you." I responded, "My precious darling, do you know what an unspeakable joy you bring to me?" "Yes, father, I know it all now—I know I told you I would not come back, but when I found I could come I wanted to come; and, father, I want to tell you that but a few minutes after you held my hand and watched my last breath I awoke amid scenes so beautiful I cannot describe them to you. But, dear father, if you could only realize the beauties of the spirit world, you'd have no dread of coming." She came nearer and nearer to me as we conversed, then lifted my hand from the table. When I asked if she could kiss me. "I'll try," she replied; and presently kissed me as naturally as ever in life. Often has she come to me since, and I often feel her sweet presence.

The Disreputable Dis de Bar.

Again let me relate what I witnessed and received through the disreputable Dis de Bar. She had come to Onset unheralded. Few knew her, but upon our platform she proclaimed with what abnegation she was giving to the world the remarkable manifestations that were coming through her gift without price save a willing contribution. Availing myself of an early call upon her while yet at the restaurant breakfast table opposite her hotel lodgings, I was introduced to her as then president of the association. She promised me the first manifestation. I had witnessed the day before the spirit painting of a North American Indian in perfect garb and feather all in the space of eight minutes on a ten-inch cardboard, so I hastened to prepare my cardboard and took my seat in the hotel parlor holding two sheets together over my head—by her request—as in the case of the Indian portrait. Amid the disturbance of her child she had with her crying, and many coming into the room curious to witness what might take place, she walking the floor, fanning away her perspiration, she touched a corner of the sheets that, on account of aching arms, she told me to hold upon my knees. "Now," she says, "all remain quiet and you'll hear the writing to be given." This was clearly evident to us, and within five minutes more, she pronounced the finish. Both sheets were written over upon the inside as folded—one in heavy hand, signed Martin Luther, which was remarkably characteristic of the great reformer; the other was at length in a lady's finer hand, signed Athalia, a beautiful niece of our family, Athalia Calder, who passed away in Wilmington, N. C., leaving two children who at this time were visiting us in Fairhaven, and whom I had taken to my Onset cottage.

Her message read: "Dear Uncle Foster: I cannot tell you of my joy in meeting you all on this bright morning in this charming place and to thank you for all you have done for my dear children. Ever will I bless you. I am here with them and caress them, but they cannot see me. Oh! what a joy it would be to the world if they could but fully realize that they live on and that all will again meet their loved ones."

One of the most remarkable prophetic revealments I ever met with was at an evening seance I was invited to attend in New York soon after my awakening through the Fox Sisters. I was then attending a course of Sunday lectures by Emma H. Britten and other prominent speakers of those early days. Among the acquaintances I made at the time was a very intelligent gentleman of the city who stated to me that a daughter of his was making remarkable revealments in his own family circle, and though but sitting for development, kindly assented to my attending, though not to sit in the circle as that was exclusively formed. I invited to attend with me a favorite cousin, Captain Joseph Dimock, who chanced to be in New York with his vessel at the time. He occupied a seat near the entrance of the circle room. I was seated near the medium on the opposite side of the room. We were both utter strangers to the young lady medium, but turning in her seat she first gave the captain a veritable message from his brother, Lot, who had but recently died in Mobile, and who, through the medium, instructed him as to the division of a property he had left in Massachusetts. Here was a clincher to my previous discovery with the Fox Sisters, for how could Lot talk with his brother through this young lady medium, if he did not still live, and I was credulous enough to accept the fact that Lot still lived, for Captain Joe recognized all she said as true. He was but the soul of truth, the first to embrace Spiritualism in his native town. Closing her message to Cousin Joe she raised her head and looked intently at me across the room, saying: "And you, sir, are in a way that you scarcely know what you had best do—you are troubled over ill success of late:" I was in New York doing business with the South, and it was panning out bad. She said: "Drop all—go back to your home and that business you left there will be a success." I acted upon her advice which has proved true to the letter. "Who is talking to me?" I asked. She replied, "One whom you never knew."

These are surely evidences that the human soul survives after dropping the material form it has animated.

WM. F. NYE.

New Bedford, Mass.

COMES TO LIFE IN COFFIN.

Man Kisses Face of Wife and Discovers She Is Still Alive.

London, May 21.—A woman named Mrs. Carton of Tonbridge, has been through one of the most terrible ordeals ever known. She fell into a trance after a short illness and was placed in a coffin in the belief that she was dead. She lay silent, unable to move or speak, while preparations for the funeral were going on all around her.

Mrs. Carton's husband was distracted with grief when, a few days ago, he found her apparently dead after a few day's illness. All arrangements were made for the funeral, a coffin was brought and the woman was laid in it. Then, just as the coffin was about to be screwed down, Mr. Carton asked to be left alone with the body for a moment. He bent over his wife to kiss her for the last time. The cheek on which his lips rested was warm. His wife was alive.

The man, dazed with joy and wonder, sent at once for a doctor, who confirmed his hopes. The doctor ordered her to be removed at once to the hospital. Her condition rapidly improved, and she is now well on the way to recovery.

"I knew everything which was going on around me," the woman said, "but I could not move. I could not even speak when I saw that they thought I was dead."

Even when she was put in her coffin, and it seemed almost certain that she would be buried alive, she was unable to utter a word to save herself. —St. Louis Globe-Democrat.

FORGIVE THE WRONG.

Dear boy, has someone done you ill,
Don't hasten to resent it;
Oft those who seek a swift revenge
Find leisure to repent it.

Though anger for a moment rise,
Far better to subdue it;
One moment lent to passion's sway
May leave you years to rue it.

Though anger loud for vengeance cries,
Again, again deny it;
Two wrongs will never make one right,
Howe'er you multiply it.

Although your wound may rankle sore,
Kind thoughts will soonest heal it;
Forgive the wrong with free good will
And soon you'll come to feel it.

—Selected.

A Baby Hercules.

A Physical Culture Baby Creates Astonishing Interest in Chicago.—How the Earth Could Be Populated with Human Beings Highly Developed Physically and Spiritually.—Preparations for Motherhood, as Set Forth in the Physical Culture Magazine.

A nature baby has astonished the residents of Hyde Park, Chicago, by his remarkable athletic feats. We have had a great deal to say in previous issues of this magazine of the value of physical culture in developing health and strength in infant life. Leland Anderson, who was born less than six months ago, can perform many feats that children several years of age could not accomplish. One of the Chicago papers, in commenting his feats, describes them as follows:

"Hanging on mother's fingers in mid-air.

"With body flat on floor passing up his head and chest from the floor with his arms.

"Putting a cane underneath his knees and holding fast, the cane in turn being held by his mother.

"Standing upon the hand alone, feet held by mother.

"Standing on his head, feet held by mother.

"When six weeks old he did acrobatic feats which even a four or five year old child might envy. He has muscles on his arms and back which stand out as if the infant were almost a trained grown-up. His tiny legs are solidly built, like an athlete's."

It is really deplorable that the average mother has not sufficient intelligence to bring about the conditions which are essential to the development of similar health and strength in her progress. This should not be an unusual baby. The average baby that we see before us at the present time should really be the exception.

Prudery must bear the blame for this crime—it is many times worse than a crime, for when you can fully realize that every baby in the land, with a rare exception here and there, could be as strong, or stronger, than this infant you will then understand the extent of the evil that this race has to contend with in its struggle against the ignorance and the vulgarism inculcated by prudery.

I thought my readers would be especially interested in reading the comments of both the father and the mother of this infant that seems so marvelous to the average mother. Their communications are interesting and will do a great deal to show other mothers how they might be able to accomplish similar results.

Letter from Mrs. Anderson.

To the Editor: While the articles contained in the daily papers concerning my baby boy, first styled by the Chicago Tribune as "the infant Hercules," have not been overdrawn, yet they have prudishly omitted to mention some facts which I believe your readers will be interested in. To begin with, I commenced preparations for motherhood more than one year before baby's birth, and during that time lived and acted in every way as naturally and hygienically as I knew how, all of which resulted in the bringing forth of a child the perfection of which, to me, is all that I could ask.

Since his birth I have given some attention to training him physically, but have never imposed any hardships upon him, as one "busybody" would have the Humane Society believe, but have given him his own freedom and while I have not encouraged him in his exercises I have not hampered him with tight or unnecessary clothing.

If you could only see his intense enjoyment while taking his physical culture exercises you would know that they could not be unnatural or overdone. When time for his gymnastics he commences to kick, coo, laugh and squeal with delight. He seems to realize that the exercises are for his good and there is no question as to the great benefits he derives from them, and if mothers would only devote a little time to such practice they would have no need for paregoric and soothing syrups.

There is no secret system about it or anything difficult to learn, but good judgment should be used in selecting such exercises as are calculated to bring all of the different muscles into play so as to insure a harmonious development of the body as well as of the mind.

Deep breathing is a natural result of vigorous exercise and the very full chest of my baby is doubtless due to his physical culture exercises. His stomach and waist are entirely free from the usual bandages and tight fitting clothes, which allows him to breathe very deeply, thus developing lung capacity and purifying and enriching the blood with the health-giving oxygen he inhales while sleeping out of doors, which he does even during the coldest weather. On account of its uncommonness it doubtless seems to many as though such treatment was too severe, and even cruel, but I can assure anxious mothers that their little ones will enjoy life ten times as much as the result of such treatment, to say nothing of the laying of a good foundation for a long and healthy life, for if a baby's health is good and its body strong everything else desirable must follow as natural result.

I have always given him a tub bath night and morning in water at about 8 degrees Fahrenheit, or even a little colder, which produces a reaction and he comes out of the tub all aglow, and anxious and ready for his exercises, which are followed by a sun and air bath, then an almond oil rub; after that a well-earned feast from the maternal fount, and then a sound sleep of three or four hours on the back porch in sunshine, snow or rain, from the inclemency of which he is, of course, protected. I have a thermometer near his cot, so as to observe the sudden changes which often occur, but never have found his face or hands the least bit cold, which is, of course, due to good circulation. When he sleeps indoors it is always near an open window, and this window has been open ever since he was born.

I really believe that Leland commenced his physical culture exercises before birth, and this was the only discomfort I experienced during the entire period of gestation. I never experienced the usual "morning sickness" even once and parturition was of less than one hour's duration and practically painless, all of which I attribute to a natural and simple life, as it relates to diet, dress and exercise.

I have never posed as an athlete or paid special attention to physical culture, yet I have for years practiced regularly and systematically such bodily movements and light gymnastics as were calculated to develop qualities of strength and endurance, not only in my own body but in that of my child as well and am delighted to say that the demands I have made upon Mother Nature have been most bountifully supplied, not with massive, knotty muscles of the professional athlete, but strong, solid and alert ones which never fail me, and if women will only persist in these simple exercises and live hygienically in all respects they will not only greatly enhance their own happiness but endow their children with that quality of strength and perseverance which means so much in achieving success in this strenuous, exacting world.

That all these things are of the utmost importance throughout life cannot be for a moment doubted by anyone who gives them a fair and impartial trial. An understanding of the laws of health has brought sunshine into my own home, and I am only too glad to give others the benefit of my experience in rearing a baby on hygienic principles. Of course, there never was such a baby as mine. Every mother who has lovingly bent over her first-born will understand why I naturally think so; but that he is entirely different and superior to most babies I do KNOW, and I also know that there are many good reasons for it. My baby is only six months old, yet he conducts himself far more decorously than most babies at two years. He goes to sleep between six and seven at night and sleeps until six or seven in the morning. He is always rosy-cheeked and healthy, and during his waking hours laughing and happy—a source of real pride to his mother and a wonder to all those who do not understand the results of natural law applied to babyhood both pre-natally and continuously.

Let mothers understand that if a healthy baby cries or has to be taken up unnecessarily (which should not be the case) the treatment it is receiving is wrong in some respects and should be changed. The barbarous custom of putting tight bandages around the baby as though it were necessary to squeeze it into shape is wrong and mothers should be taught to abandon this and many other detrimental and even murderous customs. The newcomer should be made as comfortable as possible in a common-sense way and Nature will do the rest. No wine, brandy, paregoric or other dope is necessary under ANY circumstances. An ounce of prevention is worth many pounds of cure, and the ONLY cures are to be found in Nature's way.

MRS. L. H. ANDERSON.

Chicago, Ill.

Letter from Mr. Anderson.

To the Editor: While systematic exercise, fresh air and sunlight are of vast importance, they are no more so than the subject of reproduction. This is undoubtedly the least understood, yet most important subject for prospective parents; but in spite of this fact it is usually ignored in textbooks on physiology, is not taught in our schools, not even in medical colleges, and physicians as a rule say but very little about it, for the very good reason that they know little or nothing concerning it.

It is indeed a sad reflection upon our supposed advanced civilization, upon this our new and much-lauded twentieth century of progress, that people should be left to live, propagate and bring up their little innocents in entire darkness, relying upon haphazard results solely on account of having been uninformed or not having been taught concerning this most needful of all subjects; while every other yet less important branch of physiology is taught.

So long has this subject been neglected and tabooed that it is now hedged around by a prejudice which is born of ignorance that few dare to try to surmount the barrier; and when they do, like your worthy editor, Mr. Macfadden, strike out boldly for the good of the race, they must suffer petty annoyances and unjust and tyrannical persecutions at the hands of the prudish fanatics employed by a sincere but misguided set of would-be philanthropists. Could these latter mentioned people, however, only be persuaded to lay aside their prejudice and examine the subject with unbiased minds, they could not help being fully convinced of its great value.

When I first became interested in pre-natal culture, some years ago, I was astounded at the almost universal ignorance and prejudice concerning it. This fact and the widespread interest which the public press has given the somewhat miraculous yet nevertheless perfectly natural feats of little Leland convinces me that a scientific study of stirpiculture as propounded by the different physical culture publications is of the utmost importance to the masses.

While pre-natal influence has been frequently briefly alluded to in medical literature, yet such references have been not only illogical but arrayed in such bigoted terms as not to be understandable by the masses, even if they were possessed of real value. Aside from such so-called scientific mention, a number of laymen have dealt with the subject in a popular form, but few have investigated upon a perfectly natural, hence scientific, basis, putting it in such form as to be readily understood and made practical by those who should be most interested—prospective parents. That priceless benefit would result from a proper handling of the subject there cannot be the shadow of a doubt.

It is a subject which is and should be of universal interest and of the most vital importance to all, whether it be considered from a physical, mental, moral or social standpoint, as it lies at the very foundation of all human improvement and progress.

Husbands and wives should desire to bring into the world welcome, healthy, well-born children both physically and mentally, but in order to do this they must be supplied with the proper knowledge. It is the supreme right of every child to be well-born with a strong, healthy, well-developed body and a clear, bright, pure mind, with only the seeds of goodness, nobleness and grandness sown therein. Such children have the right kind of a start in the world and with proper care, education, and culture are predestined to live healthy, happy and successful lives; a pleasurable existence for themselves and an unfailing source of pleasure to all those associated with them.

While Mrs. Anderson and I do not claim to have put one-half the amount of study and investigation into this subject that we should or would have liked to have done, or to have had the necessary will power to carry out all that we felt we knew upon the subject, yet the little we have done has produced marvelous results.

For many weeks we did not consider the playful antics of little Leland of any consequence, simply because we fully expected such results, but when neighbors and friends commenced to criticise and open their eyes in astonishment at his feats we began to realize that they were out of the ordinary. The many who have been attracted to our home, either through idle curiosity or with a firm desire to profit thereby, always say that they "could not believe such things possible without seeing them with their own eyes," which leads us to believe such things are unusual, to say the least.

As Leland's mother is the one who is responsible for the unspeakable and indescribable pleasure which it is our good fortune to jointly enjoy as the result of a "little stranger's visit to our home," I have asked her to give you a brief account of circumstances, which she will do with pleasure, being always more than willing to hold the light of truth up to all who are sincere and anxious for it.

L. H. ANDERSON.

Chicago, Ill.

GHOST IN HOKE SMITH'S MANSION

Governor's Wife and Daughter Both Saw It and Promptly Swooned.

Atlanta, Ga., June 3.—The ghostly gray-garbed figure of a young woman which appears at all hours of the night, is causing the inmates of the Executive Mansion of Georgia much perturbation, according to reports current here.

Gov. Smith is away all the time, engaged in a heated contest for re-election, and the mysterious ghost has been appearing to Mrs. Smith and her daughters.

The gray-garbed lady is said to be young and very beautiful. She was first seen by Miss Mary Brent Smith about three weeks ago, about 12 o'clock at night as the latter returned to the mansion. When Miss Smith entered the hall she noticed the gray figure before a long mirror. Miss Smith approached, but the figure melted away.

Miss Smith in alarm told her mother, but the latter ridiculed her daughter. A few nights later, as Mrs. Smith and her daughter were together, the gray-gowned woman appeared to both of them. Mrs. Smith and her daughter were so overcome they fainted. To a physician Mrs. Smith related the story of the vision. Since then it is said the ghostly woman has appeared frequently.

The negroes say the figure is the ghost of Miss Price, the niece of Governor A. D. Candler, who died in the mansion when her uncle was governor. It is said Miss Price was very happy in the mansion, and when dying said she would re-visit the place, where she was so happy while in this life.—Ex.

NUGGETS.

Tempus Fugit.

Let Tempus Fugit all it pleases,
We're wafted now by gentle breezes,
And sometimes we shall enter port,
And find our place of last resort.

The Open Door.

Christ's kingdom welcomes all the poor
Who enter through his open door,
While men of wealth in vain will try
To get there through the needle's eye.

Jealousy.

None in courtship are so zealous
As those inclining to be jealous,
Their ardor is increased by fear
That someone else will want their dear.

DEAN CLARKE.

The Ouija Board.

A Highly Interesting Record of Experiments with It, Reported by Prof. James H. Hyslop, in the Journal of the American Society for Psychical Research, for June, 1908.

The following record largely explains itself. The reader will keep in mind that the experiments were with the Ouija board and were the result of personal curiosity mingled with the scientific. There was no special attempt to make them tests of the supernormal at first and only gradually did this demand grow upon the experimenters. It will be observed that the best of them were connected with the presence of entire strangers to Mrs. Quentin. The significance of this fact, in connection with the paucity of the supernormal and of secondary personality where its opportunities were great is commented upon in the notes at the end of the respective sittings. The other matter has a psychological interest as exhibiting the type of phenomena which we may expect in non-evidential inquiries. It is quite possible that, but for the questions pertaining to transcendental conditions of life and religious doctrines, the results might have exhibited much more of the supernormal. As it is, however, they manifest the usual conceptions associated with communications purporting to come from a spiritual world. What their value may be is left to the individual to determine according to his tastes. All that we require to say here is that they are not the work of intended deception on the part of the automatist. Any one is entitled to explain the non-evidential phenomena by fancy or imagination. There is no conclusive way to dispute that view, though time may come when psychology may have to give an account of hypotheses like this.

I do not mean to discredit such a theory, but only to indicate that it stands on the same level of all theories in such cases. It may seem to many that the alternative is between accepting them as the product of imagination and as the deliverances of spirits without qualification. But to the present writer neither alternative is compulsory. There is nothing opposed to the supposition that both factors might enter into the result, as well as abnormal mental conditions on the part of the communicator. There is no evidence in these records that such an hypothesis is true, but if other records suggest it we may inquire whether its application here might not remove some of the perplexities involved in the kind of messages which represent a supposed spiritual world.

March 2, 1906.

Present: Mrs. Quentin, Mr. M., M. Quentin and Mr. F., Mrs. Quentin and Mr. M. working the glass.

Question—Who is here?

Answer—Mother. So long, so long.

Q.—You like to talk oftener?

Ans.—Yes.

Q.—What have you been doing since last time?

Ans.—Work, thought, growth.

Q.—What is your work?

Ans.—Helping other souls, children sometimes.

Q.—What do you mean by thought?

Ans.—We develop by growth in thought.

Q.—How do you help children's souls?

Ans.—Infusing into their minds ideas of spiritual desires.

Q.—Where do we come from?

Ans.—You are all portion of the great spirit incarnated at the moment of beginning mortal life.

Q.—Is this great spirit incarnated in anything else except the human body?

Ans.—No, not the spirit, but life is.

Q.—What is the difference between life and spirit?

Ans.—The greatest difference.

Q.—Can you explain life?

Ans.—Li (glass jumped to word) life can be without spirit, spirit is mind.

Q.—Do animals have spirits?

Ans.—No.

Q.—Do animals live after death?

Ans.—No.

Q.—Are we the only ones that live after death?

Ans.—Yes, but in the process of evolution more may develop.

Q.—What do you mean by more?

Ans.—Ever living spirits.

Q.—Are there any spirits in the universe outside of this world?

Ans.—No, such a chain of coincidences brought life here as can never occur again.

Q.—Can you explain the chain of coincidences?

Ans.—Exact atmospheric conditions produced by cooling of the glacier ages, this is only one—the throwing off the moon by more rapid motion of earth is another.

Q.—Do you mean life is only a coincidence?

Ans.—Of favorable circumstances foreseen.

Q.—Do you mean the favorable circumstances were prearranged?

Ans.—Planned by the great mind.

Q.—What has the throwing off of the moon to do with life?

Ans.—Not with life but with atmospheric conditions favorable for its development.

Q.—Was the formation of human life the result of natural development or was it a miracle?

Ans.—There are no miracles; everything is the result of perfect laws.

Q.—Did Christ perform miracles or were they myths? (By Mr. M.)

Ans.—Boy, they were the perfect understanding of natural laws.

Q.—How did you know these things. You can't see the past.

Ans.—The past is present with us as well as the future. This is something you cannot understand.

Q.—Would you care to give us a test?

Ans.—If you must.

Q.—Can you tell us now what Mr. B. is doing? (9:41.)

Ans.—(9:43.) Reading in the library.

Q.—What is he reading?

Ans.—Could see his mind but it is not given me to perceive material things readily. Mind was on psychics.

Q.—Could you see anyone else?

Ans.—Did not perceive any other mentality. (The above is correct. Mr. B. was reading a book on psychics in library. Checked by telephone.)

Q.—You said it is not given to your mind to see material things; Can some spirits see them?

Ans.—Can read easily closed books, but the condition must be exactly right.

Q.—Can you read closed books?

Ans.—No.

Q.—How can we get the right conditions?

Ans.—Impossible. Coincidences of many powers.

(Was a question between Impossible and Coincidences which we did not record.

Q.—Can you make another test?

Ans.—Yes, but the conditions were exact for the last and may not for this.

Q.—Can you see the clock?

Ans.—Yes, through your minds.

Q.—Are you there?

Ans.—Yes.

Q.—Who is this? Mother?

Ans.—Yes.

Q.—Will you go and see what is in Mr. B.'s mind now and try and give us a full description of what he is thinking? (10:05.)

Ans.—(10:06¼.) This is in his mind: "I hope this will be successful. Can I impress my thought on Edith's mind?" Book of poems, I think, but am not quite sure.

Q.—What about the book of poems?

Ans.—He opened it.

Q.—How do you know it is a book of poems?

Ans.—In his mind.

Q.—Any particular poem in his mind?

Ans.—No. (Mr. C. was thinking of golf but was hoping that Edith would read his thoughts correctly.)

Q.—Who is in this room? (L. H. F.)

Ans.—Do you mean of this world of yours?

Q.—Who of your world?

Ans.—Only myself.

Q.—Who of our world?

Ans.—Three.

Q.—Can you name them?

Ans.—Yes, of course. Do you not understand they are all distinctly in your mind.

Q.—Can you see nothing but what is in our minds?

Ans.—Not the smallest thing.

Q.—Do you remember French?

Ans.—No, that has been tried many times but not successfully. (This seems to be an answer to the next question which we all had in our minds and had discussed.)

Q.—What have you to say about mediums who speak in languages they know nothing of?

Ans.—Low order of mind is more easily influenced, less complex.

Q.—Have you forgotten French?

Ans.—Not altogether, but as neither of you is proficient it would be very difficult for me to do it now.

Q.—What does Homologate mean?

Ans.—Man together. (Wrong.)

Q.—(Mental by L. B. F.) Why cannot I work the board?

Ans.—Yes.

Q.—(Mental by L. B. F.) Can I work it with Mr. M.?

Ans.—Do not think so.

Q.—What don't you think? (By Mr. M.)

Ans.—Cannot convey the question from Lewis' mind to Edith's. (Lewis is a deceased cousin of Mrs. Q.)

Q.—Why not?

Ans.—There must be some things I cannot make you do.

Q.—Can't you tell us the question Lewis is asked? (By Mr. M.)

Ans.—No.

Q.—Do you know it?

Ans.—Yes.

Q.—(Mental by Mr. M.) Who is sitting at the table writing? (Mrs. Q. and L. working the glass.)

Ans.—Not for a long time.

Q.—(Mental by Mr. M.) What time is it?

Ans.—Yes.

Q.—What is Edith thinking of?

Ans.—Edith. (Correct.)

Q.—What is V. thinking of?

Ans.—Bobs. (Only indirectly.)

Q.—Is Sarah C. here?

Ans.—No.

Q.—Can you summon her?

Ans.—You can.

Q.—Will Sarah C. come here? Anybody here?

Ans.—Sarah says she has none of this power. She cannot perceive your minds.

Q.—Why can't she perceive our minds?

Ans.—Not sufficiently developed.

Q.—Ours or hers?

Ans.—Hers.

The first interesting incident is the communicator's denial of the persistence of animals after death. This is usually affirmed in alleged communications. But the communicator when living did not believe that animals survive, while Mrs. Q. is sympathetic with the view that they do survive. The use of the word "boy" was very characteristic as she always so addressed the sitter when she was living. The remainder of the record explains itself. The Lewis mentioned was deceased and was Mrs. Q.'s cousin.

March 21, 1906.

Present: Mrs. Quentin, E. Z. B. and Mr. Q., Mrs. Quentin working the glass.

Q.—Is Grandma here?

Ans.—What do you want?

Q.—Can you go to Niagara and find out what Bessie is doing?

Ans.—Try; hate tests. Time 8:30 p. m.)

Q.—Is my mother there? (By Mrs. Q.)

Ans.—Yes, dear child, I am near you always.

Q.—Why am I interested in scientific questions?

Ans.—Inherited tendency of mind. You know, I loved it and so does your father.

Q.—Can B. work glass?

Ans.—I do not know.

Q.—Is my mother in the spirit world? (By E. Z. B.)

Ans.—Yes.

Q.—Is she happy?

Ans.—Yes, yes. Much happier than you can know.

Q.—Can she speak to me directly? (By E. Z. B.)

Ans.—Very confused. She was confused in her head when she passed out and has not grown clear.

(Memory had very much failed for some time before death.)

Q.—Reading some lessons (it) think, Bessie. (Time 8:45 p. m.)

Q.—Is my father with you, mother? (By E. Z. G.)

Ans.—Yes, of course, just as we were in your life. E. Z., E. Z. You know I did not think just as much of the best things as your mother did.

Q.—Can you identify yourself to me?

Ans.—I did not want you to take up your present profession. (Correct.)

Q.—Can you give me another test?

Ans.—I see things differently now. I wish I had not been so determined that my way was the best.

(E. Z. B. says that if we had known his father we would know this as a characteristic answer.)

Q.—Do you ever visit the old farm?

Ans.—Often. I followed your mother about day after. I was with her when she passed over. (Pause.) Sat in my old chair by the sunny window.

(Used to sit in old chair often, but E. Z. B. does not remember sunny window.)

Q.—What are you doing now?

Ans.—I have my work but it would be hard to explain it to you. How you have changed. I can see you well as if through a veil.

Q.—How have I changed.

Ans.—Older, stouter, no mustache. (Mrs. Q. did not know E. Z. B. used to wear a mustache.)

Q.—Can you see the other children?

Ans.—Yes, one in spirit with us.

Q.—not that one, the other ones here?

Ans.—We see them all and watch them anxiously.

Q.—Are you troubled about any of them?

Ans.—Why does he not do it, but we are not as troubled as you because we see the end.

Q.—You answer, one in spirit. Where is the other one?

Ans.—I meant one in sympathy of course. We have the two here, sister.

Q.—Can you tell me anything about the end you speak about in the answer you gave before?

Ans.—We only get the influence of the final development of character which will go through deep places but which comes clear in the end. You know we cannot see the future but the influence projects itself.

(Last four correct, but perfectly unintelligible to any one but E. Z. B.)

Q.—Can you bring any message to me now from Mrs. B. as to what she may be doing or thinking now?

Ans.—Try. (Time 9:45 p. m.)

Q.—(Mental by E. Z. B.) Can I get any communication from A. B.?

Ans.—No.

Q.—(Mental by E. Z. B.) Do you mean that you will not talk to me?

Ans.—Long ago.

Q.—(Mental by E. Z. B.) Have you met my mother?

Ans.—Cannot tell, am hazy about it.

Q.—Who is talking?

Ans.—Abigail.

Q.—(Mental by E. Z. B.) Mother, can you tell me if A. B. forgives me?

Ans.—Yes.

Q.—(Continuation of same question. Mental.) Please write the name.

Ans.—Before long.

Q.—(Mental by E. Z. B. Not recorded.)

Ans.—(Time 10:00 p. m.) Not Elizabeth is thinking of you and wishing you would come home—she said she was tired and going to bed.

Q.—Whom do you mean by Elizabeth?

Ans.—Name wrong; can't get it.

Q.—Why not. Who is talking?

Ans.—Father.

Q.—Do you know my wife's name?

Ans.—Mary.

Q.—Won't you try again?

Q.—Can't get it. Mar.

Q.—Can't mother help you get her name?

Ans.—Fanny.

Q.—Did mother suggest this to you?

Ans.—Can't get it.

Q.—Did mother suggest the name to you?

Ans.—No.

Q.—Ask mother to get the name for me.

Ans.—Ellen.

Q.—Can't you give me a test by writing this name?

Ans.—Am trying but can't get it, Jane.

(Note: Father did not know name well and mother not clear.)

Q.—Is my father here?

Ans.—Yes.

Q.—Are you satisfied I have done right in not making any profession of religion?

Ans.—Your mother says she sees your mind clear as day and she knows you are well in every sense of the word; that is, mentally and morally.

The sitters present were entire strangers to Mrs. Q. and it will be remarked that the results were entirely evidential. All the facts stated through the Ouija board were declared by them to be correct. This was very reluctantly admitted by them, as they did not like to believe in the apparent interpretation of the phenomena. It is interesting to remark that the success was better than it usually was with her own intimate acquaintances. Where secondary personality had abundant opportunity to simulate well it failed, and when it could do nothing the supernormal appeared.

May 4, 1906.

Present: Mr. and Mrs. M., Mr. B., Mrs. Quentin working glass.

(No question asked, but thinking whom we should call up and were talking of Julia. "Julia" refers to Stead's "Letters of Julia.")

("G. P." are the initials of George Pelham, who was the chief communicator in Dr. Hodgson's Report on Mrs. Piper.)

Q.—What have you got to say to G. P.?

Ans.—Julia is all right and perfectly possible for Mrs. Q. to do likewise. Oh, if she only would, it is so much easier than this.

Q.—What is Julia's last name?

Ans.—Don't know; did not know her on earth.

Q.—How do you know her now?

Ans.—Not well. Our ways of knowing are very different from yours.

Q.—You say animals are not in your life and Bishop Wilberforce says they are; who is right?

Ans.—Let me explain; I said your animals die; they do; with us the desire for a thing creates it at once.

Q.—Is it any pleasure to you to know that your friends are thinking of you?

Ans.—Of course, that is what makes some unhappy, because they cannot get any communications from those they love. Oh, if the world is only ready, it will be such a great thing to do it easily.

Q.—How can you tell when the world is ready?

Ans.—None of us can tell; those things are all in God's foreplan of evolution; when the time is ripe it will come about.

Q.—Do you in your world cherish hard feelings against those who injured you in this life?

Ans.—Those things have to be overcome here as well as there.

Q.—Do you still cherish hard feelings against those who have injured you, but now repent?

Ans.—No, that is part of our heaven to forgive royally, perfectly. Is it not hell enough for anyone to perceive absolutely a sin and its consequences and heaven enough to feel the well done in the divine smile?

Q.—Do you ever get discouraged?

Ans.—Never, never, with our glorious end in view you know it rests with us absolutely whether we shall lose or kill it or whether we shall save it.

Q.—What do you mean by IT?

Ans.—Our own souls, read "your own souls in that first answer beginning never."

Q.—Would the encompassing love of the universe allow a soul to lose itself?

Ans.—Yes, alas, alas, after all is done some will not be saved; it is the immutable law of nature retrogression.

Q.—What becomes of the souls that are lost?

Ans.—Spiritual spark dies. I cannot explain this second death; it is beyond your ken.

Q.—Are you given plenty of opportunity?

Ans.—More than plenty, indifference at first is the beginning of the downward road, you who have the desire so strong in life to know and find the truth need have no fear.

Q.—How can we be happy if some are lost?

Ans.—When we have done our best and gone down into a veritable hell with a sin sick soul there is comfort in feeling all has been tried, you must not look for happiness except through effort.

Q.—What do you call hell?

Ans.—Hell is a condition.

Q.—Does it last forever?

Q.—The condition lasts of course shorter or longer for each individual soul.

Q.—Do the souls of dead Catholics need masses said, as per story, to keep them at rest?

Ans.—No, no, that was only projected materialization; that thing often happens.

Q.—Is Frances C.'s little Frances there?

Ans.—Yes.

Q.—Who is caring for her?

Ans.—Her grandmother.

Q.—What is her grandmother's name?

Ans.—Mary. The child is very lovely and very fond of the grandmother; she develops spiritually quickly.

Q.—Do you know her grandmother's last name?

Ans.—No.

Q.—Has she anything to say to her mother?

Ans.—Tell mamma not to fret. I am glad to be here; it looks so dark and cold down there.

Q.—Do souls lose hereafter by not having a longer material experience here?

Ans.—This depends on the individual soul; some are fitted for spiritual development at once, some are not.

Q.—Does a highly developed soul spiritually die more easily than others no so? (Refers to physical death.)

Ans.—Some souls are held tighter by their material envelope; the soul most in touch with its spiritual environment sheds its material most easily; don't misunderstand this; it is partly a physical process not a mental attribute.

Q.—Does this tire you?

Ans.—It exhausts the light after a time but does not tire in the sense you mean.

Q.—Summon Grandfather Oppenheimer.

Ans.—Who? (This not understood at first.)

Q.—W. H. Oppenheimer.

Ans.—W. H. O.

Q.—Any message? (By Mr. M.)

Ans.—Do not let the boys fool with pistols. (Good.)

Q.—Can you identify yourself to us?

Ans.—I am glad you buried my old wooden fingers. (Good.)

Q.—Give us another identification?

Ans.—Do you remember how Harriet used to make me get up to air

(Continued on page 8.)

970

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The Ouija Board.

(Continued from page 2.)

my bed every morning, strip of carpet. I tell you I toed the line. (Good.)

Q.—Do you see the boys?

Ans.—Yes, in your mind. I am no good on theology or ethics; you must go to your mother for those things.

Q.—What are you good on?

Ans.—Just simple things.

Q.—Summon Mr. Robert B.

Ans.—R. B.

Q.—Can you give us some identification to-night?

Ans.—Gave the only one I could think of, that was a good one and ought to suffice.

Q.—Try and give us one more?

Ans.—So long; started Sam in business much against my will.

The notes in the record make this sitting intelligible without special comment, except the message, "Who." The intelligibility of this would have been clearer if it had been written at once as in the second effort. The communicator had always used his initials as making the relative pronoun and often played tricks with it. The names and incident were known to Mrs. Q., so that we can only mention their psychologically characteristic nature.

June 17, 1906.

Present: Mr. Y., Mr. M., Mr. and Mrs. J. W. Mrs. Quentin writing.

Q.—Who is here?

Ans.—I am here, as ever, dear children.

Q.—Summon G. P.

Ans.—All right, G. P.

Q.—Give us some quotation from this book and name page.

Ans.—"Heaven lies about us in our infancy," beyond the middle, about 200. (Not in that book.)

Q.—What book is that quotation in?

Ans.—Oxford. Look in the other. "Brides of Mavis Enderly Come Up Lightfoot, Come Up, Whitefoot." About the middle. (Quotation correct, but at end of book.)

Q.—Ask for Dr. B. (By J. W.)

Ans.—Well, my boy, what can I tell you?

Q.—Who is writing?

Ans.—M. B. (Not known.)

Q.—Who gave you the information you wrote me after I came to New York?

Ans.—Got it in a very roundabout way from two or three different people.

Q.—Give me the initial of one of them?

Ans.—S. M. (J. W. does not know if this is correct.)

Q.—Give me the last initial of the man named Grant?

Ans.—L. (Not correct.)

Q.—Give me the name of one.

Ans.—Samuel.

Q.—Can you remember the last name?

Ans.—No. John was not there. But I would rather not name them because it seems needless prejudice. The incident is past; why bring it to memory again?

Q.—Where is Harry P.?

Ans.—West. (Here J. W. broke in and said he was at West Point, and so spoiled the possible ending.

Q.—Summon my uncle and give us his name. (By L. W.)

Ans. William. (Not correct. It is thought that the grandfather's name was William.)

Q.—Who is this?

Ans.—Grandfather.

Ans.—John. (Correct.)

Q.—Identify yourself.

Ans.—Did not come to this country till well on in years. (J. W. does not know where he was born.)

Q.—Where were you born?

Ans.—England.

Q.—What part?

Ans.—Surrey.

Q.—What town.

Ans.—Can't give it. (J. W.'s grandfather was an Englishman but he does not know know where he was born.)

Q.—Have you anything to say to J. W.?

Ans.—Live straight as we all have done before you.

Q.—Get Uncle Harry. (By L. W.)

Ans.—Here.

Q.—Can you identify yourself?

Ans.—Do you remember the Christmas tree when you were a tiny girl, at your grandfather's? (Correct.)

Q.—Have you seen grandma? Tell me something about her.

Ans.—She is well now.

Q.—Tell me something for Aunt Louise.

Ans.—Do not fret. Time at the longest is short. We shall be together always.

Q.—Ask grandmother to identify herself. (By L. W.)

Ans.—Dear little girl, how I loved the children. (L. W. says this was just like her and correct.)

Q.—Who writes?

Ans.—Louise's grandmother. I do love your children and watch 'em constantly.

Q.—What is your name?

Ans.—Mary. (Not correct.) Do not remember coming to stay with us alone? (Not known who Mary is.)

Q.—Do not understand.

Ans.—When your mother was sick; when you were small; ask her.

Q.—Where is Carrie?

Ans.—With me. (She had a sister Carrie, L. W.'s aunt.)

Q.—Where is my sister Carrie? (By L. W.)

Ans.—I do not see her distinctly.

Q.—Ask my grandmother what she died of?

Ans.—Stomach. (The doctors disagreed.)

Q.—Get my Grandmother W. (By L. W.)

Ans.—Go ahead, my boy.

Q.—Identify yourself.

Ans.—Horses ran away. (He was very fond of horses but J. W. does not remember this incident.)

Q.—When?

Ans.—With your grandfather and me.

Q.—Where?

Ans.—Baltimore.

Q.—How old was I?

Ans.—Five. (Baltimore and age correct. Mrs. Q. knew nothing of them.)

Q.—Tell me more?

Ans.—I was interested in your school. (Correct.)

Q.—Tell me something I can remember?

Ans.—We went to games together.

Q.—Who is writing?

Ans.—Father. Your grandfather cannot recall life easily because of his illness.

Q.—Whose father?

Ans.—Maternal.

Q.—What is your name?

Ans.—Robert. (Correct. This was J. W.'s great grandfather on maternal side. Name not known by Mrs. Q.)

Q.—What is your daughter's name?

Ans.—Mary. (Incorrect.)

Q.—You have made many mistakes. Will you straighten them out?

Robert, your grandmother's father.

Q.—You wrote of incidents which occurred when you were dead; how do you account for that?

Ans.—I answered for your grandfather, who could not reply.

Q.—Summon Uncle Harry. (By L. W.)

Ans.—Here.

Q.—Who is my guardian angel?

Ans.—Her name is Lucia.

Q.—Who is Lucia?

Ans.—A spirit.

Q.—Where is Lucia?

Ans.—She inhabits your inner consciousness at times, and is ever near.

Q.—Who are you with?

Ans.—All those who have gone before.

Q.—Who is J. W.'s guardian angel?

Ans.—Noel.

Q.—Male or female?

Ans.—Male.

Who is Mr. L.'s?

Ans.—Elon-man.

Q.—Did he live long ago?

Ans.—I cannot go into those details; you must summon someone else.

Q.—Summon Ralph Johnson. (By J. W.)

Ans.—Ralph.

Q.—Identify yourself.

Ans.—Fraternity. (No meaning.)

Q.—What do you mean?

Ans.—My fraternity. I have it at heart. (J. W. does not know anything about this.)

Q.—How did you die?

Ans.—Accident. (Correct.)

Q.—What sort?

Ans.—Sudden. I hardly realized I was here. When I awoke I thought I was still alive.

Q.—Where was the accident?

Ans.—Train. (Ralph W. was drowned on La Bourgoyne.)

Q.—You were drowned at sea; why did you say train?

Ans.—Tried to convey means of transportation to medium.

Q.—Give me another identification.

Ans.—Tutored in Latin. (Correct.)

Q.—Have you anything to say to me?

Ans.—Do you remember our talks over our smokes? (J. W. does not think they ever smoked.)

Q.—Summon mother. (By Mr. M.) Tell us of guardian angels.

Ans.—You have been abusing your light this evening. You must not do this if you wish to continue. Your medium wants to get good results so earnestly that she strains for a point and defeats our object.

Q.—How has she been abusing her light?

Ans.—Trying for indefinite results from too many people. Things no mind was sure enough of itself.

Q.—Tell us more of guardian angels.

Ans.—I told you a great deal the last time we talked of them.

Q.—(Mr. L. asked.) Why has my feeling of my angel's influence diminished of late?

Ans.—You only think so. In reality you are more used to the voice and further away from the clearer light of childhood.

Q.—When conscience speaks, what is it? (By J. W.)

Ans.—That is the voice of your guardian, warning.

Q.—Did Mr. L.'s guardian angel live ages ago?

Ans.—As you count time, yes; with us time is not.

Q.—Who are my guardian angels? (By Mr. M.)

Ans.—I took the place of the one you were born with, by special permission.

Q.—What was the name of the one I was born with?

Ans.—Aloe— A lovely spirit so named because of her earthly experience—of this I must not tell you more.

Q.—Why have you never spoken of Alice to us. (By Mrs. Q.)

Ans.—I have been so anxious to use all the time for your enlightenment; there is so much to learn. Alice is a beautiful spirit—she was from the moment she was born—she was ripe for the spiritual atmosphere early.

(Mr. and Mrs. J. W. and all the facts relating to them contained herein were quite unknown to Mrs. Quentin.)

This experiment the reader will observe was a most excellent one. Mrs. Quentin knew absolutely nothing about the two persons who may be called the sitters. The notes in the record sufficiently explain the pertinance and correctness of the messages in many cases. The mention of the names of Guides has the usual characteristics about it. The names are enigmatical, and there is nothing whatever in the past reading or experiences of Mrs. Q. to give an easy explanation of it. If she had been familiar with the literature of Spiritualism, which she is not, having read little or nothing on it, we might understand this coincidence with the ideas of Spiritualistic literature in the past. But it is a curious feature of the phenomena that secondary personality should have to bear the responsibility of so common a characteristic the world over.

I repeat to the reader Mrs. Q.'s ignorance of the persons present and of the incidents appearing as messages through her. The success is again in marked contrast with her work when her own relatives are present and when secondary personality might be supposed to have been abundantly qualified for supplying the data for simulation of spirits. Just where the skeptic would expect her to show limitations she is successful in producing supernormal information and where she might simulate it in accordance with the skeptic's confidence in the wonderful powers of the subliminal she shows no special evidence of this at all.

May 31, 1906.

Present: Mrs. Quentin, Mr. B. and Mr. M.

(No question was asked but it was suggested that the glass might move by itself. It wrote,—)

Mother, if you did not do this our answer would be confused with the thoughts of your minds.

Q.—Can Mrs. B. give Mr. B. the message she was trying to give through Miss B. the other night?

Ans.—I do not think there was any; it was so confused. I think your father meant something else.

Q.—(By Mr. B.) Who is my guardian?

Ans.—Azeel. This is a very interesting subject because you all know these guardians as part of yourselves and know them so well.

Q.—Who is talking?

Ans.—Marietta.

Q.—How do we know them? (Referring to guardians.)

Ans.—I will let Matty answer that because she loves so to go into the depths of your minds and it is her province. (Pause.) They have been a part of our very being since the beginning. You think they are a part of yourselves, but in reality they are constantly talking to you through your sub-conscious minds, and influencing you for good. I have been striving ever since I left you to get your minds in these directions and I am only just succeeding.

Q.—Is it right for us to go to communion in the ——— church in view of our communications to us covering the divinity of Christ?

Ans.—The communion service is not of divine origin at all. It is only in memoriam of the greatest and most nearly divine man that ever lived. If you look upon it in this light it will remove your scruples and you can do as you please. I do not consider it an important point; it has become one of the forms and forms help some people.

Q.—What advice would you give us about church?

Ans.—You must uphold some organization. A churchless community would lapse into horrible immorality. Some minds must have it and you must do all in your power to help organization.

Q.—Should we leave the ——— church and form a new organization or stay in the church, unbelieving the doctrines?

Ans.—All religions are but sects of the great religion. If you undertook to form a new sect it might be pure in your lifetime, but would soon degenerate. Better do the best you can with what you have and sow the seeds of truths strong about you as you go, where Christ did not succeed you cannot hope to.

(It was here suggested to try the test of having the spirits tell us the contents of a closed box. V. M. took a magazine from the table and asked "Hatty" if she could not read, to send someone who could, as G. P.)

(In a short time the glass wrote: "SCHOOL."

Q.—Who is writing?

Ans.—G. P.

Q.—What page is "SCHOOL" on?

Ans.—Sixty-eight. This was correct.)

(V. M. took another box and said, "Give us a quotation on page 70 from book." Book was "A Woman's Hardy Garden.")

(Glass wrote: "Plant your borders first.")

Q.—Not on page 70; what page.

Ans.—Ten "O." (Not on page 10 or 100.)

Q.—Quote from this book. (Foolish Dictionary.)

Ans.—Appendicitis, a modern pain costing about four hundred dollars more than an old-fashioned stomachache. Page 5 or 6.) Perfectly correct.)

Q.—Please try one more and quote from book M. B. was holding?

Ans.—"The Mettle of the Pasture"—Down the garden path in the evening dusk, she was beautiful. First page.

Q.—(Book right.) Quotation not on page one; try again?

Ans.—Idea only.

Q.—Please give us some quotations from some book in book case. Tell us book and shelf it is on.

Ans.—Sixth book from left, second shelf, "Blow thou winter wind." Page three hundred and sixty-five.

Q.—Which case?

Ans.—Third case from left. (Page 44 would have been correct. Book correct.)

(It was noted that the tests were not always right. In the last, the place of the book was right and the quotation, but not the page, the glass then wrote, MISTAKE, but I do not promise to succeed every time..)

Q.—G. P. was asked to quote from another book telling us place of book, page, etc.

Ans.—Fifth on third shelf, second case, left, Dumas' "D'Artignan Excels," page 29.

(Book in position described was Dumas' "Count of Monte Christo;" we could not find the quotation on page 29.)

(Then the glass began to write without questions being asked.)

"Theology," "Nineteenth Century Questions," "Animals have souls," page 235, fourth shelf, about middle second case right.

(Following the directions given, we found "Nineteenth Century Questions," by Freeman Clark in the place described, but could not find "Animals Have Souls," and asked again what page.

Ans.—Middle of pen, put the book down and let it open.

Q.—This was tried and did not succeed, and we asked for further directions.

Little before middle of book. "Have Animals Souls?" on top of page. (Correct."

The notes in the record sufficiently explain the strength and weakness of this sitting. The experiments were those of clairvoyance and have their weight. How much Mrs. Q.'s memory of any special case from casual reading of the book may have affected the result will have to be left to individual judgment. To test her against objections of this kind, books that she never saw would have to be used. This was actually the case in some instances, and the errors in others rather favor such limitations for subconscious memory as would make many claims for its powers worthless.

SPIRITUALISM IN LOS ANGELES.

What the Friends of Honest Mediumship Are Doing.

According to Press reports, the California State Spiritualists' Association is having a hot fight with the faker element, headed by the so-called Semi-Tropic Spiritualists' Association, which wants to incorporate and then be allowed to ordain mediums—a plan which would give them a free hand to extend the operations of fakerism. Mr. Robert T. Hale sends the following which will be of interest in this connection.

To the Honorable Board of Supervisors of Los Angeles County, Cal:

Gentlemen: At the regular monthmeeting of the Executive Board of the California State Spiritualists' Association your recent action in reference to the amendment to the license ordinance, was discussed, and as Secretary of the Association I was directed to write you a letter of commendation for your action in laying the proposed amendment on the table, also amendment offered by the Assistant District Attorney. We are also in hearty accord with the stand taken in the matter by Mr. Robert T. Hale. The ordinance governing fakers of our religious rights cannot be made too strong to suit us. We, as the recognized legal head of organized Spiritualism in the State of California have been working quietly along these same lines for some time and have accomplished a great deal in the way af educating the people at large as to where we stand on the question of protecting the world at large against the many frauds who cloak their nefarious work with the name of Spiritualism. To show you something of what we require of our workers, I quote the following extract from Article IX, Section 1, of our Constitution:

"Ordination. The Board of Directors shall have the exclusive power to ordain teachers and healers upon whom shall be conferred all the rights and privileges, under the laws, enjoyed by the clergy of all religious denominations.

Sec. 2 Applicants must be known as workers and members in good standing for at least one year, of a regularly chartered society, and be recommended for endorsement by the society to which they belong. Upon such application being made, the Executive Board of the Association shall designate a time and place where the said applicant shall appear for examination either before the Executive Board of this Association, or before a commission appointed by said Board. The basis of necessary qualifications shall be, proofs of good character for a period of five years prior to application. A standard of education sufficiently high to insure a creditable presentation of the phase of work for which the applicant seeks to qualify. A written agreement signed by applicant that he or she will advertise only in his or her own name, as a Spiritual Medium" or "Spiritual Lecturer or Teacher."

Section 4. Certificates of Ordination must be surrendered upon the demand of the Board of Directors, and will be forfeited if the holder is proven to be guilty of conduct unbecoming a minister after ordination by this Association.

Ordination certificates are issued only to persons who have held endorsement certificate from this Association for one year and have proven themselves worthy of ordination.

We trust your honorable body will fully realize that we are in sympathy with every move you make which tends to purify our ranks as well as others. We recognize in Mr. Robert T. Hale a powerful worker for the good of mankind, and as such we will work in perfect harmony.

We beg to be able to file with your office blank copies of our endorsement and ordination certificates. Also a complete list of names of persons in the County holding such papers.

By order of the Board of Directors of the California State Spiritualists' Association.

E. E. CAMPBELL, Sec'y.
120 West 7th St., Los Angeles, Cal.

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CULTIVATE THE BEAUTIFUL.

Hands That Help Are Greater Than Lips That Pray.

Hands that help are greater than lips that pray. There isn't an hour in the day that I do not repeat that thought. The only true expression of words is to live them. The true prayer, "a soul desire," is to see that desire lived. The only religion, the pure, unselfish life devoted to the upliftment and betterment of mankind. We, of all others, teaching as we do the broad philosophy of Spiritualism, knowing and understanding the weakness of humanity, the influence of circumstances, environments and prenatal affairs, knowing that within the soul of every brother there lurks that spark of divinity that makes us all a part of that great unbounded, limitless force we call God, should at all times recognize above all things that good, instead of dwelling at such length upon the weakness of our kinsmen—for are we not all akin? And we know full well we can only eliminate weakness by strengthening strength, or the good.

We have a beautiful garden, and as I look over it I am not blind to the weeds. I see the tares and thistles, but I also see the flowers of beauty and fragrance, and we can only rid our garden of the tares by cultivating the beauty; all nature teaches us this grand lesson.

Are we cultivating the beautiful? Are we lifting souls to the summit of spiritual unfoldment when we constantly hold the thought that they are degenerates and unfit to be called our kinsmen? We are only trying to rid our ranks of our weeds by cultivation.

When you and I give thoughts that are detrimental to our soul's expression, as well as the souls of others, we are cultivating a new life to the undesirable, and we through those thoughts are responsible for holding them where they are. Oh! Workers, we teach that thought is everything, are we living it? Are we as earnest workers for the grandest cause, and the greatest truth, making our lives a living example of what it really can accomplish? If it teaches us anything, whereby we are to profit by its lessons, it certainly brings the one message: Judge no one. "Am I my brother's keeper?" Can I afford in my weakness to sit in judgment of others? Am I certain that my private garden is free of all tares, and that all the weeds I see exist in my brother's garden?

Oh! friends, I do believe if we would only spend more time in cleansing our own minds, we could see more clearly the gems in others.

Those who understand anything of Spiritualism know its mission is to broaden the intellect and free us body and soul. It stands like a beacon light on the utmost heights of spiritual unfoldment, inviting all to bask in the light of truth and drink at the founts freely, and in doing so we unburden our souls, lay aside the manacles that have held us slaves to fear and vengeance, and robing ourselves in the truth and simplicity of childhood, that makes us see only that in our fellow-man which we can love and trust. When we can make this thought a chainless thought we have revolutionized the world; then indeed will a little child lead us; then in truth will all humanity see the glories of nature divine, and clasped in her strong arms realize the New Birth, and know for a certainty, Hands that help are far greater than lips that pray.

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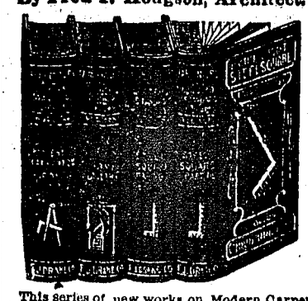
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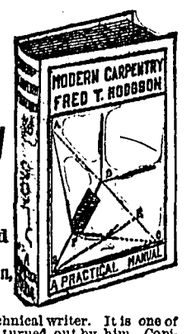
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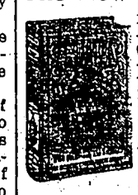
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By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS.—I. Preludes; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Principle of All Religions, —The Universal Religion; XII. Entering Now into the Realization of the Highest Riches. For sale at this office. Price, postpaid, $1.25

THE PROGRESSIVE THINKER

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J. R. FRANCIS, Editor and Proprietor

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WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

Fierce Anger of the Lord.

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."—Zephaniah 3:8.

Has The Progressive Thinker a single reader so grossly creed-bound as to believe the prophet Zephaniah was relating a truth when he thus described the Lord? "The whole earth to be devoured by the fire of his jealousy." And all who reject such brutal, senseless, demoniac teaching the church brands as infidels. Any disgraceful appellation is many times preferable to that of being designated as the worshiper of such a "Lord." "Oh, you misunderstood the text," says the pulpit-pounder. "The 'fire of jealousy' is a figure of speech, and does not mean what the words express."

Church chronologists give B. C. 609 as the period when the prophet wrote. Then for more than 2500 years his productions have been in the hands of his friends. They have been copied and translated many times. Each copyist and translator of course labored to give the exact meaning of the prophet, and still the meanest passion that dishonors humanity is ascribed to God, and the book recording it is idolized by the church as the inerrant "Word of God." Out upon such teaching. We'll have none of it in ours.

As to the anger part: "It resteth in the bosom of fools."—Eccl. 7:9.

Self-Impeached.

Writes a friend and patron, from Portland, Maine:

"In the Chapel of the great Catholic Cathedral of this city is a figure of the crucified one hanging on a cross. It is not a puny thing to escape criticism, but life-size, with blood running out of his RIGHT side. That is where the cruel Roman soldier is represented to have speared him. Directly opposite this ghastly image, where multitudes come and sigh over a slain God, is another life-sized statue of the same God, representing his descent from the cross, where the Mater Dolorosa holds across her knee the dead figure of her Divine Son. From out a gaping wound on the LEFT side, where the spear was supposed to have been thrust, flows a current of blood."

No one seems to note the absurdity of this ridiculous contradiction; but it is characteristic of nearly everything told of Jesus in the New Testament.

An Oriental Objection to the Bible.

It is said, were there no other objection in the East to the Bible than the fact that it usually goes to them bound in leather, that of itself would be cause for its rejection, because a a life has been taken to acquire that leather.

Should those same people read the book they would be still more horrified to learn that the Christian's Lord God, Gen. 3:21, made coats of skins for Mr. Adam and wife. There was no one else than Lord God, the Garden of Eden visitor to slaughter the animals from which he acquired those skins. Is it not therefore inferable that he opened the first butcher shop in Eden to supply that demand?

Loaded Down With Barnacles

Fifty years ago there was found in all well-informed clergymen's libraries, in several volumes, "Notes on the New Testament," from the scholarly pen of Rev. Albert Barnes. He wrote for the ministry, furnished facts for their sermons, and doubtless his publications can still be found in many a Christian library, matter true when he wrote and will remain such for all time. The following quotations, so completely in harmony with our own views we cannot refrain from publishing:

"It is not to be assumed by the Christian or the infidel that we have in fact, in our creeds and in our interpretation of the Bible, precisely the system which was revealed. That we have the true record in the Bible we are to believe, and the infidel may hold us to that; but that we have the proper interpretation of that record is not to be assumed as certain. Christianity has been transmitted to us from a far-distant age. It has come in contact with all the philosophical systems in the world. Its outward form has been much moulded by philosophy—much by its alliance with the state. The synods and councils that have determined the creeds of the church, have been, like other assemblies, composed of imperfect men—often of men more under the influence of philosophy than religion; often ignorant of the plainest rules of exegesis; and often seeking rather to establish a hierarchy than to promote the kingdom of Christ. As a matter of fact, we know that during that long period there is no absurdity of doctrine or interpretation which has not been embraced by the church; almost no error which has not been sanctioned by synods and councils; almost no truth the belief of which has not exposed him who held it to persecution by the church itself.

"Christianity has thus come down to us through the descent of eighteen centuries, collecting in its progress whatever of good or bad there might be that could in any way be made to adhere to it; adopting as its own the opinions in mental philosophy and the doctrines of science, true or false, which have prevailed in the world, and uniting all in its symbols of faith—taking the church at large, a vast and monstrous conglomeration of original sacred truth, and of the errors and absurdities which the world has accumulated in the lapse of ages. It is a ship, not now just sailing out of port, fresh and new, and clean, but one that has sailed afar, and **HAS COLLECTED IN DISTANT SEAS, WHATEVER OF BARNACLES AND SEA-WEED THAT COULD BE MADE TO ADHERE TO IT. THOSE BARNACLES AND THAT SEA-WEED MUST BE DETACHED FROM IT IF THE SHIP IS TO BE MADE TO TRAVERSE SAFELY DISTANT SEAS AGAIN."**

It is to the barnacles, the sea-weeds and the gross accumulations The Progressive Thinker has been directing attention, and urging their removal. Failing the ship will flounder.

Falsehoods to Foster Truth.

As the evidence is almost incontestible that Paul lived and wrote sixty-four years before the period ascribed to the birth of Jesus, there are other questions incidental thereto which demand attention. Among these is that of his Gospel. Several times in Paul's Epistles he mentions "My Gospel." Eusebius, in his Ecclesiastical History, Book 3, chapter 4, says:

"Paul usually referred to his Gospel, whenever, in his Epistles he spoke of some particular Gospel of his own, saying, 'according to my gospel.'"

It has long been the opinion of scholars that Matthew, Mark and Luke used an older gospel from which they made heavy drafts. Critics have thought it probable Matthew wrote a former gospel in Hebrew, and that this was the common fountain; but if Paul lived and wrote a gospel sixty-four years before our era, and discussed as flippantly about his Jesus, whom he saw in a vision as he was nearing Damascus, even discoursing about the "Lord's Supper," but never mentioning Jesus of Nazareth, then is there not something worth thinking about, in connection with the late gospels?

Why under heaven all the innumerable forgeries, and the multitude of gospels everywhere discordant, no two agreeing in statement? Do honest methods require innumerable forgeries and falsehoods to bolster the truth, and make its contradictory statements stronger. Think of it, honest reader, who has no creed to be fostered.

The Church Rejoices.

Billy Sunday, the baseball evangelist, is still pounding away making saints. He was last heard from at Sharon, Pa., where he got so excited—wouldn't crazy be a betterword?—during his closing appeal to the sinners to come to the aid of the church that "he pounded the improvised pulpit into strips, then plucked off a piece of board and wielded it like a baseball bat to drive his exhortations against the heads of sinful listeners. It was a remarkable exhibition of spiritual batting."

The church gladly welcomes any novelty in its service which will bring "souls" into the "fold of Jesus."

Books In India.

In India the printed book is regarded as vulgar if not irreverent, and no devout Hindoo would allow his sacred writings to be contaminated by contact with leather prepared from the hide of some animal's dead body. A leather-bound copy of the Bible is for him a remarkable illustration of Christian irreverence.—Churchman.

An Infallible Christian Test.

Jesus gave one infallible test for determining who are Christians, and it ought to be implicitly observed in testing candidates for the ministry. Mark 16:18 represents Jesus as saying, after his resurrection, but before going up:

"If they drink any deadly thing, it shall not hurt them."

Eusebius' Ecclesiastical History, Book 3, chapter 39, says:

"Another wonderful event happened respecting Justus, surnamed Barsabus, who, though he drank a deadly poison, experienced nothing injurious through the grace of the Lord."

Now there is a test, easily applied, and infallible in its action. In every church there should be kept a solution of one grain of strychnine. Administer a full dose of that "deadly thing," and if the candidate does not go up, it will be safe to close a contract with him.

Discouraged Preachers.

The editor of The Standard, a Baptist organ of this city, is reported to have said he was told by a friend not long ago that "nine-tenths of all the preachers in his circle of acquaintances are discouraged, practically hopeless of accomplishing anything worth while for the advance of Christianity; that they are restless, discontented, and heartily wish they had never entered the ministry."

If that statement is truthful, and we believe it is, what must be the feelings of the educated ministry as the eye is cast over Christendom, and sees Billy Sundays occupying the evangelistic field, with their vulgar balderdash, and doing the principal work for the upbuildinf of the faith. It would seem but a step when the Holy Jumpers will come to the front as the worthiest of Christian defenders.

A Methodist Banker Horse Thief.

A telegram a few days ago from Indianapolis, Ind., said the grand jury had just found indictments against Robert H. Green, a Waynetown banker-horse thief, on the charge of stealing a score of fine horses and selling them. This action was taken at Green's own request, that he might appear in court immediately and plead guilty. He wishes to have his punishment begin and have it over with as soon as possible.

The banker-horse thief is vice-president of the Farmers' and Merchants' Bank of Waynetown, and is a trustee of the Methodist Episcopal church.

Faith in Jesus saves the offender from guilt. Soon he will be shouting "Glory to God," and the clergy will tumble over each other in their zeal to see which can do the most to gain the thief's liberation.

Another Heretic.

Rev. Robert Hammond Cotton, an Episcopal clergyman, who adopts the heretical views of Rev. Crapsey, of Rochester, N. Y., has been denied a license to preach by Bishop Edsall, of Minnesota.

Rev. Cotten is a scholar, 67 years of age, and for 40 years served his church satisfactorily. As a gentleman of common sense, he repudiated the claim that Jesus was virgin born, and, probably, that he was dream-begotten. He also denied his material resurrection, if he was really dead.

If all clergymen would express their honest views on the same subjects, the pulpits where the men of brains minister, would soon be empty. Immaculate conception is too silly a tale in this twentieth century to be told even to the marines.

Returns to the Older Faith.

Rev. Samuel Freuder, a converted Jew, of New York, has tired of preaching what he does not believe, and has returned to the fold of his fathers. In a late address to a Jewish audience in Boston, Rev. Freuder said:

"If I ever preach in any Christian pulpit again may my right hand forget its cunning and may my tongue cleave to the roof of my mouth."

To a reporter he declared:

"I would rather push a cart through the streets than go into a pulpit and preach Christianity."

If the clergy generally would rest for a time in the study of theology, and direct their researches into an inquiry for the truthful origin of the Christian faith, there would be a terrible sloughing off in the pulpit pounders.

What Constitutes Success?

A Mrs. Stanly, tempted by a $250 prize offered by a Boston firm for the best answer to the question: "What constitutes success?" gained the handsome reward by writing:

"He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory is a benediction."

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

Shun passion; fold the hands of thrift; sit still—and truth is near.—Emerson

What Is Death?

A Beautiful Portrayal Thereof, by Mrs. Mary T. Longley, of Washington, D. C., as Seen by Her Guides in Spirit Life.

A hot and stifling atmosphere; a room barren of appointments and conditions such as make for the bodily comforts and the gratification of esthetic tastes; a few pieces of worn and plainest furniture, a low bed which bore the emaciated form of a poor woman whose lot on earth had been a hard one, the slave of toil, of drudgery; one who had lost health, courage and hope in the struggle for bread for herself and little ones. The world has many such; we do not have to draw on the imagination for a scene of this description. Deserted by her husband, forlorn and unhappy, in a great city, one child on the spirit shore, two still on earth, she is now in the last moments of her sojourn in the pallid physical frame. The dispensary doctor has made his last call and has told the neighborly women whose sympathy have drawn them to this upper room in rough but kindly attendance on the dying one, that he could do no more in the case, and that as soon as death ensues they are to send for the city undertaker who will attend to the body. The awed and crying children are in charge of the officers of a children's home, and the last act in a life of tragic sacrifice is about to end.

The poor woman has suffered to the depths; her crowning bitterness came in the moment, but a few days since, when the physician told her in sympathetic tones that her hours were numbered and that her little ones had better be sent to the "Home," as his influence could secure them a place therein. She was grateful, though loth to let them go, so dear were they to her heart; yet she knew they would be better off in the public home than left to the mercy of the street. She had made a good fight for them, had toiled early and late to keep them free from public charity and with herself—three years and five—such tiny things to lose a mother's care, but it had to be, and she knew it was best for them to go ere the breath had left her panting form.

What is Death? Who could answer her simple question? Reaching out into the unknown, she gasped as one who has a sudden chill. For days she had struggled. She had no wish to go. She knew nothing of the hereafter. Here two babies called her here. She wanted to stay, so she drifted on in silent struggle, paying no heed to the women in the room who thought that she did not know they were at hand. Ah! but she did know all that was going on. With quickened vibrations, with acute sense she was beginning to know many things that had been mysterious to her before. Fighting inwardly the great battle with self, she began to see more clearly why her life had been so hard, why sorrow had been her portion, why disease had laid its hand upon her form, why Death had come to claim her now.

In the gathering shadows that softly fell over mortal sense, came sweetly stealing a roseate hue, as beautiful as that of a summer dawn. Through the sound of the low murmurs of the neighbors' voices, swept the gentle cadences of song; melody floated everywhere. She had loved music and had never been filled with it. Street organs and rude instruments in the hands of indifferent performers had sometimes given her pleasure and sometimes pain—but THIS—THIS was music. ECSTASY.

So the hours of the night had sped, and now it is just before the dawn of a heated August day. A little breeze sprang up an hour ago and feebly entered the window; the women were grateful for its fetid breath. She did not notice its advance; but now, to her soul, all is beautiful; to her there are no walls to the room, no dingy sights around her. Her eyes, half closed, are beginning to take note of other things. The roseate hue is there, the soft and shining mist of a higher morn is around her; she feels its penetrating cool and fragrance; the sound of music is in her ears, the glory of the Inevitable is bathing her every sense in light.

The battle is fought. She has an inner feeling that soul has won, that death is after all but soul changing its base of operations and source of supply. This is her intuitive knowledge. She has had no schooling to speak of, only a few years in childhood, ere parents went the Great Way. Her educational advantages were of the humblest kind. She was not a reasoner nor a sage, only Love and Intuition now are telling her what death really is.

The music rolls on as the minutes pass; now sweetest of human voices are mingling in the strains; the glorious light deepens into finer beauty; there is nothing like it on land or sea of this earth. She is deeply conscious still of mortal affairs. She knows the women are waiting for the end; that her children are not by her side. The mother love is strong, she inwardly longs for those tiny ones, but not now with bitterness, with a calm serenity, a soft, sweet clinging to them in spirit, a gentle desire to be with them always with tenderness and blessing as a shield and guide. And the moments are passing; she can think so quickly; the thoughts of an ordinary day can be now spent in a few moments. And this is Death!

The splendor of the rising sun finds little reflection in this tenement room, but the glory of the Eternal Dawn is there, and now it is beginning to shine in the face of the dying; even the neighbors notice it, and nod to each other that the end has come.

She heeds them not, though she is grateful to them for their kindly vigil, and in all their days to come she will endeavor to aid and bless them, but now, the walls having given away and all things are bathed in the roseate light and fragrance; she is discerning a transformation scene. Gradually she beholds another apartment, a long room in which are many tiny cots and she herself seems to be drifting to one of them. All at once she sees that on it is her youngest child, her baby girl, fast asleep. How she hovers over it; now she is crooning a lullaby song and smiles, then baby opens her eyes, looks upward and holds up her arms to mother. She feels herself drawn to the next tiny cot; yes, Sadie is there, too, the little care-taker of baby Sue. Over this one she bends and whispers loving words and Sadie smiles in her sleep. The mother gazes long at the treasures of her heart; all the while the music and celestial singing goes on; all the while the roseate hue pulsates and throbs around her and she is steeped in fragrance. And this is Death!

She has no more consciousness of the narrow room, the neighbors' offices; she pays no heed to the undertaker's call and his work. She is with her children now; she sees them awake and knows when they are dressed. She stays by them through the day; they are now in a bath, then at the table of good but simple food, again at tiny desks where their study is like play, and she dimly remembers what she has heard of kindergarten schools. By and by, they are in a shaded yard and at happy play. Sadie is looking after little sister, and baby has lisped to her that mamma came in the morning time. They have not cried for mamma to-day and the caretakers are relieved, but the influence of mother love is with them and felt by their plastic souls, and that is why they do not mourn.

She is in the beauty realm of color, light, fragrance, music and love; she has felt no need, no hunger, no thirst, no weariness; she is happy to be where her treasures are. And this is Death!

She lingers with them; days pass—they have no weariness for her. She learns that her children are cared for better than she could look after them in the olden times. She hears that the children in this particular home are kept till they reach the ages of ten and twelve and that good homes in private families are found for them, where they are guaranteed school advantages and industrial training; she hopes her darlings may find a home together, but she will not fret about that now for intuitively she feels that she can minister unto them, that she can follow them wherever they may go, that she can be a force of light and sweetness and love between them even though they should be parted on this mortal plane.

So the days sped. The earthly form had been consigned to the dust of "Potter's Field." She neither knew or cared. Her few household possessions had been taken by the landlord for rent. She had no concern about it; she was with her darlings where her soul had longed to be. Now she knew that all is well, and satisfied that she could not lose her own, her thought began to wander to other things. Somehow she knew that "Death" had claimed her, but there was nothing in this experience to give her pain or fright. So far, everything had been beautiful, but what lay beyond? She is beginning now to wonder, to question, to want to know; and the light around her is changing to a delicate, glistening shade of pearl; she is floating away, but is not dismayed, for she sees a slender twofold golden cord—lengthening as she glides, but never breaking, threads linking her to her girlies and she feels that it will bring her back to them. So she speeds, and the pearly light grows more beautiful; her sight becoming adjusted to its vibrations, she perceives that she has company, a lovely woman of about middle age, a man who seems embodied strength and manly comeliness, and a beautiful boy about ten years of age. They are shining angels, and she does not question them. They are apparently leading the way and her only will is to be led. After awhile they are in what seems to be a grove, but the trees are not thickly set. Dwellings are here and there, and stretches of beautiful flowers. This is a world such as she has never seen, too lovely to be described. The atmosphere is soft but radiant; the light is delicate yet of glorious tint, the music is enchanting, its every cadence seems to echo—"HOME."

She enters one of the snowy dwellings. It is furnished simply, yet with what to her is elegance—perfume, light, color and refinement everywhere. She feels that she has come to her own heritage. She knows she is ignorant of many things; that there is much to be learned, that she must study, reach out, grow; she feels this, but she also feels that she is capable of growth and study. Now, she is stirred by an inward power which causes her to turn with more perceptive glance to those who had led her thither; gazing at them with her own Soul perception she realizes now their identity—the lovely woman is her own sainted mother; the sire she had never known to deny her childish desires in the far-off days, and that beautiful boy—oh! who IS HE? Again she gazes, and then she knows—knows beyond question, her own bright and darling boy, her first born who had died in the babyhood of his mortal life. **HERE, THEN, IS HOME, LOVE, IMMORTAL LIFE, HER OWN PEOPLE! AND THIS IS DEATH!**

MRS. MARY T. LONGLEY.

Wasington, D. C.

The Fraud Must Go!

A Plain Statement of the Situation at Portland, Oregon.

To the Editor: For several years past when our good brother, Harrison D. Barrett has spoken in behalf of clean Spiritualism and declared the fraud must go, many mediums and Spiritualists have raised the cry that Harrison D. Barrett is trying to put a stop to mediumship.

Can it be that these mediums are tinctured with fraud and for that reason cannot bear the thought of legistion against fraudulent practices?

I have listened to Brother Barrett in three conventions of the N. S. A. I listened to him in his lectures through two camp meetings at New Era, Oregon. I have heard his lectures before the First Spiritual Society in Portland. I have heard him in Mrs. Lucy A. Mallory's parlors. I listened to him before the committee on "Health and Police" in the common council of the city of Portland, Oregon. I have listened to him in private conversation. I have read his various articles in your valuable paper, and in all of them when he had occasion to speak of mediumship he has declared himself against the fraud and faker, **and in sympathy with genuine proofs of spirit manifestations, and honest mediums.**

To-day in our far western city of Portland, Oregon, he is advocating the passing, by the city council, of what is known as the Cottell ordinance, that is almost the same as Chicago now enforces against the fraud and trickster. The fine is higher in the Portland ordinance, and the second offense calls for sentence to the rock pile, and some of the mediums of Portland are falsely accusing him of fighting for this ordinance so that he can put all mediums of Portland out of business. The president and vice-president of the State Spiritualists' Association are against him, and the new ordinance that licenses both the honest medium and fraud alike, while he is fighting to stop the fraud in his nefarious work of fleecing the innocent.

The fraud wears costly clothing and diamonds; the honest medium is almost a county charge, and barely able to live.

"Birds of a feather flock together." Is it not also true "that each class fights for its own kind."

You can readily see the tangle that has wound itself around the Spiritualists of Portland, Oregon.

The First Spiritual Society, the Ministers' and Mediums' Protective Association, Mrs. Congdon, an ordained minister of Spiritualism, your correspondent as missionary-at-large, standing firmly by Harrison D. Barrett in this fight against the fraud, while the state president and vice-president are against us. There are many others in the cause of truth and honesty I might mention, who are giving Brother Barrett their support in this trying hour. Should any one write to your valuable paper that Harrison D. Barrett is against honest mediums, just tell them for me the statement is untrue.

Dr. Geo. B. Warne, president of the N. S. A., has been fully informed of the situation, and is lending encouragement to Brother Barrett in his effort to send the fraud and faker from our grand city near the sea, or to the rock pile where they properly belong. These wonder-workers who locate mines for you, but utterly fail to locate one for themselves; who find for you a lost treasure instead of putting it in their own pockets, which they would do if they could find one; these frauds who go prying into the moral character of young men and women so they can tell you whether your sweetheart is true or not, when some of them have characters as black as midnight itself, these "seventh sons of seventh sons" who work under assumed names, will find the climate of Portland, Oregon, not quite to their liking when the Cottell ordinance is in effect, and they will either move on to the "next" or hit the rock pile, where honest work will be done on our country roads, even though that may be the first honest work done in all their lives.

Once more I declare unto you, I don't know why mediums will cry out against Harrison D. Barrett when he declares for honest mediumship and against the fraud.

ALL HAIL TO HARRISON D. BARRETT. THE FRAUD MUST GO!

REV. G. C. LOVE.

Lents, Oregon.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay.

A man would not be alone, even in Paradise.—Italian.

It is the gentle mind that makes the gentleman.—French.

Haste not, rest not.—Goethe.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Help a Worthy Worker

Perhaps many of the friends of our noble and worthy lecturer are not aware that Mrs. Hinsdale is a widow who has to be self-supporting, and I feel that many who know her would gladly and willingly aid her in her distress. In a letter to me she says:

"The recent floods have swept my place clear, fences, flowers and chickens all. Beside feed for cow and chickens, and provisions and clothing ruined, being in the mud and water—only a few things saved out of the wreck, and my house badly damaged. Just to think of it, five long hours on a frail plank, and it held by a barbed wire in a raging, roaring current in which neither boat, horse nor human being could reach me, a cold wind blowing and I shivering."

All who wish to assist Mrs. Hinsdale can write and remit any amount they donate to her address, Fort Worth, Texas, R. R. 5, box 141. I am sure any donation will be highly appreciated by her.

MRS. ANNIE J. QUINN,
Sec. T. S. A. S.

PALADINO AGAIN MYSTIFIES SCIENCE.

Wonderful Spiritualistic Manifestations Made Before Professors.

Naples, Italy.—Eusapia Paladino, the well-known Neapolitan medium, who was rather a failure when she appeared before the Psychical Research Society in London a few years ago, has just subjected herself to a series of experiments held under the auspices of the University of Naples and participated in by Professors Bottazzi and Galeotti and other well-known scientists. Eusapia is an ignorant woman, and is known to have received no education whatever. Nevertheless, while in a trance she is able to converse in several modern languages, and writes in each of them in a script that is like copperplate.

At the University of Naples the professors deliberately set traps for her, placing objects with which she could bring about effects within reach of her hand and fixing electric lights close by, so as to throw instant illumination upon them if she attempted to make use of them. A dish containing clay to receive possible moldings or marks was placed at a considerable distance from the medium, and her hands were carefully controlled by two persons, when she suddenly stretched out the three middle fingers of one hand, and, rubbing the under part of her fingers on the table in front of her, said:

"How hard it is! What is it?"

As there was nothing on the table she was asked to what she referred, and she replied:

"It is the hard clay. I wish it taken away. I do not need it."

When the professors came to examine the distant dish of clay it was found to have the marks of three fingers upon it, of which the movements corresponded exactly to those which had been made by the medium on the table, and it appeared as though she were able in some way to transmit the sensations of her own hands to a distance.

In one of the experiments the wrists of Eusapia were tied to two iron rings fixed in the floor; the cords that held her were knotted and sealed, and yet under these conditions a bottle of water was carried about, and a seat and large human hands were seen to appear. Prof. Galeotti declares that, while he was holding Eusapia by the hands, he distinctly saw a double figure in her place, with identical arms, which, however, were held in different positions.

Professor Bottazzi, the leader of the experiments, once touched the fingers of Eusapia and an electric light, the tap of which had been fixed inside her cabinet, but out of her reach, was lighted four or five times, and as many times extinguished. Professor Bottazzi also had a large and apparently natural human hand laid upon his neck, his head and his arm. Each time he was able to touch it, and when on his arm, to see it by suddenly turning on the electric lights, when it was not dragged away, but faded out of sight and touch as he held it.

In these and other similar experiments the scientific men present are agreed that fraud was practically impossible. They all, however, exclude any supernatural or spiritual explanation, and can only suggest that Eusapia Paladino's manifestations are biological phenomena, dependent on the organism of the medium, who at will can double or increase the range of her psychical personality, and even her physiological personality.—Special cablegram to the St. Louis Globe-Democrat.

A man that is young in years may be old in hours if he has lost no time.—Bacon.

Grief borders on the extreme gladness.—Italian

Externalization of the Fluid Body.

Experiments Made by M. Henri Christian and Others.

Translation from L'annee Occultiste et Psychiques, French, Edited by M. Pierre Piobb. Translated Especially for The Progressive Thinker, by Mrs. A. Monthon Tattersfield.

Some stange experiments have been attempted during the winter, 1907. They have been stated in the "Echo from the Marvelous" of July 15, under the title of Outings in the Astral. This is how they really took place:

Persons of no established mediumistic capacity, that is, people who, up to that time, never had given themselves up to any spiritual practices whatever, but of a serious intellectual culture and sound judgment, have been able to leave their bodies, externalizing their ego, and without restraint, to go at random to other places, and then after this promenade have again reinstated their bodies without any apparent fatigue or inconvenience. These experiments have been repeated several times, and each time have given results.

We are then in the presence of a phenomenon scientifically established.

M. Henri Christian, who is a literary man, relates thus his first attempts, which surpassed all expectations(?): "In the month of October, 1906, M. Pierre Piobb in the course of conversation was telling me of an attempt that he had lately made "to walk out in his astral body," that is, externalization and transfer to a distance of his perceptive faculties, when I expressed the wish also to try a few experiments. He gave me the necessary advice, and besides, in order to verify the facts observed during my astral's change of place, it was agreed that I should come to his house in the XVIIIth district on a fixed day and hour.

The first experiment took place on Friday, October 12.

1. These experiments have taken place at the instigation, and under the control of the author of "L'Annee Occultiste."

2. Communication especially written for "L'Annee Occultiste."

I was visiting friends, M. and Mme. M——, in the "quarter de l'Observatoire." At 9 o'clock, time fixed for the experiment, I tried in their presence to externalize myself. I was seated in front of a table, leaning my elbows on the same, with the palms of my hands pressed against my closed eyes. During the whole time that the experiment lasted, about ten minutes, my friends kept scrupulously the most profound silence. As soon as the experiment was over I wrote down the results in a note book "ad hoc," whose content I commuunicated to them as follows:

"Leaving M. M——'s house at 9 o'clock in the evening I experience a great difficulty in mounting the staircase in M. Piobb's house. I enter my friend's study by passing through the reception room, and notice the following: There is only one lamp lit, which is placed on the desk of Mme. Piobb, who is sitting near, working on something which I cannot distinguish. Piobb is moving about the room in the penumbra, and just as I am entering he is standing with his back to the fire place. Soon after he changes place. I stay a very short time." I only stayed a very short time, because "to be outside myself" seemed very disagreeable, even painful. This sensation, which is very common at the beginning of this kind of experiment, I experienced very distinctly.

"The facts that I have related have been proved to be perfectly correct. M. and Mme. Piobb had particularly taken notice of their actions and movements from nine o'clock to half-past nine. The arrangement of the room and how they were occupied agreed perfectly with what I had seen and written down from nine o'clock to ten minutes past nine."

A second experiment was attempted by me on Oct. 17, at 6:30 in the morning. I copy from my note-book: "Shortly after coming home, laid on my bed, I go to Piobb's. I notice on the road the following: The streets this time look differently from the time of my nocturned visit. Arrived at M. Piobb, whom I never had visited in the day time; I notice the same difficulty in mounting in the stairs as previously; the lighting of the steps was very feeble as yet, coming from the windows. Arrived at the door, I try to ring and to knock violently at the panel; the operation does not seem to have any results. I do not notice any noise. Besides, so far I have not had the sensation of hearing. I notice a very long, narrow loaf, with the middle wrapped in tissue paper, leaning against the door. I pass through the door into the passage which causes me a certain effort. The passage is dark. At this moment I experience a feeling of fear. I am afraid that my friend, awaked by my imagined knocks, may attempt by some magic ceremony of defense, to hurt me, and after a short walk round the reception room, where I notice that the light comes through the windows, I go away, passing through M. Piobb's study, which is dark."

The verifiable facts, those especially relating to the head, were acknowledged strictly accurate. A note from M. Piobb, put in my memorandum book, with regard to the results written down by me immediately after the experiment says:

"The loaf was really to the left with the tissue paper wrapped in the middle." As to the darkness in the passage, the passage has no window." With regard to the reception room; the blinds were not drawn. The curtains are not yet fixed. On the contrary, in the study the curtains were drawn, not allowing any light to penetrate.

"I should add that I could not have any notion from memory, nor to imagine the manner in which the stair-case and reception-room were lit up; neither could I know anything about the loaf, its form, position, etc.

"Finally I would say that my sensations in the course of my externalization were very different from facts of memory.

"Thus the streets that I passed through between my starting point and M. Piobb's house had not the same appearance as they have in my memory—the appearance they present at the hours when I am familiar with them—but quite a particular look—in a kind of commercial way. On the other hand I experienced a sensation of floating at the height of a few metres, that I never do when, in memory, passing a road that I have gone before. I pass much less quickly from one point to another in the astral than I do in memory.

"My recollection of a street, a place, etc., is synthetic; my vision in the astral is analytic, even when it is wanting in clearness and precision.

"Then in memory I can always go through and see again the places that I know; but I cannot always, far from it, externalize myself, and experience particular sensations of change of place and vision that I do in this case. Mme. B—— has only tried one experiment—which she relates as follows:

"One evening this winter, however very slightly convinced to succeed, I tried to go out in the astral according to the manner indicated by M. Piobb.

"At dark, about 5 o'clock, I was reclining on the sofa in my apartments in the third district, where reigned the greatest calm.

"With my will power strained to the utmost pitch, I went to one of my friends who lives in America, a journey that I often make, and which is very familiar to me.

"At the end of a few minutes of immobility I lost consciousness of the place where I was and saw myself standing in the middle of the room, and in a hurried, feverish manner putting on cloak, hat and gloves. After reaching the staircase, down which I was sliding—not walking step by step—I found myself in the street, lifted from the ground, pushed along with rapidity like by a violent wind; I went on and on, rather bent forward, getting ahead of hurrying people. Hypnotized by the aim to reach my destination, I arrived at the railway station, took the train, got off, and if I really accomplished this, I followed a street, and was soon at my friend's house. I went through all the rooms of the flat, which I found in great disorder. She had just been removing. I saw her standing with upturned sleeves in front of a linen closet, arranging linen on the shelves above. I went home, got up, walked to and fro to come to myself, deeply impressed with what had just happened. I was extremely tired, and like stunned. I looked at the clock. My journey had hardly lasted twenty minutes. The following day I went to my friend and asked her what she was doing the day before in the evening, between 5 o'clock and 5:30. 'Yesterday,' she said, 'yes, I was arranging my linen closet,' which I most certainly had seen."

M. Henri Christian, really a surprising subject, does not restrict himself to such attempts which we have quoted here. The experiments pursued, having for aim only the study of the human faculties of a being thus externalized. The results were very different, but the impressions of the experimentalist were always similar to those that he has described.

These experiments lead to several questions that he takes upon himself to solve one after another.

Question—Does real externalization take place?

Answer—Yes; all experimentalists have experienced the feeling to be liberated from their bodies, to be lighter and still retain consciousness.

Q.—Is not this externalization a phenomenon of dreaming?

A.—No, because facts seen in the state of externalization are controllable.

Q.—Is it not a phenomenon of memory?

A.—No, because facts seen are new and present.

Q.—Is it not a phenomenon of imagination?

A.—No, there is a feeling of reality of what one perceives; nevertheless all the experimentalists being acquainted with the working of their imagination to which they are in the habit of having frequent recourse, have been able to recognize that seen facts approach slightly facts of imagination, with this close difference, that facts of imagination are not controllable, while facts seen in the state of externalization are mostly controllable.

Q.—Could not the phenomenon of externalization be telegraphy or vision at a distance?

A.—Everything depends upon what is understood by these words, telepathy and vision at a distance; phenomenon of a far away perception, externalization giving these results, can be ranged amongst these facts. However it seems more logical to say that telepathy is the fact of having a sense of the same impressions as another being, more or less distant, received at the same moment; and vision at a distance is the fact of perceiving, without changing one's place, what happens at a distance. But while being externalized one does not have any more impressions than in the normal state; one does not vibrate in unison with a beloved being (that is what constitutes the telepathic fact), and there is a sensation of changing place, traveling through streets, as in the normal state, and to perceive successively the visual sensations, as in the way of reality.

Q.—What becomes of the body during externalization?

A.—To those present at the experiment the body of the externalized seems to be in a calm, death-like sleep, similar to the sleep of old people; however there is nothing to betray externalization. Any how, on this point physiological proofs have not been pushed very far. A scheme for physiological studies about the body, when in a state of externalization, has just been worked out, and ought to be undertaken at once. It will be interesting to compare the weight of a person when in the normal state, with that of the state of externalization; to feel his pulse, take his temperature, and experiment with his sensibility, etc. For the one that operates, the body is of no account; he has no feeling. An experiment tried in a rheumatic crisis has shown that the experimentalist in a state of externalization, has no sense of physical pain. Has he the same requirements? Experiments as to this point have not yet been undertaken. Strange thing, but the body has no feeling and nothing concerns or interests it. M. Christian has been able to walk around his own body. He seemed to have before him any kind of anatomical piece, a body that did not belong to him. This would tend to prove that the Ego is outside the physical domain, and without connection with the body. Moreover, the greatest lightness, as experienced by the experimentalists, matches equally the sensation of the greatest liberty; the physical body should then be an inconvenience, an obstacle.

Q.—Is, then, perception brighter in a state of externalization?

A.—No, it seems identical with that of the normal state; nevertheless it is keen. The faculties of the soul work without trouble; one perceives, judges, reasons, deliberates, wishes—indeed, all the senses of psychological facts are accomplished the same as in a normal state, but no better.

Q.—Which are the ordinary senses that the astral does not possess?

A.—One can neither hear nor smell, and has no sensation of feeling. Taste has not yet been experienced. The only sensation one has is the visual one. But is this a sensation? Is it not rather a perception? One sees, that is certain, with ease, color and dimension, but the color is considerably weakened, like one who should wear smoke colored glasses. Then, in reality one sometimes feels rather than "sees" a person occupying a place. Thus M. Henri Christian perceived one of his friends laid on the couch without really seeing him.

In this order of ideas experiments ought to be pushed very far, for they would clearly define the line between perception and sensation.

Q.—How does the change of place seem to work?

A.—The externalized body has the sensation of leaving his body by every part of the latter; in fact to go out of every pore. Once outside, he does not touch the ground; he soars at a certain height.

He can never travel very high.

M. Henri Christian, after having soared, in the course of several experiments, at the height of the first floor of the houses, could without difficulty rise above the roofs. To begin with, in the feeling of change of places there is a sense of succession of visual perception similar to when one is traveling very fast; no resistance is experienced. Afterwards there is an easy gliding sensation.

In the beginning the operator is astonished not to feel the beating of the wind in his face, as is usual when one is running. Solid, compact objects are not embarrassing; door-panels, partitions and walls are gone through; but this passage through solids makes one experience a curious sensation; it seems like one should be divided in an infinity of molecules, and gliding between each one of the molecules of the solids; it is a very distinct difference, this passage through solids, and the passage through the air; while the passage through the air operates in one single piece, without division of the being, the one through solids seems to operate by infinitisimal fractions. What does this sensation mean? One does not know. All the experimentalists being persons of culture, none of them ignorant of the molecular theories of matter, it would be to incriminate this sensation to say that it is tainted with the "already known," or "already experienced." The change of place seems to be accomplished without the effort of the will. It suffices to think: "I wish to go there; to travel at once to the place desired." Change of place is executed so rapidly that the operator going at this quick speed, and not understanding how to moderate it, can easily lose his way; this happened one night to M. H. Christian. To get an idea of the swiftness of execution, it might be compared to an automobile or a bicycle driven very fast. Then it is sufficient only to think on which side of the road one wishes to go in order to instinctively turn the steering wheel to make the instrument turn at one's pleasure and desire. Finally the reinstatement of the body takes place in a manner identical to the going out. Very little fatigue is experienced. But the experiments, so far, have not exceeded half an hour.

Q.—Besides change of place, what outside phenomenon can the externalized produce?

A.—None! So far a leaf of a cigarette paper, put up on the table by means of a plait in the middle, could not be turned over by the breath, nor by the touch. Equally bells could not be set in motion.

Q.—What are the thoughts that haunt the operators?

A.—The thoughts during externalization are nothing special. There seems only to be a fear with the experimentalists not to be able to reinstate the body, and then to be obliged to remain in this state; this fear, without doubt, comes from lectures and conversations, telling how very dangerous such experiments are. Mme. B., who had least read or heard people on this subject, experienced less fear than the others.

Q.—Can the experiments be undertaken under any conditions whatever?

A.—It does not seem that the operator need to be especially gifted to externalize himself; nevertheless several persons have tried without succeeding; besides, they were persons in a state of constant nervous agitation, and contrary to what one might have supposed, they were less qualified. For all that, it would be interesting to find out under which physiological or psychological conditions an individual is capable to externalize. Climatic conditions—heat, cold or dampness—do not seem to have any influence, neither barometrical pressure. Anyhow, on these points experiments ought to be very strictly tested.

Astrological conditions have been very much better studied. It seems that the Arabian system of the planetary hours plays a certain role. It is said that in this system each hour of the week is attributed to a planet; these hours count at the rate of twelve diurnals and twelve nocturnals for each day, but to be reckoned from the rising to the setting of the sun; they are then unequal and changeable. But the scheme of birth of a subject being given, it is noticed that at the time fixed by the planet corresponding to the house VI of the said scheme or Home, the operator could externalize himself, but could not go beyond the limits of his habitation; that at the hour fixed by the planet corresponding to House VI. (house connecting the fluid body with the physical body, the operator tried in vain to externalize himself; while at the hour fixed by the planet corresponding to the house IX. (house of change of place), externalization operates quite naturally.

Q.—To what extent do these planetary hours influence the individual; in other words, what role does the "cosmic moment" play in the phenomenon of externalization?

A.—There is a question as yet very little studied, which ought to be followed up closely, for it is interesting in the first principle.

Whatever these experiences may be, in spite of all imperfections that they could have presented, and though they are hardly begun, these experiments are of great importance from a psychic point of view.

In brief, they consist in attempts of separation of the Ego from the body, and the hypothesis should then be that the Ego has the faculty to leave his physical body and move about, covered only by the fluid or astral body. Photographs taken by means of vibro-radiant plates, would anyhow, prove if the hypothesis is true. Externalization takes place on the physical plane; no experimentalist has ever seen ghosts from the astral plane.

This would prove that the individual can externalize on any plane.

It is to be wished that the operators do not stop there but that they continue their experiments and that their number increase.

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BELIEF IN FUTURE EXISTENCE.

Written for a Literary Society of Lake Byron, Beadle County, S. D.—In 1894; the Writer Passed to Spirit Life June 4, 1908.

Most people have experiences that they fail to comprehend at the time; afterwards they are often able to attach to them a spiritual significance. Every person who believes in immortality has reached the belief by a trend or drift of thought peculiar to his own organization. The process of investigation that convinces one, not necessarily convinces another. That we all have an existence, after the death of the mortal body, has always been taught, and quite generally believed.

The advent of Modern Spiritualism has had a tendency to dispel doubts, and to intensify the belief of immortal life. Some are led to it through the study of botany. To such, beautiful flowers seem to exalt and lift the mind, from the so-called material to the spiritual.

I knew of a man who was led to believe in the reality of a future existnce by delving into Entomology, or that part of zoology that treats of insects. Another came to the same conclusion by trying to comprehend the law of shadows. In fact, there is not in the great laboratory of nature—in the innumerable variety of subjects that exist, there is no branch, or part but what when investigated, leads some minds to a belief in a future existence.

The study of phrenology did more for me towards establishing that belief than all the sermons I ever listened to, and more than all the knowledge I could gain from reading the Bible. (While I am aware that there is so much to consider in connection with phrenology in character reading, as to make it not altogether reliable.)

From my earliest recollection I was skeptical, naturally so. Whilst it may be difficult for some to see how phrenology connects with the idea of immortality, it is perhaps as difficult for me to see how botany, astronomy, or zoology forms a connection therewith.

To quite an extent the belief (in my opinion) is intuitional. As before stated, the best hold or grip that enabled me to start on the road leading to my present plane of thought, was an investigation of the science of phrenology, I will briefly state how phrenology (as I look at it) harmonizes with spiritualistic ideas. In doing this I am mindful of the fact that nothing is out of harmony with spiritualistic ideas, and whilst I attempt to illustrate the application of phrenology to such ideas, I sincerely hope that others of this harmonious circle will exemplify the same idea from their own individual points; for it is an old adage that all roads lead to Rome; that is, all things in nature lead to Spiritualism. I wish, however, to preface my remarks with this brief statement:

Before taking up phrenology I had occasionally experienced impressions that took a deep hold upon me. I will will not go into details, but there were times when I would become almost oblivious to my surroundings, and the atmosphere would seem musical—not the music of any particular tune—but a soft, plaintive, harmonious music that my gift of language is totally inadequate to express. This proved to be a good preparation for the reception of spiritualistic ideas. I often wish those moments of almost complete ecstasy could come to me now—but perhaps I do not need them now as I did then, for I was then an infidel to nearly everything I could not see and touch, whilst now I know that all comes from that which is invisible to mortal eyes.

In the summer of 1836, when I was fifteen years old, a pamphlet upon the subject of phrenology fell into my hands. It was from the pen of a Mrs. Miles. She dwelt chiefly upon the natural language of the different organs of the brain. But strange to say, Mrs. Miles failed to carry out and illustrate the very idea that the reading of her publication had suggested to me. I think the application I will make did not occur to her mind at all. I will name a few organs that we possess in common with the brutes.

Alimentiveness—appetite for food. Inhabitiveness—attachment to home. Adhesiveness—friendship. Combativeness—courage. Cautiousness—fear, carefulness. This is enough to show what I wish to show. We need all these organs—we could not get along without them—they are in every human organization, stronger or weaker—they are excessive with some—deficient with others—entirely lacking in none. We are not born with all these wants, and no means provided by nature for the gratification of them. Nature makes no such mistakes We may indeed be placed where we cannot get food. We may be homeless or without friends, but nature affords all these, and nearly everyone secures them; thus it is plain that the functions, or outreachings of every organ of the brain, has within the realm of nature the means for gratifying or satisfying that want. This is true of all the organs. I have only mentioned a few, and they belong exclusively to the material plane.

Now I will call your attention to veneration. Hope, spirituality, sublimity, ideality, conscientiousness, etc; all situated and located together. What are the wants of this spiritual group? Are they not forcing each one of us to ask: What am I here for? and what is to become of me?

The means for the gratification of this group are not to be found on the material plane. They are throwing out feelers beyond this mortal life. If there is nothing for us beyond this life, would such wants ever have found lodgment in our brains? If means are provided for the gratification of one set of organs, and not for another, it would be a complete infraction of nature's law.

I have used the word nature instead of God, because I prefer it. I do not claim to have presented anything new. Perhaps the same idea might be reached by a different road, in a manner that would give better general satisfaction. I am a thorough believer in the return of spirits as exemplified in manifestations since 1848, when the raps through the Fox family attracted such marked attention. I write this to show that many people were fast getting ready for the advent of what is called modern Spiritualism, many years before 1848.

ALFRED W. BIRDSALL.

Report of the Golden Rule Society.

The last three meetings of the Golden Rule Society were well attended On May 17 the speaker was Mr. Harry Burgess, who gave an interesting lecture, and the best word we can give for Mr. Burgess is, that each time he is with us the better he is liked and and the bettter his lectures are appreciated. His explanaion of the lives of the Indians and their modes of religious worship makes one feel that he would like to know more of our red brothers. Messages were given by Mrs. Adie Clybourn.

On May 24, Mrs. J. L. Fravel of Austin, gave us one of her beautiful inspirational lectures, which was highly appreciated by her many hearers. Messages were given by Mrs. Edith Harper and Mrs. Nora E. Hill, which are always good.

On Sunday, May 31, the closing Sunday, the speaker, Mrs. Nora E. Hill, holding it as a memorial, the services were beautiful. The hall was decorated with the American flag, and red, white and blue bunting. The service was impressive. Mrs. Edith Harper read from articles and Mrs. Hill read from flowers. All were recognized.

The Golden Rule Society has closed the meeting until the first Sunday in September. Notice will be given in due time. The officers wish to thank everyone who helped to make the society a success for the last year.

The Society gave a reception and circle combined, Monday evening, June 8, in honor of Mr. George A. Letford, the "Drummer Medium." All had a good time and he gave many messages, and we hope some time in the future to have his genial presence with us again. With a hearty wish to all workers in the field and a God speed, we close for the present.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Rev. Sophia B. Seip, president O. S. S. Association, lecturer and platform test medium, desires a change. She will answer calls in any state, or at camps for a short or long period. Address her at No. 302 Alisky building, Portland, Ore.

The sixth grand picnic will be given by the Spiritualists' Society Light and Truth, assisted by the singing society, "Eintracht," on Sunday, June 28, 1908, at Hoerdt's grove, 2 E. Belmont avenue, Chicago, Ill. Bowling, footraces and all kinds of amusements for young and old. Western, Clybourn and Belmont avenue cars run direct to the grove. Everybody welcome. Tickets, 25 cents a person.

We are reluctantly compelled to condense reports of secretaries, and omit numerous resolutions of State conventions. Too much space is required for their publication in full.

Mrs. Dean wishes her friends to know that she has changed her residence to 426 West Ohio street.

J. C. F. Grumbine and Swami Matook from Bombay, India, expect to visit Lily Dale, Lake Brady and Chesterfield Camps, from July 25 to August 15. They are engaged at Lake Brady. Associations wishing a drawing card will do well to correspond with Mr. Grumbine at Brookline, Mass.

Mrs. Maggie Henry writes "At Universal Occult Society, 77 East 31st st., our large audience received spiritual truths from the lips of the speaker, Dr. Burgess. His subject was 'Woman,' and we should all feel proud to belong to an organization whose president has such a high regard for woman. The lecture was followed by spirit messages by Mrs Weaver and Mrs. Thompson of the west side, Mrs. Seybold, Dr. J. M. Temple, Mrs. Hillis, Dr. Burgess, and your correspondent. All were satisfactory. Music by Mrs. Adler, accompanied by a young man on the violin.

W. H. Mitchell writes from Topeka, Kans.: "I am pleased to read your articles in defense of pure mediumship and Spiritualism, and denunciatory of the spurious and fraudulent. Every genuine Spiritualist, who has the welfare of the grand philosophy at heart, owes you a debt of lasting gratitude."

Kate Heussmann-Harveston wishes to express her special thanks to her friends at San Diego, Cal., for their kind and helpful thoughts, which proved a great blessing in time of need. After nursing her husband to better health, she herself became very ill. Her present address is 1627 Grove street, Oakland, Cal.

Eugene Hendricks of St. Louis, Mo., writes: "Mrs. E. B. Price, of 110 Courtois St., celebrated her fifty-eighth anniversary on June 11, and she was very much surprised by her society, when they handed her a handsome silk dress, and a beautiful bouquet of roses. The home was packed with her many friends, each bringing a present as a token of love for her. The evening was spent in singing, and Mrs. Price was taken by one of her controls, who recited a very beautiful poem about the flowers and the givers. The supper was grand and the table was filled with the finest of fruits and cakes, and everyone seemed so well pleased that they all wished her many more such happy birthdays."

Laurie V. Reed writes: "Rev. Mary C. Ward of Cleveland, ministered to the people of Harveysburgh, O., in a very acceptable manner recently. On Tuesday evening she gave a very able address on the "Power of Thought;" and on Wednesday evening a powerful discourse on "Immortality a Demonstrated Fact." She also gave many tests of spirit return."

The Nineteenth Annual session of the Ashley, Ohio, Camp will commence August 9 and close August 30. For particulars and Programs address Will Randolph, Secretary, Ashley, Ohio.

Pierre L. O. A. Keeler writes as follows to Mrs. Mary T. Longley: "Referring to the Carrington report to the American Society for Psychical Research, I think my best answer can be made in three words, quoting those of Mr. Harrison D. Barrett: "Verify the facts." I shall continue to be at my several posts of work, and some of the thousands of persons who have had slate-writing with me during the past twenty-eight years, and the thousands who have not, will have opportunity to visit me and have sittings, and thus see for themselves whether or not Mr. Carrington reported my mediumship correctly." Mrs. Longley writes as follows to this office: "The foregoing note from the well-known slate-writing medium of Washington, D. C., speaks for itself. I have his permission to send it to The Progressive Thinker. Having personally known of a large number of intelligent and reputable people who have had satisfactory slate written spirit messages from Mr. Keeler under absolutely test conditions, I addressed him, relative to his attitude on the recent "Carrington report," and received this answer in response."

Mrs. C. S. writes from Brooklyn, N. Y.: "The Church of Divine Light held its regular service Sunday evening, June 14, at Hart's hall, Gates avenue and Broadway. Although the weather was very warm, there was a goodly number present. The lecture delivered through our pastor, Rev. Emma C. Resch, was enjoyed by all, and each one present received light along the lines of Christian Spiritualism. A solo was most ably rendered by Mr. P. J. Loeb, who is ever ready to assist in the work for God, humanity and truth. A number of messages were given by the pastor to the strangers, and each one was readily recognized. The service closed with the singing of the doxology, accompanied by Mr. Loeb on the cello, and the pronouncing of the benediction by the pastor. On Sunday evening we will hold the closing service of the season, at which time Miss Resch will take a much needed rest. Services to be resumed early in September. The Progressive Thinker is for sale at all services."

BEAR IN MIND that the Editor of The Progressive Thinker Is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

A. W. Clayton, secretary Psychic Research Society, Victoria, B. C., writes: "Rev. Mary A. Stein, pastor of The Earnest Workers' Spiritual Society, of Detroit, Mich., has been lecturing under the auspices of the Psychic Research Society of this city for the past week. Every available seat in the hall was occupied, and even standing room being at a premium, which fact testifies in a measure how the eloquent addresses of Mrs. Stein are appreciated on the Pacific Coast. A very pretty feature of the service on Sunday evening, June 7, was a flower christening of a number of children by Mrs. Stein, and many parents took advantage of the occasion by bringing the little ones to participate in the beautiful ceremony. Mrs. Stein left for Detroit via Seattle and Spokane, on June 8."

J. H. McDonald, of Minneapolis, one of the most enthusiastic and earnest Spiritualists on deck at the present time, was a caller at The Progressive Thinker office, Friday, June 19, and was happy as a school-boy. He came down to meet and escort to his home, his daughter and litte baby grandchild. Mr. McDonald is as young in spirit as ever. He seems blessed with good health, too.

Mrs. Sarah C. Scovell writes from Galena, Kansas: "I have received a number calls for field and camp work, but cannot tell when, if ever, I shall take up the work again. The business of my mother's estate will hold be here."

Mrs. Dr. Caird, recording secretary, writes: "The Illinois Sunflower Club held a very interesting meeting at its hall, 70 E. Adams street, Tuesday, June 9. Arrangements were made for the picnic to take place July 4 at Lake Bluff. All are invited. Bring your lunch. For one day, leave the noisy, dusty city behind, and enjoy the cool breezes of Lake Michigan. Coffee will be served free. Take the electric car from Evanston. Fare 40 cents for round trip. The next tea party will take place Tuesday, June 23. Good mediums will assist. Mrs. Dr. Caird will serve. Don't forget the date and place, Lincoln hall, 70 E. Adams street."

Hattie F. R. Peet, corresponding secretary, writes: "On Tuesday afternoon and evening, June 21, the members and friends of the Band of Harmony met at the home of our pastor, Mrs. Cora L. V. Richmond, the occasion being the "Summer Social." A large number were present, and every countenance was radiant with joy as we listened to the inspiring words that fell from our pastor's lips. Mr. and Mrs. Alexanderson, two of our members, are soon to depart for Sweden, there to spread the "soul teachings," and were bidden Godspeed on their journey. An interesting letter was read by the secretary from our former vice-president, Mrs. Goodrich. At six o'clock a bounteous collation was spread, and enjoyed by all; then a happy hour was spent on the lawn of this beautiful home, where the song-birds and squirrels find a welcome in the leafy branches of the trees. Progressive euchre in the evening was enjoyed by those desiring to play. At ten o'clock we said good-night. There will be no social the week of the 4th. Time and place of our next meetings will be found in a later edition of this paper, in the column of General Survey."

The Fort Wayne, Ind., Ministerial Association and the Fort Wayne Medical Society are to have a joint meeting Tuesday evening, June 30. Dr. H. V. Sweringen has been selected by the president of the medical society to read a paper representing the medical profession, and the Rev. Dr. Frank Fox, pastor of the Third Presbyterian church, has been selected to read a paper for the ministers. Dr. Sweringen's subject will be "Psychic Research" as related to medicine and theology.

Mrs. Belle L. Curtis writes: "The Illinois Sunflower Club will hold a Rummage Sale on Wednesday and Thursday, June 24 and 25, at 709 Grand avenue. All friends of the Cause are requested to donate: If you have anything you do not want, send or bring it to the store early Wednesday morning, or drop a postal to Mrs. B. L. Curtis, 615 Otto street. Take any westbound car and transfer to Robey street, and walk one-half block west, or the Grand avenue car will take you to the door."

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, $1.

CULTIVATION OF PERSONAL MAGNETISM.

A treatise on HUMAN CULTURE. By Leroy Berrier, Anthropologist and Author. A very suggestive and instructive book. Price $1.00.

N. S. A. Convention at Indianapolis, Ind.

It is somewhat premature to announce the convention of the N. S. A. to be held at Indianapolis, Ind., Oct. 20 to 24, 1908, but it is early receiving so much attention, and so many are interested that it is best to state the exact date, as above.

The convention will begin on Tuesday morning, and conclude not later than midnight of the following Saturday. Many who are now arranging to attend, and as delegates desire the facts of the coming important assembly, will appreciate this advance notice, if my corresspondence warrants such a conclusion.

The early interest in the annual convention is certainly an indication of a grand one to be held this year.

Announcements will be made soon; and these suppled to all who may desire. The addition of a Monday night reception, and the following Sunday mass-meetings, will increase the desire of many to attend.

GEO. W. KATES,
Secretary.
600 Pennsylvania ave., S.-E.
Washington, D. C.

Letter from Mrs. Carrie M. Hinsdale, President of the State Spiritualist Association of Texas.

To the Editor: For a year now I have been entirely dependent on my own efforts for a living, and I had been raising chickens and flowers for a living. The flood swept all away, even up-rooting flowers in the yard. I was injured worse than was at first thought, and I have not entirely recovered from the shock, for I am still too weak to be up all day.

But let me say this: I have had rheumatism in my left hand for years, and it has been a long time since I have been able to hold even a cup of coffee in that hand, yet it was my left hand which held on to a wisp of the horse's mane for really more than two hundred feet, the horse all the way falling into deep holes, and rearing and plunging, while I with that weak left hand clung to a piece of his mane not larger than a man's finger.

A stronger force than mine held me; of that I am assured, and any one who knew the condition of my hand and arm would not doubt it. The horse would plunge me under the water, and twice when I strangled, I felt myself losing conciousness, but he would toss me into the air, and I could breathe again.

I have not been able to answer the many kind letters of inquiry, for I have been confined to bed most of the time, and this is almost the first letter I have written since the accident.

Spiritualism in Texas seems to be at a standstill. At no place in the state, except Houston, have lectures and services been held for a number of months past.

I have done very little work as president of the State Association for the past year; for personally the year has been my Gethsemane, and I have not been able to give my mind and heart to the work.

Since the flood the Spiritualists of Fort Worth have shown me every kindness, and have given benefit circles for me. Indeed I cannot tell what I would have done, but for the promptness with which they relieved my urgent need.

One can scarcely imagine the complete destruction of my place. Parts of my furniture fell apart, the glue dissolving in the water, and all of it was more or less injured. Even clothing was ruined, for the water which flooded my whole house, was thick with a fine slime that ruined all it touched. I am slowly getting stronger, and hope to yet do some good work for Spiritualism and humanity.

With my best wishes for you and yours, and for the greatest educator, the grandest paper, doing the most helpful work of any in the world, The Progressive Thinker, I send earnest hope for continued growth and success.

CARRIE M. HINSDALE.
R. R. 5, box 141,
Fort Worth, Texas.

She Talked With the Spirits.

Our dear mother, after an illness of nearly eight months, has passed to spirit life. She was not a Spiritualist, but in the past ten years I have had charge of her she learned much of our beautiful philosophy, and the last six weeks of her life talked with many of her loved ones gone before. She was conscious until a few hours before her death, and all believed that she did see and converse with my father and others gone from the body many years ago. We miss her strong personality, but could not ask her return into a body which was racked with pain for so many months.

SARAH C. SCOVELL.
Galena, Kansas.

COURAGE.

Take courage, Oh, my soul, and let reliance plead,
For God's love sufficient is for every need;
With sure, unswerving hand, He doth our footsteps lead,
And with His daily bread, our famished bodies feed.

He gives us strength to melt the gathering mists of wrong,
To help some heart, sad and discouraged, to grow strong;
He dries the tears, and in their stead gives day of song,
And with His love, dispels the murmur of the throng.

He teaches us that death is not a dreamless sleep,
But a condition where the eyes have ceased to weep;
Eternity a Heaven, boundless, vast and deep,
Where Time with cruel cycle has forgot to reap,
Where liberty is gained by trusting souls at last,
And Life and Death are lost and numbered with the past.

J. T. MORRISON.
Ithaca, New York.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents.

"Asphodel Blooms and Other Offerings." A choice collection of poems on everyday subjects, by Emma R. Tuttle. Price $1.00.

J. S. LOVELAND.

Tribute From Those Who Knew Him Well.

J. S. Loveland, the grand and noble worker and true friend of humanity, laid down the armor of earthly warfare on the morning of May 28, and passed to the beyond. He came to San Diego a few days previous to his ninetieth birthday, hoping that our grand climate would restore wasted physical energies, but after a short time he began to fail, his hold on life gradually weakening until the final end. He bore his suffering with fortitude; not once was he known to complain, but did express the wish that expected money would arrive which would enable him to secure the services of a strong man as nurse, relieving his niece and her young daughter who were his only attendants.

Probably no man was more loth to give up the fight, nor more determined to live than himself, and until the end came he often expressed the desire to recover in order to "finish his work." His physician repeatedly counseled him to "let go" and finish his work where there were grander opportunities and no diseased body to contend with, but this he would not do, and only fourteen hours before dissolution, he declared to myself that "for the past two days I have improved.

In accordance with his oft repeated desire, the mortal remains were incinerated. The commodious chapel at at Evergreen cemetery, Los Angeles, was filled to overflowing with friends, among whom were a goodly number who formed his acquaintance on the grounds of Mt. Pleasant Park, Clinton, Iowa.

It was a somewhat remarkable coincidence that the principal speaker was Dr. Adah Patterson, who with myself were his co-laborers at Clinton camp twenty years ago, Prof. Loveland being president, Adah "Sheehan," vice-president, and myself secretary at that time.

Mrs. Ives, of Pasadena, also paid a touching tribute to his memory on this occasion. A memorial service was also held in Burbank hall, Los Angeles, Sunday afternoon, June 7. Here, too, were gathered many of his old-time friends, among whom was a lady (Marietta Palmer) who heard him preach sixty-seven years ago, while laboring as a Methodist minister.

The opening address was given by J. C. Dryden, who paid an eloquent and glowing tribute to the life and work of our ascended friend and brother, and was followed by Mrs. Ives, Mrs. Horman, Mrs. Cobb, Mrs. Kratz, Mr. J. C. Craig, and Will C. Hodge. The beautiful solo, "I Shall See Them Face to Face," was finely rendered by Mr. Barnes, as was the song "Only Remembered by What I Have Done," by Brother and Sister Prentice. An original poem was also given by H. C. O'Bleness, which appears on another page of this issue.

But, while all true Spiritualists are willing, yes, delighted to honor the man and his work, the sad fact remains to be told that after sixty years of noble and faithful service, J. S. Loveland closed his earthly career practically penniless. Property he had, but it was not available, and not a single dollar was at his command when the supreme moment came. Money which he should have had and which he confidently expected, failed to materialize, and friends were called upon to meet the emergency. Right nobly did they respond, as more than sixty dollars was raised on this occasion, while the friends in San Diego, including the Children's Lyceum, have also generously responded, leaving a balance of about thirty dollars to be raised. This will be done, and San Diego will later on hold a memorial service befitting the life and work of this "Grand Old Man" in Spiritualism.

As it devolved upon myself to take entire charge of funeral as well as incineration, I wish to express sincere thanks to all who responded to the needs of the hour, including the People's Psychic Society of Los Angeles, which, under the able leadership of Mrs. Nettie P. Howell, is always ready to respond, not only with sympathy, but with dollars whenever human needs demand.

Our brother, teacher, friend, is not dead, only passed on to that spiritual expression of life, where he can "finish his work," which he so much desired to do; and it is a source of great gratification that in the closing scenes of his earthly life, his every wish and desire has been faithfully carried out, while to abler pens than mine will be committed the task of recounting his virtues and faithful services in the upliftment of humanity, the only end and aim of his Spiritualism.

WILL C. HODGE.
San Diego, Cal.

Simply a Correction.

To the Editor: My esteemed Brother G. C. Love of Oregon, had a beautiful little argument in last week's Progressive Thinker, on the subject: "Shall a medium charge for her readings?" He seemed to imagine that he was arguing with me. Wake up, Brother Love! Here is a chance to get back part of that $2,000:

I will give $10 to be shown that part of my article wherein I make the statement that a medium shall not be compensated for her mediumistic work.

Another $10 to be shown any rule made by the Missouri State Association wherein a medium is forbidden to accept a fee.

She is, however, forbidden to solicit patronage by advertisements or by having a sign out, and my article was simply questioning the ethics of such methods.

I would suggest, Brother Love, that you read and DIGEST my article first before rushing again into print.

Yours very sincerely,
PAUL McARTHUR.
St. Louis, Mo.

WORLD MAKING.

A scientific explanation of the birth, growth and death of worlds. By Samuel Phelps Leland, Ph. D., LL. D. Nicely bound in cloth. Price 75 cents.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

"Evolution of the God and Christ Ideas." By Hudson Tuttle. Price $1.25.

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

A WORKER'S OPINION.

It Is Forcibly Expressed in Commendation of Two Correspondents' Views.

I have just finished reading the June 20th No. of The Progressive Thinker, and I was greatly interested in two very important letters, those of Mrs. Longley and Mr. G. C. Love, in which they treat of commercialism—hurrah for both of these worthy and excellent workers. Long may they live—and as Joseph Jefferson always said in his toast—and be prosperous.

Mrs. Longley says: "Were it not for our mediums there would be no spiritualism." And how very true are the words. And the mediums—"Message-Bearers," if you please, get the least credit of any workers in the field, and as Brother Love expresses it, are a target for Dead-Heads—Mr. Love does not use just these terms, Mr. Editor, but means much the same.

Mrs. Longley says: "Were it not for our mediums (message-bearers, say I) there would be no Spiritualism.

And I am now going to speak along the same lines of thought, but relative to the camps.

Were it not for the message-bearers there would be no camps. While I, with thousands of others, enjoy a good scientific lecture, such as Elizabeth Harlow, Thomas Grimshaw—such as Mrs. Colby Luther, Warren Chase and a host of ohers long since gone to the higher grades of study. But with all this intellectual array of speakers, the various camps would be nothing without the test mediums, or "Amanuenses," if you please—of the shadow-world.

I love our late president, H. D. Barrett's methods, in many respects, of ridding our ranks of fakirs, and those only who have no spirituality outside of charging from one to five dollars for a reading of their own make-up, or what some one has told them. But I am with Sister Longley and Brother G. C. Love. "If, when giving a reading a spirit loved one calls, and tells a friend who has come for information, where they can better their condition, either financially or physically, I do not understand why we, as message-bearers, should not give it.

To whom can we look for guidance and help, if not from a loving father, mother, sister or brother, who has preceded us to the higher realms of thought and action, and where they have no incumbrances whereby they would otherwise be retarded in giving the knowledge, which is most essential to them, and ofttimes their future happiness.

Back to the Camps: Upon speaking of our camps, I remarked, were it not for the message-bearers there would be no camps. And yet, friends, and co-workers, the message-bearers are taxed, sometimes beyond their actual means for ground and rent, and many other expenses that a speaker does not have to think of. (I am a lecturer, and know whereof I speak.)

Do not understand me that mediums are not willing to pay what is just and right, and what is more, they should, but when it comes to having them, the independent workers of the camps, and which actually bring and draw the crowds to our camps. Not even some of the best and grandest of the old message-bearers, mentioned in the programs of the present season's camp doings, it seems rather deplorable in the extreme.

But, co-workers for the dear departed, we can rejoice and be glad, for we are God's ministering angels, and were given the grandest of all gifts that mortal could be heir to, when we were, at birth endowed with the gift of prophecy.

But let us not forget, though we have these gifts, that we are as naught without charity and love.

There is not a message bearer scarcely, that is not most generous, and if true to the cause and their gifts that would not give you their last cent or their last piece of bread.

As to any organization, creed or society making laws to compel mediums to give readings free of charge, just to please the dear public, I am not one of them. And as the song goes, 'Nothing like that in our family tree,' and I am sure that every honorable and true message bearer will sing the same song.

Well, I think, while I have not said half I would like to say, I had better ring off and let some one else have a chance.

Brother Francis, were it not for your most valuable paper I do not know what we workers that are so over-worked with plus-force, would do. I am reminded right here in speaking of our communicatns between the two worlds, of what our good Brother Dr. George B. Warne once said in one of his eloquent lectures. In defending the honest mediums and expect, and sometimes demand a five dollar reading for ten cents, and he surely hit the nail on the head.

Thanking you, Mr. Editor, for space in your most liberal paper now as in the past, I am most gratefully,

MRS. ELIZABETH J. JAQUET.
Cedar Rapids, Iowa.

MRS. SCHAUSS HONORED.

Has Been Appointed on Female Shop Inspectors Board.

State Shop Inspector J. H. Morgan, to-day announced the appointment of the following full complement of female shop inspectors for his department, as provided in the Reynolds law of last winter:

Kate McCaffrey, Bellaire; Mrs. Ada Tooth, Cleveland; Mary McClure, Coshocton; Mrs. L. Bryant, Springfield; Clara M. Gracy, Cincinnati; Mrs. Elizabeth Schauss, Toledo; Ella M. Haas, ayton; and Dora Ellis, Waynesville. He also appointed these additional stenographers: Florence Reubel, Lancaster; Catherine Kellar, Columbus.

Mrs. Elizabeth Schauss lives at 617 Congress street, and is an ordained minister of the Spiritualist church. She has also taken an interest in anti-child labor legislation, and is chairman of that committee of the Toledo Council of Women. This is her first appointment from any department of the state. Her husband, Frederick Schauss, is night watchman at the S. M. Jones Manufacturing company.—Toledo, O., Blade.

"The Psychic Riddle." Wonderfully rich in Psychic Experience. Told in a sensible, practical way, by Rev. I. K. Funk. Price $1.00.

DR. T. WILKINS' POEMS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago, Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be $1.25, but those sending notice now for a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at $1.50 each, if that number are ordered ahead. So state if you want one.

Lyceum Lesson Suggestions.

Spiritualists, Speakers and Mediums: Two numbers of Lyceum Lessons have gone forth, and from what we hear they are well liked. It is now time to prepare the next issue, and it occurs to me that the preparation of lessons should not be confined to a few, but should be the work of each and all. I therefore appeal to you, each and all, to get your thinking caps on and write us a lesson for the next issue, or if you cannot possibly take the time to do that, then just tell us the subject that you think would make a good lesson and we will be glad to try and work it out.

Nearly everyone can think of a topic that would suit; now as you love the children, please help us to give them the best which it is possible to get.

Lyceum conductors are in position to know sometimes just what kind of lesson would suit their particular schools. Just tell us what you like, and we will do our best to furnish it.

Interest in the child of to-day is very marked; efforts are being made upon every hand to provide for the child according to need, and we as Spiritualists cannot afford to be behind the rest, but rather we should lead on in the great work for future generations.

I sincerely trust you will gladly respond and send all lessons and communications to

MRS. ELIZABETH SCHAUSS,
National Supt. of Lyceums.
617 Congress St., Toledo, O.

OBITUARIES.

Passed to the higher life on June 15, Mr. David Speight, aged 47 years., from his home, 3308 Wabash ave., Chicago, Ill. Mr. Speight was born in North Carolina. The end came to our friend and brother very unexpectedly, being ill only two days. He has provided well for his wife. He leaves a wife, brother, mother and a host of friends. The many floral pieces were beautiful. Our sister, Mrs. Speight is a medium and a member of the Progressive Spiritual Church (colored). She realizes that he has not gone, but lives in spirit. Interment was at Oak Hill, Ill. Services were held by the writer.

BARBARA HILBERT.

W. T. Jones of Benton Harbor, Mich., passed to the higher life April 27, 1908, aged 79 years, 9 months. He joined the Spiritualist ranks in 1865, about 20 years was passed in San Francisco, Cal. He gave much of his time to the cause he so loved. Much can be said of him as a true friend and fellow-worker.

MRS. P. L. MODIE.
San Francisco, Cal.

Austin Swan was born in Windsor, Vt., September 29, 1829. Passed to spirit life May 9, 1908. He was an old soldier, and was not afraid to go, as he knew it was not death, but life to him. He is at rest.

MRS. AUSTIN SWAN.
Guthrie, Okla.

Alfred W. Birdsall was born in the town of New Hartford, Oneida Co., New York, in 1821. He became convinced of the truth of spirit return long before the rappings at the Fox home in Hydesville. His life (while not filled with the blessings of earthly goods) was certainly a spiritual one in every way that the word implies, and stands as a monument to truth and morality. He passed away at the home of his daughter, Mrs. J. B. Chase, McIntire, Iowa, June 4, 1908. Six daughters and two sons mourn the loss of a kind and loving father.

ARTHUR L. BIRDSALL.

Sally Ann DeWitt passed from the mortal life at Leon, Wis., with heart disease, Thursday morning, June 11, 1908, surrounded by all her children—four daughters and two sons. Sally Ann Thompson was born in Ellisburg, Jefferson county, N. Y., July 17, 1823, and in the year 1840 was united in marriage to Richard DeWitt. To them six children were born, four daughters and two sons, which all survive them. Mrs. DeWitt was loved and respected by all who knew her. She was a tender and devoted mother to her children and grandchildren. In her religion she was a Spiritualist, having been converted to its phenomena fifty-two years ago and taking up the study of its philosophy and religion she remained ever steadfast to its sublime gospel. Funeral services were held at the home on Sunday, June 14; floral offerings were very beautiful. The home was crowded with old friends and neighbors who came to pay their last respects to our dear mother. Mrs. Catherine McFarlin, of Plainview, Minnesota, officiated, giving comfort in her own sweet way.

Mrs. Mary Rutherford, wife of Councilman J. S. Rutherford, passed to spirit life at her home, 218 Bell street, Beatrice, Neb., after an illness of several months. Mrs. Rutherford bore her suffering with fortitude and passed away as though falling asleep. She was was a woman of noble character, and one who had a wealth of kindness. Those who knew her best, loved her most. Her death will be deplored by her host of friends in this city and county, where she was well and favorably known.



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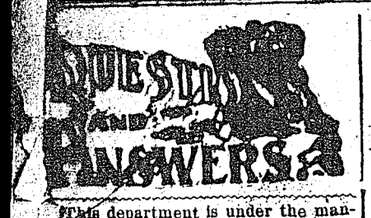
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NOTE—The Questions and Answers have called forth such a host of respondants, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

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Arthur E. Wilmot:—Q.—What evidence is there that the solar system is moving around the polar star, and how is the velocity measured?

A.—There is no evidence that the solar system is moving toward, or around the polar star. The theory advanced by Herschel and since maintained by many astronomers, is that the movement is toward the constellation Hercules.

The solution is one of the most difficult, as the data are obscure and scarcely obtainable. If the stars were at rest and the solar system alone was speeding on its course, the widening spaces between the stars approached, and the narrowing between those left behind might be measured, and the solution a simple matter of observation. But all the stars are moving in every conceivable direction, and this complicates the calculation. However, as they all have varying movements, it is assumed that these cancel each other and may be set aside. It will be seen that until the distance of the stars can be more accurately determined, the movement of the solar system in space can be no more than approximately arrived at.

Struve reached the conclusion that the solar system moved through space 154,000,000 miles in a year, or 420,000 a day. As this result rests on the ESTIMATED distance of the stars, the REAL translation may be more or less. It is probably more.

The DIRECTION of this motion as measured is rectilinear—in a straight line. It may, however, be curved. The conjecture is that it is along an orbit, circling the center of this stellar cluster, or what we call the universe. This being so, having a center, there must be a circumference, and limitation, which leaves infinite space beyond, in the remoteness of which other "stellar universes" duplicate in endless succession?

* * *

E. DeLorm:—Q.—Who was the author of the sentence: "Death is the commencement of immortality?"

A.—This sentence occurs in the last speech of Robespierre, delivered before the convention the day before his arrest, two days after which he was executed. He said: "No! Death is NOT 'an eternal sleep!' Citizens! efface from the tomb that motto, graven by sacrilegious hands, which spreads over all nature a funeral crepe, takes from oppressed innocence its support, and affronts the beneficent dispensation of death! Inscribe rather thereon these words: 'Death is the commencement of immortality.'"

* * *

Mrs. E. C. Lewis:—Q.—Is it true that the Greek church has no pope, and, and a distinct godhead from the Roman Catholic?

A.—The Holy Catholic Apostolic church, a name which both Greek and Catholic claimed for several centuries, embraced all Christianity. This Greek church claims all the apostles and all the fathers, and at present holds all the countries of the East, its early seat of power. It is the state church of Russia, and the Czar is its nominal head, or pope. Its membership is 80,000,000. There was a steady separation of the western or Catholic from the Eastern or Greek. The Greek church was the stagnant, stationary element, the Catholic the advancing. The devotees of this religion are the most ignorant and superstitious. It would probably be difficult for nine hundred and ninety-nine in a thousand to explain wherein the two churches differed, yet they are intensely bigoted and intolerant. Morality and religion are not combined in the Greek religion. The seat of church government has been from the first at Constantinople, vested in a patriarch. The patriarchs at Alexandria, Antioch and Jerusalem have almost equal power, yet the first is deferred to.

It will be inferred that there is not that unity and solidarity in the Greek as in the Catholic church; it is a patriarchal oligarchy, just the scheme of religion to uphold the autocracy of Russia. The ostensible head is only a shadow, and the many nationalities each have independent religious rules.

Both Catholic and Greek accept the dogmas established by the councils to the time of the Nicean, and hence the triune God is worshipped by both, yet the definitives of the theology of each really make different Gods.

* * *

Wm. Phillips:—Q.—Is there anything in science indicating the origin of spirit forms? Is there necessity for the objectiveness of the human spirit? To give the spirit a beginning, seems to me to admit an ending.

A.—These questions are discussed at length in Arcana of Spiritualism and Psychic Science. If Spiritualism is true, spirits have an objective individuality. They are individualizations of spiritual elements and forces, and the crowning product of the energies of organic life. They, in other words, are the final term of evolution. Speculation is futile, and the whole question resolves into the central fact: Do spirits exist after the death of the body and have they ability to communicate with us? If this be demonstrated, all other questions, as dependent, are answered.

Hence the answers to all these questions is contained in the demonstration of individual immortality.

In the Realm of Science.

Interesting and Instructive Article Pertaining to the Constitution of the Physical, Mundane Sphere of Expression, to the Different Spiritual Spheres of the Universe, and to the Life or Soul Sphere of Expression.

To the Editor: In your issue of April 25 appears an article by Dr. G. B. Cock under the above heading. If you will allow me, I should like to correct a few incorrect statements which appear in the article and also offer some explanation in regard to the real nature of radio-activity. This subject being so new to the scientific world, is still very little understood, and the terminology which scientists have invented to describe the phenomena are not especially calculated to clear up the mystery. Having investigated the evolution of the chemical elements from a much deeper aspect than is possible by physical experimentation, and having known the fact of radio-activity or group-expulsion a number of years previous to the discovery of radium, I may perhaps be able to shed some light upon these phenomena.

Previous to the discovery of radium, the chemical elements were considered to be composed of what were called atoms, each such atom was considered to be the smallest, indivisible particle of matter; a combination of such atoms was called a molecule. When radium was discovered it was found that particles were ejected from a small mass of molecules containing radium atoms, in fact some of them were very much smaller than hydrogen atoms, which, up to that time, had been considered the smallest of all atoms.

It was calculated, judging from the velocity with which these particles were ejected, that the mass of some was only one one-thousandth of the mass of the hydrogen atom, while that of others was twice that of the hydrogen atom. Now, instead of correcting their hitherto mistaken idea, that the smallest elemental particle was an atom, and admitting that it must be a group composed of a large number of atoms (indivisible particles of matter), they retained this erroneous application of the term atom, and invented a new term, ion, to describe these smaller particles. This term of course does not explain the phenomena any better than any other term invented by scientists explains anything whatsoever. They merely confuse the investigator, and retard the explanation. The elemental atom should therefore be designated as the elemental group, while the application of the term atom should be transferred to the ion, until it could be proved that even ions were not single particles, but a group containing a large number of still smaller atoms. If an atom is an "individual particle of matter," then it cannot properly be applied to any element, because all elements are composed of hundreds, and some of thousands of atoms. It is therefore more proper and explanatory as well as descriptive to designate the "elements" as "groups." These elemental groups are made up of one main group, and a varying number of minor groups, each minor group being in turn composed of a varying number of atomic groups, each of which is composed of probably six individual atoms, which pertain to the physical, mundane sphere of expression, but each of these physical atoms is surrounded by hundreds of smaller atoms, which pertain to the different spiritual spheres of the universe, and these spiritual atoms are in turn surrounded by still smaller atoms, which pertain to the life sphere of expression; these should be designated as life or soul atoms.

This then is a full description of the parts which go to make up any chemical element, such as gold, lead, iron, copper, arsenic, aluminum, bromine, chlorine, oxygen, nitrogen, lithium, etc. Lithium is the lightest or smallest element by weight which contains a full set of minor groups. Hydrogen only contains atomic groups. Now it was found that radium, uranium and thorium ejected particles, which agreed in their weight and mass with a gas called helium; not only did they agree in weight, but they also agreed in regard to their inability to combine again with other elements, which is characteristic of helium, neon and argon. Hence these three gases have been called "inert," which of course is also a misapplication of terms. Because inertia means inability to move or change places. All atoms are necessarily in perpetual motion, which motion constitutes their life. But the longer the atom, the slower the motion, and vice versa. This life-motion of the atom expresses itself in the shape of axial rotation. And although an atom cannot change its place in space, when alone, it is able to change the place in space of other atoms when coming in contact with them, and these in turn may change that of the first, so that really no atom is inert, or else they are all equally inert, in so far as they are not able to change their own individual place in space without the aid of other atoms. The three gases, helium, neon and argon, are made up of atoms, which I designate as crude atoms. They are crude, because they have not yet attained to a sufficient degree of refinement and development to be capable of entering into any atomic groups. They only serve as central atoms, which keep the atomic groups together to form minor groups, of which the heavier elements are composed. And hence, after they have once been released from the elemental group, they are unable to form a new combination, because they are too large, and their motion is too slow and sluggish to make connection with any of the more refined atomic groups.

The weight of these helium atoms is twice that of the hydrogen group, and the "ray" which carries these atoms has been called the "A" or "alpha" ray. The ray cannot and does not pass through all substances, as glass, the most solid rock, the hardest steel, etc., as stated by Dr. Cock. In fact, this helium ray is completely stopped by a sheet of aluminum only five one-hundredths of a millimeter in thickness, about the thickness of good writing paper. And I for one venture to contradict Dr. Cock when he asserts that the helium ray is the source of the ultra violet rays of light (for there are a multitude of them, not only one), or that it affects, exclusively, the photographic film. It may affect the phtographic film, under certain conditions, as this film is affected by a large number of rays, but the ultra-violet rays must necessarily be composed of smaller atoms than helium, because the helium atom has twice the weight of the hydrogen group, and hydrogen has a spectrum containing several rays in the visible blue and violet, besides one red and one green line, showing it to be made up of a considerable number of atoms, each of which would be capable of producing its own ray under favorable conditions. But generally the spectrum rays are produced by atomic groups. This is proven by the fact that a continuous spectrum from red to violet may be obtained from almost any element by subjecting it to pressure during the observation. And this fact also disproves the statement cited by Dr. Cock from Prof. Wallace saying: "Light is now explained as being due to vibrations of ether." There was a time when scientists thought that electricity was merely an undulation of the ether, but they now very reluctantly admit that there are individual atoms, called by them electrons, which produce all the electrical phenomena. And after awhile, I have no doubt, that they will be forced to admit that the phenomena of light are also due to the intense vibrations or rather axial vibrations of individual atoms, which are smaller than those which produce electrical phenomena. That the helium rays are not concerned in the phenomena of light is farther proven by the fact that their velocity of translation is only one-tenth that of light.

But the helium ray is not the only ray which issues from radium. There is another called the B or "beta" ray. This moves ten times faster than the helium ray and very nearly equals that of light. Another ray or rays are th so-called "Y" or gamma, rays. These are composed of atoms so small that they are able to find a free path through between the crystals and groups of molecules of solid iron, having been known to penetrate a foot of iron. These gamma rays may be concerned in the production of the ultra violet rays. But even if so, it would not prove that they exclusively affect the film; the lecta rays are probably more concerned in this process than the gamma rays. At least the lecta rays, if identical with the light rays, produce visible rays, and would therefore produce a visible picture, while the gamma rays, if identical with ultra violet rays, produce invisible rays, and therefore invisible pictures. However these invisible pictures may be rendered visible by chemical solutions which are capable of reducing the vibrations of the invisible picture by covering it over with atoms of a slower velocity of vibration, which comes within the vibratory limits of our organs of vision and thus render them visible.

Now a word in regard to ether. The phenomena of light are now by most scientists considered the result of ether vibrations. This, however, is impossible. Because in the first place, a beam or ray of white light must necessarily contain as many different sizes of atoms as there are different fundamental colors in the beam, each size of atoms having its own peculiar rate of axial rotation, produces its own peculiar color. But the ether, which fills all the space between the particles or atoms, and is therefore not composed of particles, but is perfectly homogeneous and unparticled throughout, could not possibly give rise to all these various vibrations, but it might be thrown into these various vibrations by various sized atoms, and then carry or convey these atoms to any distance within its own extent. In the second place, an ether vibration could not be reflected or refracted, because all bodies such as glass or anything else are as pervious and penetrable to ether as a sponge is to air. Ether would simply pass through all bodies without reflection or refraction. But the light atoms (which should be called lumin-ous, in contradistinction to electro-ous), these luminous then cannot penetrate all bodies alike. Some of them are absorbed and turned out of their course, others are reflected, and still others pass through. And hence we have objects of different colors. All the reflected luminous are arranged in a certain definite manner in relation to all the others and their neighbors, and in this definite manner of arrangement they pass through the lens of the eye or camera and form the same picture in the focus of the lens as they did when reflected from the object, except such picture is upside down and right to left. From the focus of the lens, the picture or the atoms composing it, are conveyed along both optic nerves through the crossing and over to the opposite side of the brain, the optic nerve then turns over upon itself so that the under portion comes uppermost, and thus the picture is righted, so that the right side of the object appears on the right side of the brain, and the left side on the left side, and upper side up with care. However another correction is required. The right side of the object appearing on the right side of the brain would impel the subject to use his right hand to strike an enemy on the right cheek. This would of course be wrong. And hence the left side of the brain is made to control the right side of the body and the right side of the brain controls the left arm. This is accomplished by having the motor nerves of the right brain cross over to the left side of the body and control the motions of the left arm and viceversa. And this is the explanation of the mystery of the ages, which has baffled scientists and doctors for lo, these centuries. The luminous composing the pictures are then stored away in the dark room of the brain for future reference, thus forming the memory. An ether vibration could not, of course, be thus stored away. Nor could an ether vibration form any image or picture whatever. The ether merely acts as common carrier, and also (and which is more important) it acts as a regulator and adjuster of atomic velocities of rotation, compelling each atom to revolve at such a speed as will produce the same friction and no more than any other atom. And hence different sizes of atoms revolve at different velocities, the smallest at the greatest velocity. And now in regard to the final postulate of Dr. Cock, that "all things have come into being through ether vibrations acting on the primal elements by chemico-vital-affinity, I would say that it is not well stated. An ether vibration cannot build bodies because merely of the fact of its vibration. For ether cannot vibrate itself. It requires a rotation of material particles or atoms to throw it into vibration. The atoms therefore being the cause of the vibration, the vibration could not possibly control the atoms; for an effect cannot control its cause. But the action of relatively stationary ether, which fills all the spaces between the atoms, results in the phenomena of attraction, because of the fact that it surrounds and connects all atoms and regulates and adjusts all friction, and has a constant tendency to reduce all friction to a lowest possible minimum.

This is the true cause of all body-building, all growth, all evolution, all development, all progress, and I can prove it by the laws of mathematics. It is also the cause of radio-activity, an explanation of which we shall have to defer to another time.

HERMANN FASCHER.

San Diego, Cal.

Clinton, Iowa, Spiritualist Society.

On Sunday afternoon, June 14, 1908, the Clinton, Iowa, Society of Spiritualists closed its meetings for the season of 1907-1908 at Mt. Pleasant Park by holding a memorial service consisting of vocal and instrumental selections by local talent, which was greatly appreciated. A little child was beautifully consecrated to the service of the truths contined in Spiritualism, after'd which Mrs. Alice C. Barry, the president and speaker for the society, gave a fine message service. Mrs. Barry is exceptionally gifted in this line of work, and gave many beautiful messages of love and good cheer from those who have gone before us, bringing joy and gladness to many hungry hearts on this side of the vale.

It was a beautiful day and the Park pavilion rostrum had been decorated with green leaves and branches. The platform was a profusion of flowers, the birds were singing in the trees, and the audience was in an exceptionally receptive mood, all of which made it an occasion of great joy and gladness, and the large audience dispersed feeling that it was good to be there, and with many expressions of thankfulness toward Mrs. Barry for the grand work she is doing.

At the closing of the meeting, Mrs. E. N. Abbott, vice-president of the Mississippi Valley Association, whom Mrs. Barry invited to dismiss us, went upon the platform and gave Mrs. Barry a grand message from her father, who is in spirit life, which was a fitting closing for this beautiful occasion and was enjoyed by all present.

The past year has been a very successful one for the society. Under Mrs. Barry's guidance it has been built up to a remarkable degree. We have a membership of about fifty. Peace, harmony and good will prevails, and the society is in a good financial condition, and it is the general feeling among us that we are in condition to make greater progress for the coming year than ever before.

The members of the Sunflower Club, an auxiliary social club, have worked untiringly for the good of the society and have been a great factor toward its advancement.

The society will resume its meetings in the early fall, down town, in the G. A. R. hall, corner 6th avenue and 2nd street.

CHAS. E. POTTER.

Clinton, Iowa.

MY MIND TO ME A KINGDOM IS.

My mind to me a kingdom is,
And oft a royal guest
Comes to my side at eventide
And brings theangel Rest.

What time these heavenly guests abide
I walk as in a dream,
And all the air thrills with the prayer
Of faith and love supreme.

I have no fears of life or death;
I know what is, is best,
The Father holds us in His hands,
What should we do but rest?

Rest in His love the while we strive,
His will on earth to do,
That will we learn and toward it turn
As duty we pursue.

Well may we trust a power supreme,
That every atom finds,
And soul to soul in wise control
Through ways mysterious binds.

Thus find I oft the angel Peace,
With healing, heavenly balm,
While dews of love from founts above
Sift down their deeps of calm,

Till I am calm as seem the stars,
That light heaven's azure fields,
While every care and seeming snare,
Some grace or gladness yields.

And thus my mind a Kingdom is,
With royal pleasures blest,
Nor frowns of fate, nor scorn or hate,
Can rob me of my rest,—

The rest of love that seeks the good,
In labor or in pain,
And great or small, sees good in all
And nothing made in vain.

BELLE BUSH.

SUMMER CLOUDS.

Slow-drifting, 'neath an azure sky,
Veiling earth with softer glow,
The white clouds sail far overhead,
With stately mien, majestic, slow.

Banks of foam, shell-tinted, fair,
Drift across the broad blue space,
Then move apart to take new form
Of added beauty, filled with grace.

A castle fair, with turrets high,
Huge birds with wings outspread,
Are changd to forms of stately ships,
On waves of blue o'erhead.

These drift apart, to join once more,
Like friends long tried and true;
The fleecy mass now swings apart,
To let the bright blue through.

And thus they drift, the changing clouds,
The long, bright summer day,
Till sunset's glory change their hue,
And twilight hides the clouds away.

LOU ELLA YOUNG.

Camden, Maine.

Kansas State Association.

Report of the Eighth Annual Convention of the Same.

In the Christian Church, N. Topeka Ave., Wichita, Kan., June 5, 1908, at 2:30, Spiritualists and friends assembled, were called to order by the president, Mrs. Bessie Bellman, of Winfield, Kansas.

Meeting was opened by congregational singing, which created a vibration of religious feeling and harmonious condition.

Following the singing was an invocation beautifully expressed in a gentle voice, so appropriate for the opening session, by Mrs. Bessie Bellman.

The president then called for Secretary's report, which was read and adopted, the Secretary being highly complimened on excellency of report.

The president next introduced Judge S. M. Tucker of Wichita, who responded with the address of welcome, which was well delivered and heartily applauded.

The president then gave report of her work during the year, showing good results. Many towns were visited and interested with splendid lectures and messages, weak societies were strengthened and encouraged, and two new societies chartered with the State Association; and twelve new members added to the membership list. While there exists some inharmony and many unpleasant conditions yet the president feels strenghened to go on.

Following the president's report, came appointment of Committee on Credentials, Finance, Resolutions, and Amendments:

Following appointments of committees the president called for short talks from several persons, all of whom responded in an interesting, enjoyable manner that was pleasing, and each received hearty applause and praise.

Following came Max Hoffman with many messages from spirit friends, who made glad the waiting hearts of earth's mortal children.

The president then read the program for evening, and after a few remarks, there being no farther business, meeting adjourned.

The instrumental music furnished by Mrs. C. L. Perkins at the close of each session, while friends were exchanging greetings, was most agreeable.

Saturday, June 6, 3 p. m., the session began with music on the pipe organ by Mrs. Perkins, while old friends renewed acquaintance and new friends were met,

President Mrs. Bellman then called the meeting to order and asked the congregation to join in the old familiar hymn, "Nearer, My God, to Thee," after which Mrs. Louise Brown of Plainville gave a short invocation.

Report of committee on resolutions was read and adopted.

Report of committee on credentials was read and adopted.

Treasurer's report read and accepted Amendment Committee reported as follows: Recommended that we add to Article VIII—'Persons belonging to the religious denomination of Spiritualists shall have all rights and privileges of persons belonging to other religious denominations, and the exercise of all spiritual gifts and power by Spiritualists shall in no manner be interfered with, nor shall Spiritualists who possess spiritual power be prevented from accepting compensation for their spiritual ministrations.

We wish to add this for the protection of our ministers against the ordinance that prevents them from fulfillment of their mission.

Resolved, That each local society appoint a committee to wait upon the city authorities for the purpose of inserting said article in the City Charter of this particular city.

MRS. MAUD GATES.
EDNA E. McARTHUR.
W. P. SAILING.

After discussion, Article VIII. was amended by unanimous vote.

Committee then offered amendment to Article VI. Section 3, regarding personal membership. Amendment was read, discussed and referred back to the committee.

The election of officers resulted as follows: Mrs. Bessie Bellman President, Winfield, Kan.; Mr. J. V. Wood, Vice-President, Wichita; Josephine A. Bruer Secretary, Sterling; Jacob Hey, Treasurer, Overbrook. All were re-elected by unanimous vote.

Trustees: N. F. Shaw, Plainville; H. W. Henderson, Lawrence; Etta S. Bledsoe, Kansas City, Mo.; W. P Sailing, Winfield, Kan.; Judge J. S. Tucker, Wichita. All elected by unanimous vote.

Miss Etta S. Bledsoe then made a motion that we create new office for Lyceum worker and elect officers for the same, which motion carried and Mrs. Louise Brown of Plainville, Pa., was elected State Superintendent of Lyceums.

Mrs. Brown is one of the new workers, having assisted Mrs. Bellman in her tour over the State, at various places and has made a warm place for herself, with credit to all. We are hoping for a good report from her next year.

By unanimous vote, Wichita was chosen as meeting-place for next annual convention.

Friday evening, June 5.—The service of the evening was opened by the president in a few well-chosen words of greeting, and welcome, which was followed by instrumental music by Mrs. L. Perkins on the pipe-organ, which produced an atmosphere of harmonious vibration.

Mr. and Mrs. Childs then rendered a duet, "Sing Me to Sleep," in a sweet, expressive way that was greatly appreciated.

Mrs. Bessie Bellman lectured upon "The Philosophy of Spiritualism." Needless to say the lecture was inspiring, instructive, impressive and consoling.

There is but one Mrs. Bellman, tender and pleading in voice, gentle and winning in manner, endearing herself always, to old friends and delighting the new, speaking the right word at the right time and the right place.

Saturday, 8 p. m.—Services were opened by instrumental selections which created a splendid vibration for the workers of the hour. Mrs. Minnie Martindale was first on the programme. She read the poem "Betrayed," in a very pleasing manner and was highly complimented aand heartily applauded.

Next came your humble servant and I quote from the Wichita Eagle report of the meeting.

Mrs. Josephine Bruer of Sterling, Kan., Secretary K. S. S. A., was the speaker of the evening. She spoke of "The Spiritual Needs of the Day." The subject of the lecture being, "The Spirit of the Age and its Demands." Her talk was clear-cut, concise, and she held the undivided attention of her audience, while she expressed to them her views of Spiritualism.

Sunday, June 7, 3 p. m.—Service opened with impressive musical selections by Mrs. C. L. Perkins, followed by a sweet invocation by Mrs. Bessie Bellman.

Next came the Symposium—Subject: "Glad Tidings of Great Joy," led by Dr. Jose Montoya, followed by Edna E. McCarthy, W. P. Sailing, Mrs. Louise Brown, W. H. Henderson, Josephine A. Bruer. Each expressed different thoughts and ideas as appealed to their individual consciousness, and it was not only interesting, but enjoyable. Many beautiful thoughts were given expression. After the Symposium came the ordination of Mrs. Maud Gates of Winfield, Kan., by the President, Mrs. Bellman.

The servxice was conducted according to the Ordination Usages, Form No 2, and was beautiful and impressive, especially as the president scattered the rose petals over the bowed head of the new minister with a tenderness that brought tears to many eyes.

Mrs. Gates then addressed the audience and expressed many sweet thoughts regarding the beautiful truths she promised to support and sustain. As she finished I arose, and as Secretary of the K. S. S. A., and an ordained minister of Spiritualism, extended the hand of fellowship and welcomed her among us. I never felt closer in touch with with the angel world than while I clasped her hand and admonished her gently to hold high the pure white banner of our beloved Spiritualism with its letters of gold so symbolic of the purity of the soul, with its heart of gold. I never felt more inspired than at that moment. I felt it was impressive and the message from the angels to my sister worker found an echo in my heart. The words of congratulations and blessing were indeed a benediction from the many-mansioned home of angels.

One of the sister workers said the service was truly beautiful, and the words so uplifting and inspiring, were so appropriate, she had never listened to so many beautifully expressed truths in so short a time. We have but to open the door of our hearts and then let the angels in, then can we realize the bliss of Paradise.

Following the ordination the president introduced Mrs. Etta S. Bledsoe, who gave messages. How glorious it is to daily walk the mount of Beatitude and commune with angelic hosts. Mrs. Bledsoe has won unbounded praise, for every message so beautifully given in such a convincing way was thoroughly appreciated.

After announcement of the evening programme, meeting was dismissed by benediction. On all sides we heard the remarks, "My! What a glorious meeting; wasn't it just splendid? Such a spiritual feast.

Sunday, June 7, 8 p. m.—Meeting opened with instrumental selection by Mrs. C. L, Perkins, which hushed all sound and breathed the breath of tenderness over all. Mrs. Etta Bledsoe then followed with a beautiful invocation.

Next came Miss June Bellman, daughter of our president, looking as sweet as a June rose and sang her solo as sweetly as only the June girl graduate can. She was very much appreciated and generously applauded.

Mrs. Bellman then introduced Mrs. Etta S. Bledsoe of Kansas City, Mo., as one of the best inspirational speakers in the field, and the eloquent lecture which she gave, her subject being "Superstition," was proof that she had not been unduly praised. Mrs. Bledsoe has few equals as a speaker. She was interrupted a number of times by the applause which greeted her, which bespoke the appreciation of her hearers.

Max Hoffman followed with messages, and warmed the hearts of many with glad tidings from the spirit side of life.

Mrs. Bellman then spoke kindly to the people for their interest, enthusiasm and courteous treatment, and thanked each and all for their assistance.

We are very grateful to Mrs. Jerry Simpson for so kindly entertaining us, and for the assistance she rendered in so many ways, and for the twenty dollars' subscription, she sent in even as we thank the friends who so kindly donated funds. The attendance was good, the church was not large enough to accommodate the evening crowds. Harmony and good will prevailed throughout every session and in every respect we felt our Convention was a success.

Financially we are in a better condition; there were more societies sent dues to State and N. S. A., larger attendance of delegates and visiting friends, and the outside interest was great. We are grateful for the pleasant weather and realize it was a great aid to success.

The workers feel much encouraged and look forward to the future with a faith that is secure, believing that "Spiritual Spiritualism" is gaining ground.

We are always loth to part after so joyous a session, and it was sadly we said "Good-Bye, God be with you and angels guard you till we meet again.

Thanking you in advance for your kindness, and wishing you unbounded success. Cordially and sincerely,

JOSEPHINE A. BRUER.

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[Advertisement.]

Spiritualists Annual Meeting

Misstssippi Valley Association Will Meet at Clinton, July 26 to August 23.

E, L. Kilby of Ottumwa is President of the Association, Which is Almost National in its Scope--The Program.

The Mississippi Valley Spiritualists' Association of which E. L. Kilby, of Ottumwa, is president, will meet in its twenty-sixth annual session at Mt. Pleasant Park, Clinton, Ia., from July 26 to August 23.

The association meeting is not unlike a big chautauqua, in fact it is a Spiritualist chautauqua, and its field of endeavor covers the entire Mississippi Valley. Each day a program will be given consisting of a lyceum, conference, lectures and spirit message service.

Organized in 1882.

The association was organized and incorporated Nov. 21, 1882, as the "Iowa Conference of Spiritualists," and on the first day of April, 1885, the corporate name was changed to "The Mississippi Valley Spiritualists' Association."

The remarkable growth of the Association necessitated the change in name as it has reached out from a purely state organization until it takes in all the states in the Mississippi Valley, and bids fair to cover the entire American continent with its influence ere many more years pass. The magnificent grounds at Clinton, Mt. Pleasant Park, are owned by the Association and the thousands of visitors who attend the annual meetings of this association enable the management to provide the very best talent on the Spiritual platform.

The Officers.

The officers of the association are: President, E. L. Kilby, Ottumwa, Iowa; vice-president, Mrs. E. R. Abbott, Alliance, Ohio; secretary, Mollie B. Anderson, Clarksville, Mo.: treasurer, Mrs. Christine Cooper, Clinton, Iowa.

Trustees.

Will M. Kellogg, New Boston, Ill.; Minerva Aiken, Clinton, Ia.; Wm. John Ward, Clinton, Ia.; N. G. Omstead, Webster City, Ia.; J. C. Blodgett, Clinton, Ia.; G. B. Holbert, Iowa City, Ia.

The Woman's Union is an auxiliary organization of workers composed of women who are laboring incessantly for the advancement and success of the Spiritual Cause. Each year a day is set apart known as "Woman's Day" and a program appropriate to the day is furnished by the "Woman's Union," who have full charge of the literary and social functions, and "Woman's Day" is always one of the most enjoyable during the camp.

Mount Pleasant Park.

Mount Pleasant Park, where the association meets, is located upon a high bluff overlooking the city of Clinton, Ia., and a fine view of the surrounding country may be obtained from various points of vantage. Two deep wells supply all with an abundance of pure sparkling, cold water. Plenty of water for general purposes is brought there by the city water works, hydrants being placed at convenient points. The grounds are now brilliantly lighted with electricity. Grand old forest trees protect with their cooling shade, which with the cosy private cottages, comfortable tents and commodious buildings for public entertainment, combine to make an attractive summer resort to which all are welcome with overflowing good will.

Constant improvements are going on and better facilities are being provided each year for the entertainment of those who visit the grounds.

Several cab and baggage lines ply between the depots and steamboat landings and the park, while the electric street cars pass the main entrance to the grounds, making them readily accessible to the city.

Talent of the Best.

The talent secured for the Spiritual platform is among the best in the country. Probably the leading attraction from the lecture platform standpoint will be Dr. J. M. Peebles, of national fame as a lecturer, author and traveler. Dr. Peebles is characterized as one of the greatest stars whose light has shown upon every nation of the earth, having traveled four times around the globe, he will come to the Mt. Pleasant meeting freighted with habits, customs, religions and phenomena of every nationality. Dr. Peebles will deliver a special lecture on "India and Her Magi."

Mrs. C. L. V. Richmond will be at the assembly at the opening and will give four of her incomparable lectures. She has been a lecturer and medium from childhood.

Inspirational Speaker.

John W. Ring, who will also be at the assembly during the early part of it is an inspirational speaker whose thoughts are clothed in the purest and most chaste language. It is said by those who have heard him that his lectures will be a rich treat.

Mrs. Bessie Bellman, president of the Kansas State Spiritualists' Association, is a speaker of ability who will assist on the program. She is said to have a charming personality.

After an interval of years, Edgar W. Emerson has consented to come to the meetings and serve as message bearer during the last five days of the session.

Mrs. Emma A. Sauer, of St. Paul, Minn., who has served many years as state missionary in Minnesota, will make her first appearance at Mount Pleasant Park this season.

Other Speakers.

Mrs. Henrietta L. Lichtig, who two summers ago served the association as message bearer will again receive a hearty welcome this summer. It is said her mediumistic powers have undergone a marvelous unfoldment and many will find solace under her ministration.

Mrs. Elizabeth Schauss, of Toledo, Ohio, national superintendent of lyceums, has been engaged during the entire season. She extends a special invitation to bring the children.

On August 18 Miss Elizabeth Harlow will appear on the assembly platform. She ranks as one of the most forceful speakers and finest orators on the Spiritualistic platform. For her subjects she chooses the ones of vital interest to all classes of people and those who hear her will be assured of an intellectual feast.

A series of six lectures by Ben F. Wilson on "The Life Message" will be delivered between July 30 and August 4.

Mrs. Laura Jones will serve during the first week of the meeting as message bearer. She is an entire stranger to Mt. Pleasant Park but her renown as a medium has gone before her.

Tents will be rented by the management for a nominal sum by the week or season. A lodging hotel will also be conducted on the grounds.

Program.

Official program for 1908 follows:

Sunday, July 28.—Annual Flag Raising; opening address; lecture, Mrs. C. L. V. Richmond; message service, Mrs. Laura Jones.

Monday, July 27.—Lyceum, organized by Mrs. E. Schauss; conference; lecture, Mrs. C. L. V. Richmond; message service, Mrs. Laura Jones.

Tuesday, July 28.—Lyceum; conference; lecture, Mrs. C. L. V. Richmond.

Wednesday, July 29.—Lyceum; conference; lecture, Mrs. C. L. V. Richmond; message service, Mrs. Laura Jones.

Thursday, Julyy 30.—Lyceum; conference; lecture, Benj. F. Wilson; message service, Mrs. Laura Jones; entertainment.

Friday, July 31.—Lyceum; conference; lecture, Benj. F. Wilson; dance on pavilion.

Saturday, Aug. 1.—Lyceum; conference; message service, Mrs. Laura Jones; lecture, Benj. F. Wilson.

Sunday, Aug. 2.—Lyceum; lecture, Benj. F. Wilson; lecture, Mrs. Bessie Bellman; message service, Mrs. Emma A. Sauer.

Monday, Aug. 3.—Lyceum; conference; lecture, Mrs. Bessie Bellman; lecture, Benj. F. Wilson.

Tuesday, Aug. 4.—Lyceum; conference; lecture, Benj. F. Wilson; message service, Mrs. Emma A. Sauer; lecture, Mrs. Bessie Bellman.

Wednesday, Aug. 5.—Lyceum; conference; lecture, Mrs. Bessie Bellman; message service, Mrs. Emma A. Sauer.

Thursday, Aug. 6.—Lyceum; conference; lecture; entertainment.

Friday, Aug. 7.—Lyceum; conference; masquerade party and dance.

Saturday, Aug. 8.—Lyceum; conference; Woman's Union Bazaar.

Sunday, Aug. 9.—Lyceum; conference; lecture, Dr. J. M. Peebles; message service, Henrietta L. Lichtig.

Monday, Aug. 10.—Lyceum; conference; lecture, Dr. J. M. Peebles; message service, Henrietta L. Lichtig; lyceum entertainment. Mrs. E. Schauss.

Tuesday, Aug. 11.—"Morris Pratt Institute Day."

Wednesday, Aug. 12.—"Woman's Day."

Thursday, Aug. 13.—Lyceum; conference; lecture, Dr. J. M. Peebles; message service, Henrietta L. Lichtig; entertainment.

Friday, Aug. 14.—Lyceum; conference; lecture, Dr. J. M. Peebles; message servicel, Henrieetta L. Lichtig; dance.

Saturday, Aug. 15.—"Clinton Day."

Sunday, Aug. 16.—Lyceum; conference; lecture, John W. Ring; message service.

Monday, Aug. 17.—Lyceum; conference; lecture, John W. Ring.

Tuesday, Aug. 18.—Lyceum; conference; lecture, John W. Ring; lecture, Elizabeth Harlow.

Wednesday, Aug. 19.—Lyceum; conference; lecture, Elizabeth Harlow; message service, Edgar W. Emerson; entertainment.

Thursday, Aug. 20.—Lyceum; conference; lecture, Elizabeth Harlow; message service, Edgar W. Emerson; entertainment.

Friday, Aug. 21.—Annual business meeeting M. V. S. A.; dance.

Saturday, Aug. 22.—Lyceum; conference; lecture, Elizabeth Harlow; message service, Edgar W. Emerson.

Sunday, Aug. 23.—Lyceum; lecture, Edgar W. Emerson; lecture, Elizabeth Harlow; message service, Edgar W. Emerson; closing exercises.

A DAILY THOUGHT.

The girl who sent in this beautiful poem wrote below it: "The Each and All Spirit."

Let me to-day do something that
shall take
A little sadness from the world's
vast store,
And may I be so favored as to make
Of joy's too scanty sum a little
more.

Let me not hurt by any selfish deed,
Or thoughtless word, the heart
of foe or friend;
Nor would I pass, unseeing, worthy
need,
Or sin by silence when I should
defend.

However meagre be my worldly
wealth,
Let me give something that shall
aid my kind—
A word of courage, or a thought of
health,
Dropped as I pass for troubled
hearts to find.

Let me to-night look back across the
span
'Twixt dawn and dark, and to
my conscience say—
Because of some good act to beast or
man—
"The world is better that I lived
to-day."

ELLA WHEELER WILCOX.

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Ohio State Association

SECRETARY'S REPORT

To the Officers and Members of the Eleventh Annual Convention of the Ohio Spiritualists' Association, Convening at Columbus May 29, 30, 31, 1908, Greeting:

In submitting this, my fourth annual report, I would like to bring certain truths as I find them, to your attention and consideration. It has been said that there is a tide in the affairs of men which, taken at its flood, leads on to fortune. As it is in the affairs of men, so it must be in the affairs of organizations, as these organizations are subject to nature's immutable laws, and must rise or fall, as they are observed or violated. Our organization is no exception to the rule, and can profit by a study of her moods, and of how to take advantage of them. When this association was new, every one was enthusiastic, meetings of auxiliary societies were largely attended, members were constantly on the lookout for new recruits, and the tide was at its flood. However, as soon as the novelty of the situation wore off, the enthusiasm began to flag, attendance decreased, and now it is impossible for for some societies to hold meetings at all. Some societies and some members seem to forget that, eternal vigilance is still the price of liberty. In short, they did not take the tide at its flood. How could they expect to reap any adequate reward? And they wonder why Spiritualism is not more popular. It may be stated here, that the tide of truth seekers at the present time is unquestionably on the rise.

A careful study of daily papers, secular and spiritual, as well as magazines from all parts of the country will disclose the fact that there is a feeling of optimism everywhere. Those societies that fell by the wayside have all been invited to send delegates to this convention, to be resuscitated into renewed life and vigor. The true and tried warriors are still right on the firing line. There is every reason the world to feel encouraged at the present outlook and the State Association should place itself in shape to take the next tide at its flood. In the meantime, the order should be: "Close ranks and forward march." It is necessary, however, to have a full quota of scouts in the field in order to ascertain the strength and location of the opposing forces, that the traps of the wily antagonist may be avoided.

Human foresight can avert many troubles, but the time comes to most of us when our plans go astray and we face failure; then is the time when you really show what you are. It is not hard to keep on going ahead as long as the sun of prosperity is shining and the solid ground of successful effort is beneath our feet; but when the tidal wave of adversity has swept over us, whether it comes in the shape of financial reverses or in the shape of jealousy or egotism, or in fact from any cause, there is a time when you must summon all that is in you and meeet the loss with spirit and determination. Determination, grit, perseverance and ambition are the weapons a true Spiritualist needs and must have if he wishes to rebuild what has been destroyed. With these tools many a good, successful society has been reared on the foundations of a disrupted society.

I want to say to you, who have these good qualifications that you will have to work hard and quick for there is no time to be wasted in repining and regretting. No matter how great the misfortune that overtakes an organization, if there are only a handful of true men and women left, they can weather the storm and soon be ready to re-enter the fight, stronger than ever, for they have the knowledge and experience of adversity which nothing can take from them.

Now, if I should have in the past written or spoken to hurt one's feelings, I beg their pardon, as it has been furthest from my thoughts to injure any one, but as secretary of the O. S. A. you are compelled sometimes to step on somebody's toes. I thank all who assisted me in any work, which has been arduous but pleasant to me. I would urge this convention to instruct that all delegates to report to their respective societies for them to have the secretaries of all auxiliaries to be more prompt in answering letters, also to keep up correspondence with the state secretary, who can often be of benefit to them. Some of our secretaries did not answer one letter during the year.

The society in Chillicothe returned its charter; a new charter was granted to Akron. One mass meeting was held in Columbus and two in Cleveland. Your secretary assisted in all three meetings, spoke twice in English and once in the German language, visited the different societies in Cleveland and addressed them whenever requested to do so. Also visited Lorain Society once, held one funeral service, and consecrated two little babies to the tender care of their spirit friends.

Answered all correspondence to the best of my ability. All the work the convention at Sherwood requested me to do, I have tried to do. Have kept in touch with the N. S. A., assisted Brother Harrison D. Barrett to locate as near as possible all organized societies in the state, auxiliaries to the N. S. A., as well as all other societies, to find out how many Spiritualists who are not afraid to acknowledge what they think for the United States census bureau.

Mrs. Mary C. Ward was appointed as state missionary, also H. Stevens and Cora Stevens. It is my honest conviction that if the O. S. A. had the financial means to put energetic missionaries in the field, a great deal of good could be accomplished and the number of auxiliary societies greatly increased. Spiritualism will never have the same prestige in the eyes of our law makers and others, with orthodox church societies until they show the strength numerically, we positively know exists.

The last convention instructed your secretary to have slips printed for collection for missionary purposes. I have done so. All returns made to me up to date is from Wellington, amounting to twenty-five cents. In conclusion your secretary desires to express his sincere thanks to the Spiritual press, to all the secretaries of the auxiliaries, to the officers of the O. S. A., and each and every other individual member who aided and co-operated with me in the discharge of my duties.

Now I beg of all officers, delegates, and visitors to go home and drop all petty jealousies, and put your shoulder to the wheel and assist in bringing our glorious Cause to that lofty height its truth deserves.

The financial account of your secretary not being completed, will give supplementary report later.

Respectfully submitted,
C. A. SOLLINGER,
Secretary O. S. A.

A MEDIUM'S VIEWS.

The Question of Medium's Compensation.

In reading The Progressive Thinker of June 20 I notice the views of Rev. G. C. Love. I would like to say a few words in answer.

To be sure the laborer is worthy of his hire and should be compensated according to his labor. And again, a man shall gain his bread by the sweat of his brow; so if you do not ask a reasonable price for your labor, wherein are you going to gain your bread and care for the many wants of the family?

But here is another question. Do not the mediums overdo in their charges? I think they do. I am a medium and have never made any charges except to exchange readings with other mediums, but if I had to depend on it for a living I should feel justified in charging a reasonable price. But where are the people of the working class who can afford to pay $1.00 for one-half hour's time, when they are getting not more than 25 cents for a whole hour? This to me has always seemed out of reason.

And again, if mediums were not allowed to charge more than they earn, you would not have so much trouble separating the tares from the wheat. If people read for the good they did humanity in general, and were willing to take what was right for their labor, there would not be so many frauds—it is for the love of money to satisfy their unreasonable pride, instead of the good they can do to their fellowbeings. I think it is a grand, good thing to stir up the Spiritualists, and when they have debated long enough, and all thrown in their views on all points, perhaps they will select out the good on all questions and settle down on one rule, and walk along hand in hand together, and try to do good to the Cause as well as to each other.

We should not read for nothing, nor should we charge more than a poor person is able to pay; we should lend a helping hand to those who are not able to pay, as well as the widows and invalids and cripples who are not able to make a living, let alone paying $1.00, and from that up to $5.00 for something their poor souls long to know, as well as those who are able to pay. To those who do hunger and thirst after righteousness, it shall be given. If I had depended wholly on the preacher or the power of prayer for my knowledge, I would still be a Methodist; but I must admit there is where the angels first got hold of me—thanks to the angels.

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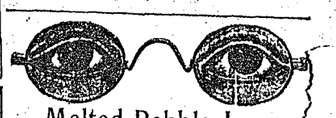
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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 38 CHICAGO, ILL., JULY 4, 1908 NO. 971

THE EIGHTH ANNIVERSARY

Of the Progressive Spiritual Society of Chicago.

In closing our meetings for the season we thought it best to make a short report of the work accomplished during the past year, with the gratitude we hold for all the friends who so willingly extended their help, our only prompter.

When we reflect upon the eight years of work done, as a society, we can see how successful we have been in spreading our Truths, and how many friendships we have formed whose influence brightens our lives.

'Tis true, we are chartered with the Illinois State Spiritualists' Association and hold a certificate from the Chicago Spiritualists' League, but we do not hold this as the reason why officers and members of both these Associations do so much for us, as we number these people among our friends, and know they are Spiritualists in every sense of the word whose aim is to do good in every way possible.

Dr. T. Wilkins, President of the Illinois State Spiritualists' Association, is one who sees good in all things, and to hear him speak is to be furnished with a new incentive for well-doing.

Dr. C. A. Burgess, President of the Chicago Spiritualists' League, is one of those forceful men who excel in in correctness of message-giving, and who, without money and without price use their entire energy for the comfort of their hearers.

Dr. J. H. Randall, ex-Secretary of the League, is another sincere man, who never fails to impress his audience with the truth. He has retired to a country home in Michigan.

Mr. and Mrs. A. W. Bloom, members of the League, are always ready to assist—Mr. Bloom with his speaking, and Mrs. Bloom with her message giving—to add to the spiritual uplift of our society. These two friends work with us a great deal and none can appreciate them more than we.

Eugenie Rouble, Secretary of the Illinois State Spiritualists' Association, never poses as a speaker, but usually finds a way to present some new views to show how Spiritualism has thrived under proper organization.

Added to these are Mr. J. H. Cozate and Mrs F. J. Wilson, exponents of New Thought, who give us much to think about and accept. Mr. and Mrs. J. W. Howes have been called upon only to show they left a trail of the finest for the future.

Mrs. Alice Moore, an exceptional psychometrist, has gladdened many a sad heart.

Harry Burgess, a young man who has spent much of his life among the Indians, comes as a champion of the Red-Man, bearing us a message of their inborn belief in immortality, and their inborn desire to help the pale-face to a happier hunting-ground. With what we have learned of the Red Man from Mr. Burgess, we stand with him to a unit in a suggestion to Spiritualists especially, that they study the Indian if they would learn of a purer faith in the future and a better loyalty to our neighbor.

Miss Lena M. Schanbacher, a recent graduate of the Morris Pratt Institute, who was with us at our last three meetings, is a living exponent of Spiritualism, pure and undefiled, as well as a living eulogy to the Morris Pratt Institute. Her lectures show the training and pains-taking investigations made by thorough students, and her principles are those of the M. P. I.—Altruistic. Her honest and earnest convictions court a wonderful inspiration, and prophecy that she is in the work to stay. Her aim to keep the banner white and afloat. This takes courage and ability, but Miss Schanbacher has both, so the story is told. We look for her again in September, as her Chicago friends are eager to have her locate here indefinitely. We were pleased to see Mr. Jas. Metcalf in the audience, an attentive listener to Miss Schanbacher's last discourse. Mr. Metcalf is also an M. P. I. student, who expects to remain in Chicago until school opens.

We hear pleasing reports of the various students who graduated at the M. P. I. this year. One, Mr. Lawrence Hansen, is busy in Minnesota, and we hold a Milwaukee daily paper that tells how another student, a Miss Eula Golden, of Angola, Ind., held her audience deeply interested and made a marked impression in speaking of "What Is Lacking in a Girl's Education."

The Pastor, Mrs. Barbara Hilbert, and the officers of the Progressive Spiritual Society, have done their share. Mrs. Hilbert is always to be relied upon in every way, and but for her enthusiasm and good hard work, our officers would not be so active.

Everything has been done to make the meetings pleasant aand instructive. Our faithful Mr. John Faustch, seeing that we were supplied with flowers—both in quantity and quality. Likewise our good sister, Miss Eva Longley, whose interest in our meetings is so great that she gives her time and talent to furnish us with music.

The Progressive Thinker has been one of our truest missionaries; it kept our announcement fresh and up-to-date, besides furnishing our members with the best spiritual literature extant.

We have enrolled several new members and taken up the Lyceum work under the auspices of the State Association and League.

Mrs. Bloom is chairman and Mrs. Hilbert and Mrs. Schwahn, members of the North side committtee, one of three committees appointed by Dr. Wilkins to carry on the work, and we have every evidence of a fine Lyceum in September.

We realize we could not have done all this alone, and in making this report, say again, "We are first for the State Association; first for the League; first for The Progressive Thinker, and first for the Morris Pratt Institute, and all the time for the higher and larger Spiritualism.

BERTHA HANSEN, Sec'y.

THOUGHTS ON RELIGION.

What It Is, and What Its Influence in the World.

To the Editor: In reading the article signed N. F. Ravlin, in your valuable paper of March 14, I am somewhat surprised at the sectarian mind expressed by a liberal and advanced thinker, causing me to say to the writer: Come, now, remove the goggles from your eyes and let us reason together. What is this wonderful bugbear call religion that you should be so afraid of it or of the name? And what has it done to enlighten and uplift the world of humanity.

To me it is now, and always has been Spiritualism, and its mission has ever been to raise, enlighten and benefit mankind. Let us see, for "by the fruit shall the tree be known." In as brief a way as I can, examine the fruit, we will open the old book of Time to find mankind in an inactive position—no teachers, no books, no learning save that to destroy, kill, subsist, live, die and go out as though they had not been. Such, I think you will agree with me that was the condition before we had any of those awful things called creeds or declarations of principles, to bind men and hold them together as a brotherhood, which constituted their religion.

Moses, as it appears to me, was chosen by the spirit forces to lead the people out of bondage. He was given the decalogue which has stood the test, and to-day is acknowledged to be good law and religion. Moses seemed to believe that he was in direct communication with God, which was not at all strange, as we are at this late date often deceived by the influences controlling.

To me it seems plain that from Moses down to the present time, the spirit world has been active and in earnest to help man up to a higher plane, and as it is a hard proposition to get the stream higher than the fountain or source, so the spirit world furnished such food as the physical world could digest. Like the little brook starting away up in the mountain of cold, snow and mist, or darkness and superstition, its course was towards warmth, light and strength. We follow it until we see it a mighty river, flowing onward towards the great reservoir or ocean, Truth. Each new religious creed or declaration of principles adding to this river and helping to increase its volume of usefulness for the benefit of this physical world of ours, and as I see it our own beautiful Scientific Spiritual Religion is but another branch flowing unto this mighty River of Truth, whose course is ever toward the great ocean of all Truth; and that it is necessary for us to have a declaration of principles to hold, unite and bind us together as a brotherhood, for the upbuilding of true living, true doing and an honest upright life. That in all life there is good, and that our religion is to cultivate, develop and beautify the good, withholding all support in thought or action from the wrong, remembering always that all men are our brothers, and as such have a demand on us and we on them.

Brothers, would you be ashamed to call that your religion? To me it seems necessary that we should have some way or be known in some way to the world whereby they could separate those that take our loose fitting and easily worn cloak to wear for their own personal benefit and our discredit.

We must have a declaration of principles and that declaration must be subscribed to by each member, and it will to them then become their religion, and the laws of the land will recognize it as such, and we will have a legal standing.

You ask, "What has filled the world with modern achievements? Has church done it? Has religion had anything to do with it?"

Answer: Yes, much, very much in the way of progress and advancement of mankind, Religion is credited as being the father of our public school system, our asylums, hospitals, homes for the destitute, orphans homes, almshouses and many other ways and means for the betterment of man's condition. To bring them together—care for each other, to live and lead a better life, to care for the family, be true to the wife, to love God and their neighbor as themselves, has always been the church, religion and Spiritual teaching. Until modern Spiritualism can form a better code of ethics, to me it would seem wise to follow the teachings and examples of our Elder Brother and Teacher, Jesus, and not spend so much energy in tearing down, but more in trying to follow and live the teaching and example set by that Brother and Teacher. When we are able to more fully digest the religion he taught and practiced, we will then be better fitted to formulate a new code of ethics, to elevate mankind to a higher plane. The tree is known and appreciated by the fruit it bears.

Again I quote from the writer: "The United States as a government is rushing on to the doom of great Babylon of old at a fearful rate of speed. Almost every department of government carries enough inbred corruption to sink the ship unless it is thrown overboard."

Again, brother, are you not unnecessarily aroused, or may not your digestive organs be impaired? Let us look back and judge the future by the past. Less than sixty years ago we did not have those "awful multi-millionaires," we did not have the "woeful emigration from all countries" that are not cursed with the trusts, live on ten cents a day, combines and millionaire, where men But we did have our own people working from sun-up to sun-down for fifty cents per day. We did pay twenty-five cents per yard for calico, and other goods in proportion. The farmer did sell his wheat for thirty-five cents per bushel, his corn at from five cents to eight, his pork from $1.25 to $1.50 per hundred pounds dressed, and all other farm products in proportion.

A gradual change came, and how? By a few men banding together, pooling their capital, forming a combine and building a short piece of railroad, then more and more and more combines or trusts. With the railroad came the development of the country, the increase of capital and the increased demand for labor, and the flood gates were opened and the poor from all countries found here a home and a welcome.

As money increased in quantity and decreased in interest value it went to building factories of all kinds and the price of labor advanced according to the demand, until to-day, notwithstanding the immigration from all countries, it is bringing a higher price than it ever has in the history of this glorious good country of ours.

Is there any good reason why the past should not be an index to the future? It is true men have grown very rich during the last fifty years, but are we not as a people receiving the benefit from their accumulation? Think of the contributions made to help advance mankind. I need not cite you to them; they are everywhere apparent.

The great aggregate of capital centered in manufacturing, making it possible and in fact has reduced the price on all goods to a per cent below what any single individual in a small way can produce (a little hard on the small dealer or factory), but the greatest good to the greatest number is good law and good religion.

So, brother, let us open our door to the less fortunate brother as long as in so doing our own children are not suffering thereby even though he may come from that "any" country and can live on ten cents a day, so long as he will conform to and obey the law, in this his new home. For we are all brothers. For "round and round we run, and ever will right come uppermost, and ever is justice done."

J. W. CHAMBERS.

Mt. Pleasant Park,
Clinton, Iowa.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

Genius always gives its best first; Things unknown are the true scope of imposture and legerdemain; * * lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true."—Bowley.

PRETTY GOOD TEST.

Spirit Hears Distant Conversation and Answers Same.

As Dr. H. V. Sweringen has related a good test of spirit return, and as I think we all ought to tell of good tests, to help straighten our course, I wish to relate one given to me and my brother long years ago.

I will first state that my brother was a good writing medium. He would go into a deep trance and spirits would write through him for hours.

About the year 1861 my brother held Spiritual meetings in Wisconsin, and one DeWitt Perry lived with him, and a man came one night and wanted the spirits to tell him what he had lost. DeWitt Perry went into a trance and told him he had lost a cowbell. The next question was, "Who has got it?" And the spirits wrote out, "We do not come back here to make trouble between man and man. We will not tell you who has it."

In the spring of 1864 I and my brother crossed the plains by wagons to Montana. We were in the flour trade when the miners took all the merchants had. My brother went to Salmon river, and I went to Deer Lodge, but my brother came to Deer Lodge about five years later and took up a homestead about four miles from my place. Dr. O. B. Whilford's son and his hired man, Ol. Colvin, attended my brother's evening circles, and one day my brother came up to my place and wanted me to go down to his place to see Colvin. He said the spirits had then held Colvin under control nearly three days, and he was afraid it would injure him, and he wanted me to go and see him. When I got there Colvin was walking around out in the prairie below the house, and my brother and I went across the public road to his cow corral, and sat on the fence. This put us fifteen or twenty rods from Mr. Colvin—so far that it was impossible for anyone to hear us talk, for we talked in a very low tone, and my brother said: "Charley, this spirit that is controlling Colvin says he is the same one that used to control DeWitt Perry in Wisconsin," and Colvin, or the spirit through Colvin, hallowed back—for he had to hallow to make us hear—"Yes, yes, I am the same spirit that used to control DeWitt Perry in Wisconsin, But I did not give my right name then. You recollect I said my name was Plato; but my true name is John Ming. And you remember a fellow came one night and wanted me to tell him what he had lost, and I told him what he had lost, but would not tell him who had got it."

Just then my brother said to me in an undertone, "Charley, you must remember that fellow's name. Let us see, what was it? The spirit hallowed immediately back: "Hold on, don't you tell him his name. I can tell him his name"—and he hallowed the name Haskal back to us; and I said to my brother, "Yes, that is the man, for I traded him a plow for a watch just before I left." Now this medium Colvin was so far off that it was impossible for him to hear me and my brother talk; but you will see that he or the spirit controlling him knew every word we said; and it surprised me at the time to see how he could answer up just at the right time of our conversation.

This I shall always have to consider a remarkable test.

C. H. MANNING.

Sheridan, Wyoming.

A NEW CONCEPT OF THINGS.

Spiritualism, the Dawn of a New Civilization.

All the world does move, and any part thereof that does not move, must perish.

Spiritualism is as old as the universe, the life-giving and life-preserving part thereof. Spiritualism is, as the term is used, one feature of that phenomena termed electricity. Electricity has two genders, as the term is used, the positive and the passive. When these two genders commune harmoniously, developments result as storms in the clouds, vegetable and animal life. This development proceeds by by the law of affinity and the survival of the fittest.

The sun as a great positive magnet, casts its positive electric waves, seeking their affinity in the passive earth and atoms of matter that surround it. The passive elements responded; planets were conceived and born and by the same laws that evolved them into existence, planets have evolved vegetable and animal life. Spirit life is the latest development, that has been evolved from animal life, as the animal evolved from the vegetable, and the vegetable from the mineral. Spiritual life is the realm of thought, the science of the mind. It is as closely connected to animal life as the animal to the vegetable, the vegetable to the mineral. A wireless telegraph battery generating electric waves to transmit thought through space is a practical demonstration of a mental mental battery to transmit thought from mind to mind. It is as logical as the laws of gravitation, or that two and two make four.

A new era is now dawning upon human kind. Spiritualism which is the study of the world of mentalism, the latest development of organized existence on this earth, is coming to the front as the potent factor in organizing this world's ideals of happiness in this life and in the life to come, and the practical application of them to society and government.

Spiritualism must not be confounded with religion. Religion is a priestcraft trust, composed of faith, fear, ignorance and slavery with its votaries, and ministered with despotic power and relentless cruelty on the part of its devotees. SPIRITUALISM IS PURE AND HALLOWED AS THE SUNBEAM'S KISS TO THE MORNING ROSE, AS DEMOCRATIC AS THE WIND THAT BLOWS, AS JUST AS NATURE'S LAWS, UNCONTAMINATED BY PRIESTCRAFT, BIGOTRY AND MARTYR'S FIRES.

A man evolves from the material to the mental. He conceives some ideal to promote his happiness, and satisfy his wants. If he is a fully developed man, that ideal is the positive magnet of his existence, like material to build a house, the material being the passive element. The man who is positive becomes the creator of a house.

The priest being positive, looks over the passive chumps that surround him, and informs them that he is ordained by God to tell them what to do. If the chumps will obey the priest, he will send them to live with God and be happy when they die. If they don't mind him he will burn them up in hell. Of course the passive chumps don't know anything about it, and they acquiesce. The priest now takes up a collection, every tenth goat or whatever he can get. Right here despotism and capitalism commenced. Here the priest created despotic power for himself, imperial religion and wealth for his tools; slavery, ignorance and misfortune his handmaidens.

Religion may also be defined as hypnotism, as a snake hypnotizes a bird or a dog till it falls an easy prey. As a platform hypnotist controls his subject, so priestcraft, by wonder and amusement, faith and fear, gets control of the minds of its victims and compels them to upbuild the power of their oppressors and perpetuate their misfortunes and suffering.

Spiritualism seeks wisdom from nature's boundless sources of information. It drew the lines of geometry and astronomy; it inspired Bruno, and Christian religionists burned him at the stake because he was wiser and better than themselves. It has inspired the sage with wisdom, and nerved the patriot's arm. It sings our songs of love and devotion, adorns life's vales and towers, and baptizes with holy incense of life's choicest flowers; but this does not imply that there are no shucks and chaff mingled with Spiritualism.

The world's Christian religion, both Catholic and Protestant, are now combining to suppress free thought, free speech, free press, and indirectly the liberties of the American people. Spiritualism is marked as its especial victim. Society and government are in a transition state. It is time for true men and women to awake and come to action. Those who are not in favor of government by a church and state aristocracy in the interest of concentrated wealth; should unite against such government.

LUCIEN STEBBINS.

North Platte, Neb.

Calls Heaven a School for Higher Mathematics.

East Hampton, Mass., June 14.—In his baccalaureate serman at Williston Seminary to-day the Rev. C. H. Hamlin announced that in future heaven will be populated by up-to-date souls. Death, he said, was really a kind of graduation, a passing from one spiritual condition to a loftier spiritual condition.

The more rarefied the mind at death he declared, the more justifiable its expectation of a greater rarefaction in paradise. "The more advanced minds," said he, "see in the Eternal City a place of endless duration to be joyously employed in attention to the higher mathematics.

As "figures never lie," it is natural that heaven should be their home.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

HER VISION CAME TRUE.

Striking Experience of a Young Lady in Nebraska.

To the Editor: I will relate to you a vision which proved to be true. I was then fifteen years old, and taking a summer course in a college in W———, in 1905. One afternoon I was coming from the Com. room, and well warmed up with study, entered the library, and seated myself in front of a large window, where the breezes came in and playfully fluttered the pages in my book. I was gazing out, enjoying the cool breezes when my gaze rested on a bare trodden spot where basket ball was played. I noted the ground would seem to rise and fall, reminding me of the waves on a lake. Thinking it was the wind blowing the dust, I again resumed my studies, but my eyes would involuntarily gaze on that bare spot; it was useless to resist it; my eyes were held like being drawn by magnet force.

I was a firm believer in Spiritualism, and at the time knew it was spirits working and wanted me to perceive what they would show to me. I gazed on that spot and again noticed the earth forming in waves; the waves would lash up against the grass and disappear; it was kept up until it appeared as a lake. Suddenly a boat appeared that held a group of young, merry-looking people. It then seemed to disappear or turn over, then the waves were flowing more rapidly and appeared confused and broken. I then noticed a throng on the shore, and from out the crowd came two or three men carrying a boat, put it in the water and rowed rapidly, then stopped, lifted a form out of the water (it appeared lifeless), hurriedly rowed to the shore. I then saw a bowed head as though in a great grief. It all disappeared, the little bare spot was as before. I then went to my class, doubting but what it was a vivid imagination.

The next or second day news was brought to a family that their son while rowing with a group of young people in Omaha was drowned, in fact it related the news as I had seen it in or on that little spot of ground.

I then went to the funeral with my college chum, and the corpse appeared in form and stature as I had clearly seen taken in the small boat. Above in the front pew, where those mourners sat, with head dropping in keenest grief, were what I had also seen on the shore, near the small spot of ground.

I could write more of my experience, but will not take up more space in our valuable paper, The Progressive Thinker. I would be pleased to receive letters from some of our men and women that harvest in the Spiritual field, as in our little village, mother, brother and I are the only Spiritual workers, and receive a goodly share of jeers. But "the sword of truth cuts both ways."

Yours for righteousness,

MISS MARIE H. SHAFER.

Leigh, Nebraska.

The Winnowing Process.

With each succeeding issue of your excellent paper, I see more closely and understand more fully, the grand visions and lessons given me by my angel guides.

Years ago I was shown how angels working upon mortals, would turn the inside of all fraudulent and corrupt practices out to public view, to become agitated, passed thereon, then removed from general practice, etc. This is proof to me that you are working on your lines of service to the public, jointly with the immortals, to cleanse this wing "Spiritualism," of its corruption, perpetrated under the banner of Spiritualism and pretended mediumship.

I am very, very sorry that such are in our ranks, but the world's people, in all their dealings and avocations, are being turned to the surface, which means a better condition is ahead, when these unpleasant things have been duly ventilated. In these merging processes going on all about us, the impure is pressed forth from all covered recesses, and by the vibratory to and fro force currents, is removed and dropped into the grinding processes of God's mills, to be fitted for useful service again, on planes of their degree of manifested life, substances and force.

I have often been shown in clear vision, the operations of the regenerating processes of mankind, as well as of substance and force. They are all seemingly paradoxical, receding and advancing being the processes of these grand interactive force-plays. I know therefore, that the world's people are advancing, while seemingly going backward.

Mind is gaining every day, in its grasp upon great universal truths, and the science and laws of nature.

There are no losses and no retrogression. Onward is the course of all things we behold and take cognizance of.

As I write the foregoing, I am approached by a spirit that says; "The present is a time of greatest importance. Heaven and Earth have joined forces for the forth-bringing of eternal truths and the winnowing of the chaff from the pure grain. All who fearlessly wage war against workers of deception and wrong, on any lines, become thereby crowned as immortal heroes, while yet residing in forms of clay; but discretion as to the wording of preferred charges, especially against those who pose as mediums, is necessary, for reason, that all such work, to some extent, jointly with earth-bound spirits, a class intelligent in a way, but possessing no spiritual unfoldment. These are ever on the alert to search in the morals or general status of those who bring the impurities of their so-called mediums before the people, and they sometimes visit unlawful harm upon such true and noble workers, if, perchance, they find an open gap about them.

"Now, as to those possessing at the outset some mediumistic powers, but are not persons of good morals or principles, they are in many cases used as makeshifts in these merging processes above referred to. When such parts, wherein they could so serve, are finished, this power is withdrawn.

"It is then that they resort to inventions purely mortal. This they do to their undoing, to bring themselves to justice, to be prohibited from such practices. Many were called as workers in these interactive spiritual labors, but not many were found absolutely true and faithful to this calling, hence results as they are realized prove this sad fact."

MRS. M. KLEIN.

Van Wert, Ohio.

Be ashamed to die till you have won some victory for humanity.—Horace Mann.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

OPPORTUNITY IN LIFE.

He Who Bends His Knee Before Aught Else But God, Acts as the Fool Who Throws Away Opportunity.

The token of maturity in this earthly life is the recognition by the individual of the fact that things are not what they seem, to use the common phrase, and that it is dangerous to take them at their face value. The child follows impulsively the influence of the moment, an influence controlled almost invariably by its animal or lower nature.

As the child develops towards maturity, the ideal of its life striving rises higher and it finds, on looking back, that the satisfaction of success in this mental activity far outlasts that formerly obtained in tasting the sweets of successful animal desire.

Later on in life, the higher human natures, struck with the purely ephemeral and earthly attributes of the successful exercise of ambitious activities, continue seeking further for a higher goal toward which to direct their efforts.

They turn toward their innermost consciousness for the answer their perception is not yet capable of seeing reflected throughout the whole of Nature around them on every side.

By continually questioning thus their Higher Self, their mental perception broadens out and decides ever with increasing Justice and increasing Love.

They cannot do this long without applying these two great principles they find within themselves to the manifestations of the objective world without, with the result that, struck by the greater and greater reaches of thought influence which open up to them, they forcibly come to the conception of a Sublime Influence which MUST be the embodiment of Justice and of Love. In other words, they have been brought to realize that there is a God above us who contains us all together with all the wondrous manifestations of force and matter we find ourselves surrounded by!

Unfortunately, the animal nature still predominating in material earthly life, it is only the few who reach the latter stage before they pass away. By far the greater mass of mankind never get beyond the first stage, the rest reaching the second.

The predominating influence before which those in the first stage bend the knee and the goal they recognize for their efforts, is mere physical satisfaction.

That of those in the second stage, is mental satisfaction.

That of those in the third stage, is spiritual development which, through the following of the dictates of our higher selves, recognizes alone as paramount and guiding influence for the individual the certainty of successfully ever coming nearer to that Sublime Influence of Love we call our Father in heaven.

It is thus evident that, if we bend the knee at the behest of any lesser influence, we are thereby losing the opportunity for spiritual progress and putting off the day when we shall become ourselves the embodiment of Love in our very Being, thus attaining the highest happiness it is possible for us to conceive of in our present earthly state.

ALFRED GOULD.

New York, N. Y.

PSYCHICAL RESEARCH SOCIETY.

First General Meeting is Held.—A Possible Test for Death.

The first general meeting of the Canadian Society of Psychical Research was held at the residence of Mrs. Flora McDonald Denison, 22 Carlton street.

Friday evening, 1st inst., Dr. John S. King, the president, read a very interesting and instructive paper on "Hypnosis and Some of Its Phenomena," which was followed by hypnotic demonstrations by Mrs. Denison and a general discussion of the subject by the members.

By unanimous resolution the paper was ordered to be printed in the society's journal.

The Secretary, Herbert O. Paull, read a very interesting letter from Prof. Elmer Gates of the Elmer Gates Laboratories, Washington, D. C., relative to the reports which have recently appeared in the papers affirming that Dr. Gates has seen through the X-rays the "soul of a rat."

Dr. Gates denies that he said he had seen the soul of a rat, but says:

"What I therefore discovered is a new method of diagnosis; I also found that short electric waves find a living body opaque and a dead body transparent, and this is therefore a possible test of death.

"It may be that some of these waves would find a soul-organism (if there is one), opaque, and we would then have a new method of psychic research, but I did not say that I had seen the soul of a rat."

The next general meeting of the society will be held in September.—Sunday World.

THE HIGHER MEANING.

What It Is to Be a Spiritualist.

I hope you will let me speak to the Spiritualists who read The Progressive Thinker, and I wish all Spiritualists did, for I am sure it is a wonderful educator. I want to ask what it is to be a Spiritualist? And do we as a class realize as we should? It is not alone to have been convinced that the soul or spirit of men is given by the God of nature or laws of the universe a continued conscious existence with power under the law of returning and proving its identity, but that we as spirits now, should live the noblest, purest—love justice and virtue, that we can appreciate or conceive of. That progression is the law of life here and now as well as in the future life, and that we should by all means in our power strive to unfold our soul life to be the better for being a Spiritualist.

Let us not be envious of one another, let us not be revengeful and for some fancied wrong done to us live to make it unpleasant for the one we think did not do right. Who of us is perfect—who but makes mistakes? And how can we afford to cherish unkind feelings toward another? Surely we poison the springs of our own being if we cultivate such feelings.

I would that all could see that only loving kindness should be our return for wrong done to us, and so many times a misunderstanding is all the cause of inharmony between you and your friend.

Oh, Spiritualists, rise up into higher life, the nobler thought and action here and now. The reward is imminent—you cannot have a generous thought or do a noble act without its first blessing yourself and then others.

Let us live the radiant life, let us make heaven here, for it is sure to be here—let us help to bring it. If we purify our own lives, strive for nobler attainment, to live the golden rule, it seems to me all the fakes would be weeded out. If all who bear the beautiful name of Spiritualists should stand before the world as honest and true, as reformers, as striving for soul growth, as lovers of fellow men, as helpers in every good word and work, feeling that to be in this class means to be a reformer of one at least—what a grand upliftment would be felt all along the line.

Oh, for a spirit of renewed consecration to serve suffering humanity in aid of the dear spirit friends and who work so unselfishly, so continuously, whenever they can find a channel through which to give expression of their desires. This to me seems the only excuse for our living—to unfold into the divine. I know some will have so much farther to go to get there, but let us all be on the road—all sisters and brothers, loving and aiding all, especially the lowest.

Mrs. Sarah Stone Rockhill.

Alliance, Ohio.

THOUGHT A LIVING FORCE.

The Science of Telegraphy and Telepathy.

It is admitted by many of our most critical scientists, who have made a study of the actions of the human mind, that a telepathic influence of mind over mind is often exerted, regardless of propinquity. If a sympathy between minds be established, by affection or interest, the action which takes place is akin to that of wireless telegraphy, when the receiver is keyed in a somewhat perfect tone with the transmitter. With that sympathy the thought of one may be transferred to the other so as to direct his thoughts in certain lines, and to even unconsciously govern his actions.

It must be understood that we live in a universe of forces. And, also, that thought is a force which is organized into an entity. Worcester defines thought as a "creation of the mind capable of an existence independent of the mind that created it." In this lies its superiority above other forces. We are surrounded by thoughts, and whenever we become receptive we are influenced by them; and sometimes we unconsciously take the thoughts of others to us as our own. Literature is full of such instances. A wise man once said, "there is nothing new under the sun." And science recognizes this as a broad statement of the truth.

What are sometimes called the physical forces, such as light, heat, electricity, magnetism, gravitation, molecular attraction, and repulsion, and a hundred others, make every atom of the universe thrill and throb with a restless activity. Everything in nature is in motion. Scientists love to dwell amid these forces and study the results of their activities.

Thought is a living force. It controls all other forces. It binds them in bands of iron and of steel. It makes the engine, the revolving dynamo, converts one force into another, and rides over the sea of forces, and makes the obedient waves obey his will. With a kindly power thought commands. The willing light brings to him the secrets of all space, lightnings carry his vocal words, the tireless steam, at his behests, blots out the miles, and the terrible ocean is made the playground of commerce. And mind can talk with mind in sympathy regardless of distance or physical conditions. Thought is the carrier of communications of mind to mind. Telepathy binds continents together. And why not worlds? And why not states of being?

If ever the claims of the communion of departed spirits with living men shall be established, it must be along these lines, and scientifically; and not by the disgusting jugglery and tomfoolery of what is known as "physical manifestations."

Samuel Phelps Leland Ph.D., LL.D.

Seabreeze, Florida.

When a man loses "FAITH" he generally begins to think, and it's those who THINK that move the world.—National Ripsaw.

Great minds have wills; others, only wishes.—German.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 38 CHICAGO, ILL., JULY 4, 1908 NO. 971

THE EIGHTH ANNIVERSARY

Of the Progressive Spiritual Society of Chicago.

In closing our meetings for the season we thought it best to make a short report of the work accomplished during the past year, with the gratitude we hold for all the friends who so willingly extended their help, our only prompter.

When we reflect upon the eight years of work done, as a society, we can see how successful we have been in spreading our Truths, and how many friendships we have formed whose influence brightens our lives.

'Tis true, we are chartered with the Illinois State Spiritualists' Association and hold a certificate from the Chicago Spiritualists' League, but we do not hold this as the reason why officers and members of both these Associations do so much for us, as we number these people among our friends, and know they are Spiritualists in every sense of the word whose aim is to do good in every way possible.

Dr. T. Wilkins, President of the Illinois State Spiritualists' Association, is one who sees good in all things, and to hear him speak is to be furnished with a new incentive for well-doing.

Dr. C. A. Burgess, President of the Chicago Spiritualists' League, is one of those forceful men who excel in in correctness of message-giving, and who, without money and without price use their entire energy for the comfort of their hearers.

Dr. J. H. Randall, ex-Secretary of the League, is another sincere man, who never fails to impress his audience with the truth. He has retired to a country home in Michigan.

Mr. and Mrs. A. W. Bloom, members of the League, are always ready to assist—Mr. Bloom with his speaking, and Mrs. Bloom with her message giving—to add to the spiritual uplift of our society. These two friends work with us a great deal and none can appreciate them more than we.

Eugenie Rouble, Secretary of the Illinois State Spiritualists' Association, never poses as a speaker, but usually finds a way to present some new views to show how Spiritualism has thrived under proper organization.

Added to these are Mr. J. H. Cozate and Mrs F. J. Wilson, exponents of New Thought, who give us much to think about and accept. Mr. and Mrs. J. W. Howes have been called upon only to show they left a trail of the finest for the future.

Mrs. Alice Moore, an exceptional psychometrist, has gladdened many a sad heart.

Harry Burgess, a young man who has spent much of his life among the Indians, comes as a champion of the Red-Man, bearing us a message of their inborn belief in immortality, and their inborn desire to help the pale-face to a happier hunting-ground. With what we have learned of the Red Man from Mr. Burgess, we stand with him to a unit in a suggestion to Spiritualists especially, that they study the Indian if they would learn of a purer faith in the future and a better loyalty to our neighbor.

Miss Lena M. Schanbacher, a recent graduate of the Morris Pratt Institute, who was with us at our last three meetings, is a living exponent of Spiritualism, pure and undefiled, as well as a living eulogy to the Morris Pratt Institute. Her lectures show the training and pains-taking investigations made by thorough students, and her principles are those of the M. P. I.—Altruistic. Her honest and earnest convictions court a wonderful inspiration, and prophecy that she is in the work to stay. Her aim to keep the banner white and afloat. This takes courage and ability, but Miss Schanbacher has both, so the story is told. We look for her again in September, as her Chicago friends are eager to have her locate here indefinitely. We were pleased to see Mr. Jas. Metcalf in the audience, an attentive listener to Miss Schanbacher's last discourse. Mr. Metcalf is also an M. P. I. student, who expects to remain in Chicago until school opens.

We hear pleasing reports of the various students who graduated at the M. P. I. this year. One, Mr. Lawrence Hansen, is busy in Minnesota, and we hold a Milwaukee daily paper that tells how another student, a Miss Eula Golden, of Angola, Ind., held her audience deeply interested and made a marked impression in speaking of "What Is Lacking in a Girl's Education."

The Pastor, Mrs. Barbara Hilbert, and the officers of the Progressive Spiritual Society, have done their share. Mrs. Hilbert is always to be relied upon in every way, and but for her enthusiasm and good hard work, our officers would not be so active.

Everything has been done to make the meetings pleasant aand instructive. Our faithful Mr. John Faustch, seeing that we were supplied with flowers—both in quantity and quality. Likewise our good sister, Miss Eva Longley, whose interest in our meetings is so great that she gives her time and talent to furnish us with music.

The Progressive Thinker has been one of our truest missionaries; it kept our announcement fresh and up-to-date, besides furnishing our members with the best spiritual literature extant.

We have enrolled several new members and taken up the Lyceum work under the auspices of the State Association and League.

Mrs. Bloom is chairman and Mrs. Hilbert and Mrs. Schwahn, members of the North side committtee, one of three committees appointed by Dr. Wilkins to carry on the work, and we have every evidence of a fine Lyceum in September.

We realize we could not have done all this alone, and in making this report, say again, "We are first for the State Association; first for the League; first for The Progressive Thinker, and first for the Morris Pratt Institute, and all the time for the higher and larger Spiritualism.

BERTHA HANSEN, Sec'y.

THOUGHTS ON RELIGION.

What It Is, and What Its Influence in the World.

To the Editor: In reading the article signed N. F. Ravlin, in your valuable paper of March 14, I am somewhat surprised at the sectarian mind expressed by a liberal and advanced thinker, causing me to say to the writer: Come, now, remove the goggles from your eyes and let us reason together. What is this wonderful bugbear call religion that you should be so afraid of it or of the name? And what has it done to enlighten and uplift the world of humanity.

To me it is now, and always has been Spiritualism, and its mission has ever been to raise, enlighten and benefit mankind. Let us see, for "by the fruit shall the tree be known." In as brief a way as I can, examine the fruit, we will open the old book of Time to find mankind in an inactive position—no teachers, no books, no learning save that to destroy, kill, subsist, live, die and go out as though they had not been. Such, I think you will agree with me that was the condition before we had any of those awful things called creeds or declarations of principles, to bind men and hold them together as a brotherhood, which constituted their religion.

Moses, as it appears to me, was chosen by the spirit forces to lead the people out of bondage. He was given the decalogue which has stood the test, and to-day is acknowledged to be good law and religion. Moses seemed to believe that he was in direct communication with God, which was not at all strange, as we are at this late date often deceived by the influences controlling.

To me it seems plain that from Moses down to the present time, the spirit world has been active and in earnest to help man up to a higher plane, and as it is a hard proposition to get the stream higher than the fountain or source, so the spirit world furnished such food as the physical world could digest. Like the little brook starting away up in the mountain of cold, snow and mist, or darkness and superstition, its course was towards warmth, light and strength. We follow it until we see it a mighty river, flowing onward towards the great reservoir or ocean, Truth. Each new religious creed or declaration of principles adding to this river and helping to increase its volume of usefulness for the benefit of this physical world of ours, and as I see it our own beautiful Scientific Spiritual Religion is but another branch flowing unto this mighty River of Truth, whose course is ever toward the great ocean of all Truth; and that it is necessary for us to have a declaration of principles to hold, unite and bind us together as a brotherhood, for the upbuilding of true living, true doing and an honest upright life. That in all life there is good, and that our religion is to cultivate, develop and beautify the good, withholding all support in thought or action from the wrong, remembering always that all men are our brothers, and as such have a demand on us and we on them.

Brothers, would you be ashamed to call that your religion? To me it seems necessary that we should have some way or be known in some way to the world whereby they could separate those that take our loose fitting and easily worn cloak to wear for their own personal benefit and our discredit.

We must have a declaration of principles and that declaration must be subscribed to by each member, and it will to them then become their religion, and the laws of the land will recognize it as such, and we will have a legal standing.

You ask, "What has filled the world with modern achievements? Has church done it? Has religion had anything to do with it?"

Answer: Yes, much, very much in the way of progress and advancement of mankind. Religion is credited as being the father of our public school system, our asylums, hospitals, homes for the destitute, orphans homes, almshouses and many other ways and means for the betterment of man's condition. To bring them together—care for each other, to live and lead a better life, to care for the family, be true to the wife, to love God and their neighbor as themselves, has always been the church, religion and Spiritual teaching. Until modern Spiritualism can form a better code of ethics, to me it would seem wise to follow the teachings and examples of our Elder Brother and Teacher, Jesus, and not spend so much energy in tearing down, but more in trying to follow and live the teaching and example set by that Brother and Teacher. When we are able to more fully digest the religion he taught and practiced, we will then be better fitted to formulate a new code of ethics, to elevate mankind to a higher plane. The tree is known and appreciated by the fruit it bears.

Again I quote from the writer: "The United States as a govenrment is rushing on to the doom of great Babylon of old at a fearful rate of speed. Almost every department of government carries enough inbred corruption to sink the ship unless it is thrown overboard."

Again, brother, are you not unnecessarily aroused, or may not your digestive organs be impaired? Let us look back and judge the future by the past. Less than sixty years ago we did not have those "awful multi-millionaires," we did not have the "woeful emigration from all countries" that are not cursed with the trusts, live on ten cents a day, combines and millionaire, where men

But we did have our own people working from sun-up to sun-down for fifty cents per day. We did pay twenty-five cents per yard for calico, and other goods in proportion. The farmer did sell his wheat for thirty-five cents per bushel, his corn at from five cents to eight, his pork from $1.25 to $1.50 per hundred pounds dressed, and all other farm products in proportion.

A gradual change came, and how? By a few men banding together, pooling their capital, forming a combination and building a short piece of railroad, then more and more and more combines or trusts. With the railroad came the development of the country, the increase of capital and the increased demand for labor, and the flood gates were opened and the poor from all countries found here a home and a welcome.

As money increased in quantity and decreased in interest value it went to building factories of all kinds and the price of labor advanced according to the demand, until to-day, notwithstanding the immigration from all countries, it is bringing a higher price than it ever has in the history of this glorious good country of ours.

Is there any good reason why the past should not be an index to the future? It is true men have grown very rich during the last fifty years, but are we not as a people receiving the benefit from their accumulation? Think of the contributions made to help advance mankind. I need not cite you to them; they are everywhere apparent.

The great aggregate of capital centered in manufacturing, making it possible and in fact has reduced the price on all goods to a per cent below what any single individual in a small way can produce (a little hard on the small dealer or factory), but the greatest good to the greatest number is good law and good religion.

So, brother, let us open our door to the less fortunate brother as long as in so doing our own children are not suffering thereby even though he may come from that "any" country and can live on ten cents a day, so long as he will conform to and obey the law, in this his new home. For we are all brothers. For "round and round we run, and ever will right come uppermost, and ever is justice done."

J. W. CHAMBERS.

Mt. Pleasant Park,
Clinton, Iowa.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

Genius always gives its best first; Things unknown are the true scope of imposture and legerdemain; * * lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true."—Hawker.

PRETTY GOOD TEST.

Spirit Hears Distant Conversation and Answers Same.

As Dr. H. V. Sweringen has related a good test of spirit return, and as I think we all ought to tell of good tests, to help straighten our course, I wish to relate one given to me and my brother long years ago.

I will first state that my brother was a good writing medium. He would go into a deep trance and spirits would write through him for hours.

About the year 1861 my brother held Spiritual meetings in Wisconsin, and one DeWitt Perry lived with him, and a man came one night and wanted the spirits to tell him what he had lost. DeWitt Perry went into a trance and told him he had lost a cowbell. The next question was, "Who has got it?" And the spirits wrote out, "We do not come back here to make trouble between man and man. We will not tell you who has it."

In the spring of 1864 I and my brother crossed the plains by wagons to Montana. We were in the flour trade when the miners took all the merchants had. My brother went to Salmon river, and I went to Deer Lodge, but my brother came to Deer Lodge about five years later and took up a homestead about four miles from my place. Dr. O. B. Whilford's son and his hired man, Ol. Colvin, attended my brother's evening circles, and one day my brother came up to my place and wanted me to go down to his place to see Colvin. He said the spirits had then held Colvin under control nearly three days, and he was afraid it would injure him, and he wanted me to go and see him. When I got there Colvin was walking around out in the prairie below the house, and my brother and I went across the public road to his cow corral, and sat on the fence. This put us fifteen or twenty rods from Mr. Colvin—so far that it was impossible for anyone to hear us talk, for we talked in a very low tone, and my brother said: "Charley, this spirit that is controlling Colvin says he is the same one that used to control DeWitt Perry in Wisconsin," and Colvin, or the spirit through Colvin, hallowed back—for he had to hallow to make us hear—"Yes, yes, I am the same spirit that used to control DeWitt Perry in Wisconsin. But I did not give my right name then. You recollect I said my name was Plato; but my true name is John Ming. And you remember a fellow came one night and wanted me to tell him what he had lost, and I told him what he had lost, but would not tell him who had got it."

Just then my brother said to me in an undertone, "Charley, you must remember that fellow's name. Let us see, what was it? The spirit hallowed immediately back: "Hold on, don't you tell him his name. I can tell him his name"—and he hallowed the name Haskal back to us; and I said to my brother, "Yes, that is the man, for I traded him a plow for a watch just before I left." Now this medium Colvin was so far off that it was impossible for him to hear me and my brother talk; but you will see that he or the spirit controlling him knew every word we said; and it surprised me at the time to see how he could answer up just at the right time of our conversation.

This I shall always have to consider a remarkable test.

C. H. MANNING.

Sheridan, Wyoming.

A NEW CONCEPT OF THINGS.

Spiritualism, the Dawn of a New Civilization.

All the world does move, and any part thereof that does not move, must perish.

Spiritualism is as old as the universe, the life-giving and life-preserving part thereof. Spiritualism is, as the term is used, one feature of that phenomena termed electricity. Electricity has two genders, as the term is used, the positive and the passive. When these two genders commune harmoniously, developments result as storms in the clouds, vegetable and animal life. This development proceeds by by the law of affinity and the survival of the fittest.

The sun as a great positive magnet, casts its positive electric waves, seeking their affinity in the passive earth and atoms of matter that surround it. The passive elements responded, planets were conceived and born and by the same laws that evolved them into existence, planets have evolved vegetable and animal life. Spirit life is the latest development, that has been evolved from animal life, as the animal evolved from the vegetable, and the vegetable from the mineral. Spiritual life is the realm of thought, the science of the mind. It is as closely connected to animal life as the animal to the vegetable, the vegetable to the mineral. A wireless telegraph battery generating electric waves to transmit thought through space is a practical demonstration of a mental mental battery to transmit thought from mind to mind. It is as logical as the laws of gravitation, or that two and two make four.

A new era is now dawning upon human kind. Spiritualism which is the study of the world of mentalism, the latest development of organized existence on this earth, is coming to the front as the potent factor in organizing this world's ideals of happiness in this life and in the life to come, and the practical application of them to society and government.

Spiritualism must not be confounded with religion. Religion is a priestcraft trust, composed of faith, fear, ignorance and slavery with its votaries, and ministered with despotic power and relentless cruelty on the part of its devotees. **SPIRITUALISM IS PURE AND HALLOWED AS THE SUNBEAM'S KISS TO THE MORNING ROSE, AS DEMOCRATIC AS THE WIND THAT BLOWS, AS JUST AS NATURE'S LAWS, UNCONTAMINATED BY PRIESTCRAFT, BIGOTRY AND MARTYR'S FIRES.**

A man evolves from the material to the mental. He conceives some ideal to promote his happiness, and satisfy his wants. If he is a fully developed man, that ideal is the positive magnet of his existence, like material to build a house, the material being the passive element. The man who is positive becomes the creator of a house.

The priest being positive, looks over the passive chumps that surround him, and informs them that he is ordained by God to tell them what to do. If the chumps will obey the priest, he will send them to live with God and be happy when they die. If they don't mind him he will burn them up in hell. Of course the passive chumps don't know anything about it, and they acquiesce. The priest now takes up a collection, every tenth goat or whatever he can get. Right here despotism and capitalism commenced. Here the priest created despotic power for himself, imperial religion and wealth for his tools; slavery, ignorance and misfortune his handmaidens.

Religion may also be defined as hypnotism, as a snake hypnotizes a bird or a dog till it falls an easy prey. As a platform hypnotist controls his subject, so priestcraft, by wonder and amusement, faith and fear, gets control of the minds of its victims and compels them to upbuild the power of their oppressors and perpetuate their misfortunes and suffering.

Spiritualism seeks wisdom from nature's boundless sources of information. It drew the lines of geometry and astronomy; it inspired Bruno, and Christian religionists burned him at the stake because he was wiser and better than themselves. It has inspired the sage with wisdom, and nerved the patriot's arm. It sings our songs of love and devotion, adorns life's vales and bowers, and baptizes with holy incense of life's choicest flowers; but this does not imply that there are no shucks and chaff mingled with Spiritualism.

The world's Christian religion, both Catholic and Protestant, are now combining to suppress free thought, free speech, free press, and indirectly the liberties of the American people. Spiritualism is marked as its especial victim. Society and government are in a transition state. It is time for true men and women to awake and come to action. Those who are not in favor of government by a church and state aristocracy, in the interest of concentrated wealth, should unite against such government.

LUCIEN STEBBINS.

North Platte, Neb.

Calls Heaven a School for Higher Mathematics.

East Hampton, Mass., June 14.—In his baccalaureate sermon at Williston Seminary to-day the Rev. C. H. Hamlin announced that in future heaven will be populated by up-to-date souls. Death, he said, was really a kind of graduation, a passing from one spiritual condition to a loftier spiritual condition.

The more rarefied the mind at death he declared, the more justifiable its expectation of a greater rarefaction in paradise. "The more advanced minds," said he, "see in the Eternal City a place of endless duration to be joyously employed in attention to the higher mathematics.

As "figures never lie," it is natural that heaven should be their home.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

HER VISION CAME TRUE.

Striking Experience of a Young Lady in Nebraska.

To the Editor: I will relate to you a vision which proved to be true. I was then fifteen years old, and taking a summer course in a college in W———, in 1905. One afternoon I was coming from the Com. room, and well warmed up with study, entered the library, and seated myself in front of a large window, where the breezes came in and playfully fluttered the pages in my book. I was gazing out, enjoying the cool breezes when my gaze rested on a bare trodden spot where basket ball was played. I noted the ground would seem to rise and fall, reminding me of the waves on a lake. Thinking it was the wind blowing the dust, I again resumed my studies, but my eyes would involuntarily gaze on that bare spot; it was useless to resist it; my eyes were held like being drawn by magnet force.

I was a firm believer in Spiritualism, and at the time knew it was spirits working and wanted me to perceive what they would show to me. I gazed on that spot and again noticed the earth forming in waves; the waves would lash up against the grass and disappear; it was kept up until it appeared as a lake. Suddenly a boat appeared that held a group of young, merry-looking people. It then seemed to disappear or turn over, then the waves were flowing more rapidly and appeared confused and broken. I then noticed a throng on the shore, and from out the crowd came two or three men carrying a boat, put it in the water and rowed rapidly, then stopped, lifted a form out of the water (it appeared lifeless), hurriedly rowed to the shore. I then saw a bowed head as though in a great grief. It all disappeared, the little bare spot was as before. I then went to my class, doubting but what it was a vivid imagination.

The next or second day news was brought to a family that their son while rowing with a group of young people in Omaha was drowned, in fact it related the news as I had seen it in or on that little spot of ground.

I then went to the funeral with my college chum, and the corpse appeared in form and stature as I had clearly seen taken in the small boat. Above in the front pew, where those mourners sat, with head dropping in keenest grief, were what I had also seen on the shore, near the small spot of ground.

I could write more of my experience, but will not take up more space in our valuable paper, The Progressive Thinker. I would be pleased to receive letters from some of our men and women that harvest in the Spiritual field, as in our little village, mother, brother and I are the only Spiritual workers, and receive a goodly share of jaers. But "the sword of truth cuts both ways."

Yours for righteousness,

MISS MARIE H. SHAFER.

Leigh, Nebraska.

The Winnowing Process.

With each succeeding issue of your excellent paper, I see more closely and understand more fully, the grand visions and lessons given me by my angel guides.

Years ago I was shown how angels working upon mortals, would turn the inside of all fraudulent and corrupt practices out to public view, to become agitated, passed thereon, then removed from general practice, etc. This is proof to me that you are working on your lines of service to the public, jointly with the immortals, to cleanse this wing "Spiritualism," of its corruption, perpetrated under the banner of Spiritualism and pretended mediumship.

I am very, very sorry that such are in our ranks, but the world's people, in all their dealings and avocations, are being turned to the surface, which means a better condition is ahead, when these unpleasant things have been duly ventilated. In these merging processes going on all about us, the impure is pressed forth from all covered recesses, and by the vibratory to and fro force currents, is removed and dropped into the grinding processes of God's mills, to be fitted for useful service again, on planes of their degree of manifested life, substances and force.

I have often been shown in clear vision, the operations of the regenerating processes of mankind, as well as of substance and force. They are all seemingly paradoxical, receding and advancing being the processes of these grand interactive force-plays. I know therefore, that the world's people are advancing, while seemingly going backward.

Mind is gaining every day, in its grasp upon great universal truths, and the science and laws of nature.

There are no losses and no retrogression. Onward is the course of all things we behold and take cognizance of.

As I write the foregoing, I am approached by a spirit that says: "The present is a time of greatest importance. Heaven and Earth have joined forces for the forth-bringing of eternal truths and the winnowing of the chaff from the pure grain. All who fearlessly wage war against workers of deception and wrong, on any lines, become thereby crowned as immortal heroes, while yet residing in forms of clay; but discretion as to the wording of preferred charges, especially against those who pose as mediums, is necessary, for reason, that all such work, to some extent, jointly with earth-bound spirits, a class intelligent in a way, but possessing no spiritual unfoldment. These are ever on the alert to search in the morals or general status of those who bring the impurities of their so-called mediums before the people, and they sometimes visit unlawful harm upon such true and noble workers, if, perchance, they find an open gap about them.

"Now, as to those possessing at the outset some mediumistic powers, but are not persons of good morals or principles, they are in many cases used as makeshifts in these merging processes above referred to. When such parts, wherein they could so serve, are finished, this power is withdrawn.

"It is then that they resort to inventions purely mortal. This they do to their undoing, to bring themselves to justice, to be prohibited from such practices. Many were called as workers in these interactive spiritual labors, but not many were found absolutely true and faithful to this calling, hence results as they are realized prove this sad fact."

MRS. M. KLEIN.

Van Wert, Ohio.

Be ashamed to die till you have won some victory for humanity.—Horace Mann.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

OPPORTUNITY IN LIFE.

He Who Bends His Knee Before Aught Else But God, Acts as the Fool Who Throws Away Opportunity.

The token of maturity in this earthly life is the recognition by the individual of the fact that things are not what they seem, to use the common phrase, and that it is dangerous to take them at their face value. The child follows impulsively the influence of the moment, an influence controlled almost invariably by its animal or lower nature.

As the child develops towards maturity, the ideal of its life striving rises higher and it finds, on looking back, that the satisfaction of success in this mental activity far outlasts that formerly obtained in tasting the sweets of successful animal desire.

Later on in life, the higher human natures, struck with the purely ephemeral and earthly attributes of the successful exercise of ambitious activities, continue seeking further for a higher goal toward which to direct their efforts.

They turn toward their innermost consciousness for the answer their perception is not yet capable of seeing reflected throughout the whole of Nature around them on every side.

By continually questioning thus their Higher Self, their mental perception broadens out and decides ever with increasing Justice and increasing Love.

They cannot do this long without applying these two great principles they find within themselves to the manifestations of the objective world without, with the result that, struck by the greater and greater reaches of thought influence which open up to them, they forcibly come to the conception of a Sublime Influence which MUST be the embodiment of Justice and of Love. In other words, they have been brought to realize that there is a God above us who contains us all together with all the wondrous manifestations of force and matter we find ourselves surrounded by!

Unfortunately, the animal nature still predominating in material earthly life, it is only the few who reach the latter stage before they pass away. By far the greater mass of mankind never get beyond the first stage, the rest reaching the second.

The predominating influence before which those in the first stage bend the knee and the goal they recognize for their efforts, is mere physical satisfaction.

That of those in the second stage, is mental satisfaction.

That of those in the third stage, is spiritual development which, through the following of the dictates of our higher selves, recognizes alone as paramount and guiding influence for the individual the certainty of successfully ever coming nearer to that Sublime Influence of Love we call our Father in heaven.

It is thus evident that, if we bend the knee at the behest of any lesser influence, we are thereby losing the opportunity for spiritual progress and putting off the day when we shall become ourselves the embodiment of Love in our very Being, thus attaining the highest happiness it is possible for us to conceive of in our present earthly state.

ALFRED GOULD.

New York, N. Y.

PSYCHICAL RESEARCH SOCIETY.

First General Meeting is Held.—A Possible Test for Death.

The first general meeting of the Canadian Society of Psychical Research was held at the residence of Mrs. Flora McDonald Denison, 22 Carlton street.

Friday evening, 1st inst., Dr. John S. King, the president, read a very interesting and instructive paper on "Hypnosis and Some of Its Phenomena," which was followed by hypnotic demonstrations by Mrs. Denison and a general discussion of the subject by the members.

By unanimous resolution the paper was ordered to be printed in the society's journal.

The Secretary, Herbert O. Paull, read a very interesting letter from Prof. Elmer Gates of the Elmer Gates Laboratories, Washington, D. C., relative to the reports which have recently appeared in the papers affirming that Dr. Gates has seen through the X-rays the "soul of a rat."

Dr. Gates denies that he said he had seen the soul of a rat, but says:

"What I therefore discovered is a new method of diagnosis; I also found that short electric waves find a living body opaque and a dead body transparent, and this is therefore a possible test of death.

"It may be that some of these waves would find a soul-organism (if there is one), opaque, and we would then have a new method of psychic research, but I did not say that I had seen the soul of a rat."

The next general meeting of the society will be held in September.—Sunday World.

THE HIGHER MEANING.

What It Is to Be a Spiritualist.

I hope you will let me speak to the Spiritualists who read The Progressive Thinker, and I wish all Spiritualists did, for I am sure it is a wonderful educator. I want to ask what it is to be a Spiritualist? And do we as a class realize as we should? It is not alone to have been convinced that the soul or spirit of men is given by the God of nature or laws of the universe a continued conscious existence with power under the law of returning and proving its identity, but that we as spirits now, should live the noblest, purest—love justice and virtue, that we can appreciate or conceive of. That progression is the law of life here and now as well as in the future life, and that we should by all means in our power strive to unfold our soul life to be the better for being a Spiritualist.

Let us not be envious of one another, let us not be revengeful and for some fancied wrong done to us live to make it unpleasant for the one we think did not do right. Who of us is perfect—who but makes mistakes? And how can we afford to cherish unkind feelings toward another? Surely we poison the springs of our own being if we cultivate such feelings.

I would that all could see that only loving kindness should be our return for wrong done to us, and so many times a misunderstanding is all the cause of inharmony between you and your friend.

Oh, Spiritualists, rise up into higher life, the nobler thought and action here and now. The reward is imminent—you cannot have a generous thought or do a noble act without its first blessing yourself and then others.

Let us live the radiant life, let us make heaven here, for it is sure to be here—let us help to bring it. If we purify our own lives, strive for nobler attainment, to live the golden rule, it seems to me all the fakes would be weeded out. If all who bear the beautiful name of Spiritualists should stand before the world as honest and true, as reformers, as striving for soul growth, as lovers of fellow men, as helpers in every good word and work, feeling that to be in this class means to be a reformer of one at least—what a grand upliftment would be felt all along the line.

Oh, for a spirit of renewed consecration to serve suffering humanity in aid of the dear spirit friends and who work so unselfishly, so continuously, whenever they can find a channel through which to give expression of their desires. This to me seems the only excuse for our living—to unfold into the divine. I know some will have so much farther to go to get there, but let us all be on the road—all sisters and brothers, loving and aiding all, especially the lowest.

Mrs. Sarah Stone Rockhill.

Alliance, Ohio.

THOUGHT A LIVING FORCE.

The Science of Telegraphy and Telepathy.

It is admitted by many of our most critical scientists, who have made a study of the actions of the human mind, that a telepathic influence of mind over mind is often exerted, regardless of propinquity. If a sympathy between minds be established, by affection or interest, the action which takes place is akin to that of wireless telegraphy, when the receiver is keyed in a somewhat perfect tone with the transmitter. With that sympathy the thought of one may be transferred to the other so as to direct his thoughts in certain lines, and to even unconsciously govern his actions.

It must be understood that we live in a universe of forces. And, also, that thought is a force which is organized into an entity. Worcester defines thought as a "creation of the mind capable of an existence independent of the mind that created it." In this lies its superiority above other forces. We are surrounded by thoughts, and whenever we become receptive we are influenced by them; and sometimes we unconsciously take the thoughts of others to us as our own. Literature is full of such instances. A wise man once said, "there is nothing new under the sun." And science recognizes this as a broad statement of the truth.

What are sometimes called the physical forces, such as light, heat, electricity, magnetism, gravitation, molecular attraction, and repulsion, and a hundred others, make every atom of the universe thrill and throb with a restless activity. Everything in nature is in motion. Scientists love to dwell amid these forces and study the results of their activities.

Thought is a living force. It controls all other forces. It binds them in bands of iron and of steel. It makes the engine, the revolving dynamo, converts one force into another, and rides over the sea of forces, and makes the obedient waves obey his will. With a kindly power thought commands. The willing light brings to him the secrets of all space, lightnings carry his vocal words, the tireless steam, at his behests, blots out the miles, and the terrible ocean is made the playground of commerce. And mind can talk with mind in sympathy regardless of distance or physical conditions. Thought is the carrier of communications of mind to mind. Telepathy binds continents together. And why not worlds? And why not states of being?

If ever the claims of the communion of departed spirits with living men shall be established, it must be along these lines, and scientifically; and not by the disgusting jugglery and tomfoolery of what is known as "physical manifestations."

Samuel Phelps Leland Ph.D., LL.D.

Seabreeze, Florida.

When a man loses "FAITH" he generally begins to think, and it's those who THINK that move the world.—National Ripsaw.

Great minds have wills; others, only wishes.—German.

It Reads Like a Fairy Tale

(Continued from page 5.)

tleman suggested that Frau Eslinger might have turned round. I said: 'She is sitting quietly and I am holding her hands; I am so frightened.' Suddenly Herr Heyd said he heard singular sounds, like the stamping of horses; he also could quite distinctly see a floating shadow—there was no mistake about this. And there were sounds as if someone moved a baking tin. The shadow was still hovering about and came back to me, touching my eye and forehead twice, which caused a sharp pain. Then the gentlemen heard noises, which one of them compared to the rushing of a weir, and the shadow floated out of the room. Herr Heyd said he was convinced of the truth of it, and they went away."

Elisabetha Neidhardt, from Neuhutten, stated: "In the night of Dec. 19, at 2 o'clock in the morning, when I was lying wide awake, I heard a singular crash, whereupon the door of the prison opened, and in came a luminous form of a man in white garments, while there was the noise as of the opening and shutting of windows. Then I heard a dragging step, which stopped near the bed of Frau Eslinger, and it said in a hollow, unnatural voice: 'Pray!' I heard Frau Eslinger asking: 'Why do you look so angry?' and in a strange voice the answer came: 'You neglected me last night.' The shadow stayed for an hour, went out, and, after an hour, he returned with a dragging step. Frau Eslinger prayed a whole hour with him. When leaving, the ghost said: 'God protect you.' The second time his form was dimmer, the first time shining brightly."

The prisoner, Christian Bauer, from Eschenau, reported the following: "I was ignorant of the occurrences in the prison, not having seen or heard anything. The second night (Dec. 2) of my imprisonment I was wide awake. At 3 in the morning there came a noise like the crackling of paper, and something knocked. All of a sudden a white form stood before me, which said so clearly, 'You are in need of patience,' that the other prisoner (Johann Strecker, from Willsbach), who did not, however, see the form, also heard it. The voice was hollow, rough, and unlike any ordinary human voice. I said: 'I am sure this is my grandfather,' whereupon Strecker laughed at me. On the third Sunday in Advent we first heard a bang, so, that the whole house shook, then it rushed and shuffled along the passage, and it was as if somebody rattled with the windows. The sounds seemed to die away in the distance, and we heard a woman praying aloud. After an hour it came back with the same rushing and whirring, passing our cell. At first I was very frightened, but as it came every night I ceased to be afraid of it."

Extracts from the reports of Professor Kapff, from Heilbronn: "We (himself and Kupferstecher Dullenhofer) heard sounds in the room, comparable to the explosion of a Leyden jar. Several times we felt the blowing of a cold wind, especially on our hands and arms; and more so when the apparition, according to Eslinger, bent towards us. We were often aware of this sensation, before Eslinger informed us of the coming and going of the apparition. When it came through the window near Eslinger, we heard a high, clear ringing, as of a glass bell, made by the medicine bottles standing on the window-sill. Later on I started up from my sleep, awakened by an invisible power, as it were. I sat upright, and saw a luminous appearance of indistinct shape, three to four feet wide, and about the height of the door, where it was standing. At half-past four we heard something like the far-off ringing of bells, then at half-past five a noise as of a wagon came rattling past, and at six o'clock the window near Eslinger was shaken for one to one and one-half minutes so violently that we feared the window panes would be smashed to pieces. We had kept quite composed through all the former sights and noises, but this din was most gruesome. At the same time the window opposite us lighted up again, and afterwards, through the chinks of the door, we observed this light moving along the passage; it got dimmer and dimmer, until at last it disappeared, while close to the door, outside in the passage several loud knocks on the floor were heard. Once I spoke to the apparition, but no answer came. In our presence Eslinger also failed to get an answer." (Annals, April, 1905, p. 220: "The spirit whispered to Regina that he was unable to speak in presence of others than herself;" p. 221: "Then he laments that so many strange persons prevent him from being able to speak.")

Dr. Sicherer, from Heilbronn, reports: "Soon we (he and Rechtsconsulent Fraas) heard a regular knocking at our windows. Thereupon noises followed like the sound of shot or peas thrown with force. At the same time I felt the flowing of cold air. A repulsive stench, which I cannot compare with anything, disgusted us. It was not the usual prison smell, for my well-experienced nose would have detected this at the moment we entered the room, while that stench stopped and repeated itself just as the other manifestations did. While we could feel, smell and hear these manifestations, I saw a thick, grey mist uniformly spreading over the bed of Eslinger, in the opposite part of the room. After a time this mist disappeared with the smell. At half-past four I heard a violent bang; according to Herr Fraas and Eslinger there were two other bangs, which, however, I did not hear. A few seconds afterwards began a rattling of windows all over the house, such a deafening noise, as if the house would come down upon us. Together with this we heard three steps in the room, and an apparent opening and banging of the door; altogether such a hubbub that I felt quite worn out. The last experience, although it lasted only a few seconds, made me feel somewhat shaky."

Rechtsconsulent Fraas: "He, oftener than Dr. Sicherer, saw the sulphur-yellow-misty-light, of uncertain dimension, moving to and fro, and emitting no brilliancy. Several times he drew Dr. Sicherer's attention to it, who was lying close to him, and pointed out to him the place where the luminous spot just then was visible, while at the same time Eslinger stated that the ghostly appearance was on exactly that place. He also mentions the following: 'By means of peculiar oppressions in the respiratory organs, and also by a special light pressure on a spot as big as a square inch on my forehead (Comp Frau Mayer's report), I could predict the arrival of the apparition by some seconds. Twice, when I had these sensations (and I took care not to make mention of these sensations) Eslinger called out that the apparition was standing behind my head. Although I moved my hand in this direction, it merely came in contact with the top of our bed and the wall. I felt a cool wind, and a very strong stench, which lasted for a minute or so.' The violent rattling at the windows, when it arrived, especially in the morning, seemed to suggest to him the sound propduced by a chandelier being shaken with violence and shattered to pieces. Doctor Seyffer, from Heilbronn, was present in the prison on the night of Dec. 30. Suddenly, at about half-past seven, sulphur-yellow luminosity floated in, moving horrizontally from the curtained window towards Dr. Seyffer, brilliantly illuminating him, as well as a small portion of the foot-end of Eslinger's bed, close to which he sat."

Diener Mayer states: "On the night following that morning, when I had requested Eslinger to send the apparition to me, so that I could feel, but not in the least expecting the fulfilment of my desire, I was awakened shortly after midnight by a sensation as if something had touched my left elbow. I also felt a pain there, and in the morning, when I looked at it, I discovered several blue spots. But I was not satisfied with this. I asked Eslinger to tell the apparition to touch my right elbow, too. This really happened, in the same manner, in the following night. I felt at my right elbow a painful touch, and smelt thereby an insufferable, rotten stench. Also on this elbow I found blue spots." (Annals, April, 1905: ("The touch raised a blister.")

Friedrich Gailing, from Roppenbach, and Johannes Stall, from Bonlanden, state: "In the night of Jan. 13-14 (at a time when Eslinger had left Weinsberg) we came into prison. We had not been told a word of the former occurrences. When one of us (Gailing) was wide awake, something came up to his bed and touched his chest with a cold hand. After a few minutes it left him, and then we heard sounds on the floor, as if something had tumbled down from his side. He felt free; but now his comrade (Stall), who was lying on the other bed, called out: 'What is clutching at me?' and he began to swear. He really had the sensation as if somebody had gripped his side. Upon his swearing, this something flew out of the prison with a rustling sound."

Herr Oberamtsrichter Eckhardt had remarked, while Eslinger was questioned, that he wished she would for once send the apparition to his house. That night Eslinger asked it to go to his residence. This it promised to do, and left her on the stroke of midnight. The same hour Herr Eckhardt's wife, who knew nothing of her husband's request, was awakened by a sound like a hard body falling on the table in her bedroom, and then saw a luminousity appearing, like a bright pillow of mist.

Oberamtsgerichtsbeisitzer Teurer, who had also requested Eslinger to send the apparition to his house, asserts that it soon after made itself perceived in his residence by audible steps, and by a horrible smell of decay. The apparition came several times, and revealed its presence by noises as of throwing sand, and other cracking sounds. A cat, which was in the room, often ran towards such sounds, then sprang back in terror, and hid itself. Herr Teurer resided on the first floor of the house; the apparition, however, came also to the people living on the ground floor and second floor.

The schoolmaster Neufer, on the ground floor, had never seen Eslinger.

Referendar Burger, on the second floor, had, as he discovered later on, brought this visitation upon himself by his disbelief. For when he was in the prison with Heyd on Dec. 18, he had not been able to see so much, and therefore he could not attain the same positive assurance as Heyd. Eslinger, who heard of this, begged the apparition to bring conviction to Herr Burger also. He reports, among other things, as follows: "As I lay awake in bed during the night, in which, as I learned later, Eslinger had asked the apparition to persuade me of its reality, I suddenly heard in my room a metallic tone, like bell ringing, which lasted a long time, and then came knocks and crackings, and I felt a heavy pressure weighing upon me. At last a savage cry sounded in my ear. From this time on it came often, and mostly at 3 o'clock. One morning I heard fearful clattering. Then there was a sound as if something knocked against a bottle on my table, which was standing firmly, and quite by itself. The most striking experience happened in the night of Jan. 13-14, when Eslinger was no longer in Weinsberg. Waking up from a quiet sleep I saw the wall, from whence those sounds usually came, light up as yellow as sulphur, and in the centre there was a still lighter stripe, as high as a man. This lasted several minutes; then the impression was of a paper being rolled along the wall where the light was, rolling in and out of the window together with the light, making a noise thereby as of a cart rattling round in my room, and then as of human steps running outside in the passage."

Doctor Justinus Kerner: "My wife had received the apparition's assurance, through Eslinger, that she would be able to see, and even hear it speak in prison, but I did not wish her to sleep there, and so she did not go, and did not in the least expect the apparition to come to her. Towards midnight she was awakened by a hollow voice speaking into her left ear, but she could not understand the words. At the same time **she saw something like a black wall before her, out of which light, misty stripes and a luminous figure seemed to shape itself.** For many weeks the apparition came nearly every night, without Eslinger having requested it to do so. It manifested itself by the well-known tones and sights. During the night of Dec. 21-22 there were sounds like breaking bits of wood, then it came towards my wife's bed, knocked at the little table, rustled up to her bed, and pulled at her counterpane, until she looked around, when she perceived a luminous figure, of which she could not distinguish the features clearly. She wanted to call out, but could only make inarticulate sounds, having become quite stiff. This woke me, and I ran over to her; then she felt relieved, and was able to tell me what had happened. In the night of Jan. 24-25 the door opened, and the well-known sound of throwing something was heard. I called out to my wife: 'The apparition is there!' and whilst I was still speaking there came a bang. After an hour's time, sounds were heard, as of pigeons flying through the room, and towards 12 o'clock (the sky was overcast and the shutter shut) I was awakened by a **sulphur-yellow light at the wall where my bed stood, as big as a plate, and this light was crossed by brilliant flashes of lightning for some minutes.** I wanted to speak, but my breath was too short, and my tongue tied. This condition lasted for some minutes, and when it was over all was quiet; everything had passed away."

Some of Dr. Kerner's opinions on this story, which is thoroughly investigated, may be mentioned here:

"Comparing this account with other similar cases (Scherein von Prevorst, p. 290), we must confess that rationalistic explanations, such as fraud, self-deception, illness, infection (thought-infection suggestion?—Translator) must be put aside, and even the theory of an exteriorized electro-magnetic nerve-spirit, acting at a distance from its source; so it seems that, at any rate up to now, no interpretation of the phenomenon can be given, except that which is given by itself. (X.)

"While the light, sounds, and so on, happened in distant houses, no ecstasy or absence of mind was noticed with this person (Eslinger). She was wide awake, praying or conversing with other people; at all events she was in a somnambulic condition.

"Moreover, that these luminosities and actions of all kinds, such as throwing, banging, audible steps, speech, and so on, should be the work of the nerve-spirit of a living person out of its body, and acting independently on an impalpable body at a distance from it, while not the slightest physical or mental change can be noticed in the person, would surely be a greater marvel than that these manifestations should be the work of a spirit which has lost his body by death. (XXIII.)

"This separation of the apparition from the intermediary person proceeds in the same manner, and, moreover, not only a light appears, but there is really a burning flame. (See the story of Besessener Neurer Zeit and Jung's Geistertheorie, pp. 193-210.)

"Constant petition of the apparition to pray with him at a special place (compare the well-authenticated "A Ghostly Apparition" in Dr. M. Wiener's Selmar (Berlin, Fernbach, 1838), pp. 198-208), cannot be a mere invention of Eslinger's, for this is repeated in a hundred similar examples. (P. 213.)

"The doctrines of purgatory, of prayer for the deceased, and of exorcism in the Roman Catholic Church are based upon such experiences, and have arisen out of nature itself. (P. 237.)

"All nations at all times speak of the same experiences; they are not religious dreams, but are founded on nature itself." (P. 238.)

Among all peoples there still lives the belief in supernormal phenomena, in spite of the efforts made by educational bodies to exterminate this, so-called, most harmful superstition.

The common people, who are still gifted with healthy and intensified senses, deserve to be listened to, when they stubbornly insist on the reality of apparitions.

Referring to this popular belief, Du Prel remarks (Mag. Psychologie, p. 186):

"Once more the people are right, when they say a ghost is obsessed by an idea, and we ought to ask: 'What is your wish?'"

And Hermann Schund, who is so well acquainted with the inhabitants of the Bavarian and Tyrolese highlands, relates as follows (Das Schwalberl, B. 4, p. 14):

"The poor soul, who had to leave for eternity with a heavy burden on his mind, finds no rest, and must come back over and over again, until he is released of his burden, with which he may not enter into everlasting happiness."

In the Bavarian highlands the phantom is called Weiz, and in the Styrian Mountains they call it Oneweigl. (In Rosegger's Heimgarten, annual number XXVIII., p. 851, there is an interesting article by Carl Reiterer, "Volksthumliches von Oneweigl.")

Further evidence on the wide extent of this popular belief is given in the monthly paper, Ueber Land und Meer, 1898-99, No. 4, in an article on Allerseelen und Trauergebrauche in Baskenlande:

"The Basques are exceedinly superstitous, especially in the Lowlands of Navarre; they tell you quite simply that the dead come back again, either to avenge themselves on their relations, or to induce the latter to pray for them, to have mass said and pilgrimages undertaken, and so on. You must try to get an explanation from the spirit as to its wishes.

"From these examples it is clear that the people are not only convinced of the fact of these apparitions—which unfortunately we cannot yet affirm of our scientists—but they are also dimly conscious of the cause of such phenomena. As the subject of a posthypnotic suggestion cannot find rest until he has performed the action in question, so also the departed spirit, who has taken over to the other side any kind of auto-suggestion, cannot find rest either, until he has freed his soul from this impressive idea, by its realization. (The receiver of the suggestion, the foreign suggestion as well as the auto-suggestion, is, in both cases, the same—viz., the soul.)

This explanation of Du Prel's, which in a rudimentary form already exists in popular belief, I shall perhaps deal with later on, in a paper on "Monoideism," whereby Du Prel understands the predominance of a single conscious idea. Now let us try, with the help of Du Prel, to bring these enigmatical phantoms nearer to our understanding:

"Phantoms can be caused by living as well as by departed spirits, which stands to reason, as the agent in both cases is the same—the soul; according to Du Prel, the soul is manifested in the conscious and unconscious life of an individual, and it has the power of thought and of organizing the body.

"As in life the magic function is brought about by the exteriorization of the astral body, or at least by its radiation, so after the final exteriorization of the astral body, at death, essentially the same phenomena must occur. (The receiver of the suggestion, the foreign suggestion as well as the auto-suggestion, is in both cases the same—viz., the soul.)"

The first case concern animism, the latter spiritism. With the odic body the psychic essence of man is exteriorizable, its power of life and organization, its sensibility, will, feeling, thought, consciousness—**whereby first of all the life power is able to form odic materialization matter, just as in life it forms the physical body, but the modeling of the phantom can be also determined by thought.** (Du Prel, "Der Tod, das Jenseits, das Leben im Jenseits, p. 79). Before death, in telepathy from the dying, **we often find the actual situation of the dying expressed;** for instance, **the phantom** of the still living man **with the deadly wound** he has received. There are other examples also of action at a distance, where **the externalized odic matter takes its shape from the thought of the agent.** (Du Prel, "Der Tod," p. 83.)

So, for example, Regierungsassessor Wesermann could evoke dream pictures in people at a distance. On one occasion he wished to influence a lieutenant, who was at a place nine German miles away. He willed that he should see in a dream the figure of a lady, who had died years ago. This officer, as it happened, had not yet gone to bed; he was still talking to a fellow officer in his rooms, when a form, resembling the deceased lady, and visible to both gentlemen, stepped in at the door, bowed, and went out again. It is out of the question to say this was the real spirit of the lady; rather it came from **Wesermann's magnetic influence (Fernwirkung), exteriorizing as a phantom, and modelled by Wesermann's thought.** Du Prel, "Magisch Physik, p. 84.)

But also concerning the thought, we must give up the idea that there are immaterial forces; even these **apparently immaterial formations may be perceived by the senses,** and it must be the fault of the senses that this happens only exceptionally. (Du Prel, (Monist, Seelenlehre," p. 231.)

We cannot deny that mind has the capactiy of acting upon us in such a manner that its conceptions can be transferred to us, which any magnetizer can do. At the same time such excitement of our passive imagination by an outside objective cause, even when it takes the form of an hallucination, must not be confounded with the hallucination brought about by an active imagination, determined by some internal disorder (might it not be possible that with this latter kind of hallucination we have also to deal with the externalization of thought?)

The magnetic rapport depends on odic blending; it is a life and soul communion of the magnetizer and the somnambulist, whose sensitive atmospheres unite and form one entity. (Mag. Psychologie, p. 109.)

If in the physical plane the magnetic rapport can be explained by a blending of two individuals, it follows thence that the Od is the vehicle of those capacities, the transmissibility of which are perceived in the rapport. Sensations can be transmitted, therefore the Od is the vehicle of the sensitive faculty. (Mag. Psychologie, p. 107.)

It seems that with a magnetic rapport something real goes over to a foreign organism, to act there in the same way as it acts in the agent—viz., upon the organic and psychical functions. This real something, however, can only be the actual organizing and psychical principle of both the individuals; the physical organs are the mere implements formed and kept in activity by it. In the Middle Ages people called it lifespirit; the seeress of Prevorst called it nerve-spirit; the magnetizer, animal magnetism or animal electricity; Reichenbach, odic emanation. But it is always one and the same—**a physical, psychical, invisible nucleus of being (Wesenskern).** (Mag. Psychologie, p. 105.)

This harmony must be in existence before magnetic rapport can step in, for either both the agent and the percipient have drawn their odic harmony (Bestimmtheit from a mutual source, as for instance twins, who so often show the rapport phenomena; or the subject has received his odic harmony by the agent, as for instance the child from the mother; the phantom from the medium; the exteriorized Od through the somnambulist; and also odic relationship is found on a preceding blending, as the magnetizing of a somnabulist by the magnetizer. (Mag. Physik, p. 70.) That the magnetic rapport is dependent on odic blending and similar tuning is shown by the fact that **somnambulists of the same agent constantly get into rapport with one another.** (Mag. Psychologie, p. 111.) When the magnetizer begins to do something his will gives motor energy to his muscles of the subject, whom he has infused with his life-power, and who, in so far, is part of his own body. This causes the sympathetic synchronous movements. (Mag. Psychologie, p. 110.) In Echolaly, it is the muscles of the larynx, which move sympathetically. Just as in the transference of thought and perfection, no imitation takes place, so also does it not occur in Echolaly. It is not copied, but simultaneously performed. (Mag. Psychologie, p. 111.)

Not only through witchcraft, but also through the whole of magic, runs the underlying thought that the Od is exteriorizable and transferrable, that it preserves its capacity of sensation, and maintains a magnetic rapport with the source of the Od. So also a magnetic rapport is maintained between the distant agent and his apparition, so that when the latter is wounded the former also is injured, of which there are many instances. **In magnetic action at a distance the thoughts of the agent are executed by the phantom.** Mag. Physik, pp. 79, 83, 84.)

Animal magnetism is of a higher power than physical and chemical forces, and as it arises from the innermost essence of man, so, when transferred, it does not act merely on the surface, but penetrates into the essence of substance, even into the atoms, for it resists chemical processes, which in dissolving molecules, leave atoms intact. (Mag. Physik, p. 67, Jena, Hermann Costenoble.)

The somnambulist Peterson prescribed for herself a sympathetic cure. By burying some of her nails, hair, and blood under the roots of a tree, she came into odic rapport with this tree. After her recovery, she gives a recipe for putting an end to this rapport. (Mag. Physik, p. 75.) **When a spirit still in the body, united with the attributes of the same, gets into contact with another body, then, by the reciprocal streaming of the spirits to their bodies, a co-feeling arises more difficult to destroy than that which is created by imagination.** (Santonelli, Geheime Philosophie, 26.)

I have copied these paragraphs from Du Prel, almost word for word, to enable the reader to apply them himself to these phantoms stories, and to draw his own conclusions. Perhaps these extracts may also show the reader how very valuable the study of Du Prel's works would be for the psychological investigator, because it gives a survey over the whole province of metaphysical occurrences, which it is difficult to get otherwise.

Were Du Prel's works more read, and were they to get their due in spiritistic circles, people would not feel inclined to take into consideration the myth theory of the devil. Paracelsus says: "We must not leave the honor to the devil."

As Von Helmont says, it is the result of boundless idleness to ascribe to the devil all that we do not understand.

In the Pressburg story of a spectre we see the ghost endeavoring to fulfil a promise given before death. The Weinsberg phantom tries to rid himself of painful remembrances by prayer. Both the phantoms make special use of a certain person for their purpose. The desire for the fulfilment of this promise, and the longing for prayer or intercession, were evidently intensely felt by those persons at the hour of death, and the auto-suggestion was taken over into the next condition.

The realization of the intention underlying an auto-suggestion is what the apparitions aim at, and when this aim is attained the manifestations come to an end.

(Continued on page 5.)

971

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It Reads Like a Fairy Tale

(Continued from page 2.)

However, in many stories dealing with spectres, the phantom makes requests, which go beyond the mere realization of his posthumous monoideism. Such a most singular demand we find for example in The Annals for April, 1905, p. 225: "**The angel would designate two people, whose feet Regina must kiss, either to teach her humility, or for some secret purpose of the Lord.**"

Most striking, and not founded on posthumous monoideism, is the demand of the phantom in the Weinsberg story, that a certain person should pray with him in an appointed place. The following sentence is also remarkable: "The phantom often laid his head down quite close to Eslinger, **and she had to pray into his mouth, as if he was hungry for her prayer.** (Eine Erscheinung, page 13.) Also the request of a female phantom in "Das Madschen von Orlach" can hardly have been the object of a posthumous monoideism. **It was to pull down the house** where the girl from Orlach lived with her parents, and to whom it belonged. In case this demand was not fulfilled, the destruction of the house by fire was threatened; and, indeed, the house was often set on fire by an invisible hand, so that the family was forced to move out of it, and to keep a watch. (Cases of incendiarism by a ghost are also told by Alex. Asakoff: Vorlaufer des Spiritismus, Leipzig, O. Mutze, 1898, pp. 105-259.) When at last it was pulled down they found that **parts of the foundation walls were very old, and having destroyed these, the supernormal phenomena came to an end.** Later on, in removing the debris, a wide and deep hole was discovered, containing human bones. According to a second phantom, who appeared in this ghost story, they belonged to people whom he had killed in his earth life about 400 years before.

In all such cases we seem to have to deal, not **merely with the realization of a posthumous monoideism, but also with the breaking of an odic rapport, which still exists between the departed spirit and certain odic emanations radiated by him during his earth life; the places of his former abode, and the objects he then made use of, being still impregnated with these emanations.**

That such odic exteriorizations are psychically modifiziert (Posthumer Monoideism), is proved by so-called Psychometry. The result of posthumous monoideism is probably a rapport, which brings the departed spirit into an undesirable contact with unclean earthly influences, wherefrom odic emanations radiate, originated in some epoch of his earth life.

For us the breaking of such an odic rapport is completely wrapped in obscurity, since we are quite without knowledge concerning the odic relationship of things; and the demands of the phantoms run the risk of being taken for absurdities, because they appear to us strange and inexplicable.

As the scene of separation between the nun and Das Madschen von Orlach is in some respects interesting and instructive, especially because of its striking similarity with the one in the Weinsberg story, I will give, in in short, the account, written by Dr. Kerner:

"On March 4, at 6 a. m. (1832), the girl from Orlach was in her bedroom and alone (the family was then still living in the old house, which, however, was to be soon pulled down), when suddenly the spirit of a nun appeared in a brilliant light, saying to the girl: "A human being cannot redeem a spirit and bring it to heaven, **but through you can be taken from me that which is earthly**—and which still holds me down—**by enabling me to make known to the world, through your mouth, the sins which weigh upon me.** In my twenty-second year I was brought, disguised as a cook, from the convent into the monastery by that monk—the black one. Two children I had by him, whom he murdered each time immediately after birth. This unholy union lasted four years, during which time he also murdered three monks. I betrayed part of his crime—thereupon he murdered me, too. (We see the spirit almost conceives the force of auto-suggestion as a moral or religious duty.) **Oh, if only nobody would wait until after death, but confess his guilt to all the world before his passing away.**" She stretched out one hand towards the girl, who had not the courage to touch it with her bare hand. She only dared to do so by taking a pocket handkerchief into her hand; then she felt a pull at it, and saw it glimmer. The ghost thanked the girl for having followed up all her wishes, and she assured her that now she felt free from all earthly bonds. Hereupon she prayed. The girl heard her still praying when she could not see her any more. While the ghost was standing there, the girl saw a black dog spitting fire at the ghost, who did not seem to be touched by it. In the girl's handkerchief a big hole was burned, like the palm of a hand, and above this hole also five smaller ones, or of five fingers. The burned places had no smell at all even in the moment of glimmering the girl did not notice any smell. The spirit of the monk, who had appeared to the girl first in all kinds of animal shapes, did not leave her until the last stone of the old masonry was pulled down."

The black dog, which spat fire at the ghost, without reaching her, as well as the flock of terrible animal shapes which rushed past Eslinger, seems to me to symbolize the breaking of the union with unclean earthly influences. Perhaps also the burning of the pocket handkerchief and other burning occurrences which happen in such supernormal manifestations may play an important part in the annulling of the odic rapport. At all events, big and strong masonry, not being exposed to sun-rays, seems to be very favorable to an accumulation and preservation of odic emanations, and **therefore the destruction of such odic accumulations might be an important factor in the annulling of odic rapports.**

In his Geschichte der Magic, Ennemoser quotes a paragrah from the Kabala, which speaks of material objects becoming defiled by odic emanations:

"Just as with material defilement, so also with the spiritual defilement of the soul (Tumah), it magically radiates a power, which has a defiling action on other people as well as on outer objects. This is the reason why the pure man is conscious of a disagreeable, repulsive, loathsome sensation in his intercourse with the impure man. Each wrong deed, each immoral word assumes at once an abiding magical existence, soiling all that surrounds it. In a country where great crimes are rampant all things, houses, furniture, animals, plants, even the earth and the air, become defiled."

When death takes its normal course, being an odic essencification as well as a kind of purification process, it will lift the soul above such low, earthly influences. However, under some circumstances, as, for example, in consequence of a posthumous monoideism, the departed spirit may remain in rapport with unclean earthly life-streams, which belong to an epoch of his past earth life; in which case the soul will receive the same repulsive impressions, as a somnambulist does who is brought into contact with defiled objects. The departed spirit, who by death has broken all rapport with his psychical earthly residue, **seems to be able to get again into contact with it if, in dying, a posthumous auto-suggestion is carried over to the other side. Similar odic connections are also created in hypnosis between the hypnotizer and his subject.**

Such posthumous monoideism, which may have an earthly thought, sentiment, or intention as an object, must lead to a kind of splitting of the consciousness, if this object is entirely out of accord with the departed spirit, when a sort of secondary personality is brought about, whose outer representation, when it is projected by the soul to the earth, is the phantom. In consequence of a strong union with a certain place, such a projection may often happen spontaneously, and this secondary personality imagines it **bound to that place. The secondary personality being founded on the posthumous monoideism, receives its psychically shaped odic emanations left from the earthly personality, whilst the individuality on the other side in which it is rooted lends its powers and capacities as far as it is in need of them for the realization of its posthumous monoideism.**

Considering that in the objectifying of types in hypnotism, a single word denoting a personal characteristic suffices for the soul to create a lifelike personality, worked out in detail; we may anticipate that she will also succeed in uniting into a single personality these more richly endowed, but somewhat heterogeneous individual elements.

With the realization of the posthumous monoideism, and with the breaking of the rapport, the splitting of the consciousness is annulled and the supernormal appearance, having carried out its purpose, comes to an end.

The other manifestations in the Pressburg story, such as visions of angels, of the Holy Virgin, heaven, purgatory, and so on, might be explained by hallucinations of the secondary personality transferred to people susceptible to such hallucinations. Just as the imaginary torments which the phantom asserts that he suffers are a consequence of the posthumous auto-suggestion in question, so are also these hallucinations. We find an analogy to this in hypnotism where a mere suggestion can cause pain, and even organic change—e. g., stigmata; as also the positive and negative hallucinations, which may be post-hypnotic. However, hallucinations in the ordinary sense of the word cannot be stretched to cover all manifestations; something material must be presupposed, when, as it is often the case, motor energy is projected.

According to Du Prel and Kant, we have with these manifestations to take into consideration three possibilities:

I. The real materialization (or, according to Kant, the true apparition).

II. The morbid hallucination of active imagination (or the empty fancy spun by the seer's own brain).

III. The healthy hallucination of passive imagination (according to Kant, such manifestations, though delusions of imagination, are nevertheless caused by a real spiritual influence). (Comp. Kant; Traume eines Geistersehers, and Du Prel; Kant's Vorlesungen uber Psychologie.)

When in the Weinsberg story we see the phantom coming with a big dog, or two little lambs, or with forms exactly resembling the people who in fact came into the prison afterwards, and when we see such apparitions change, and furthermore, when we see actions performed by them, as for instance the pulling of a cover, the moving of furniture, then it is difficult to determine which of these apparitions we have to consider to be a hallucination—and which a materialization.

If each thought represents a centre of force, and if there are no quite immaterial forces, **it follows that we cannot deny that hallucination may have something material. Perhaps each thought is an odic formation, odic substance, which is brought into form by the soul's fashioning power, then hallucination would be nothing more than exteriorized thoughts, which under certain conditions condense; that is to say, they become materialized, either altogether or only partly.** Du Prel, in his Magische Physik, relates the following case:

"At the International Congress of Spiritists in Paris, 1889, the Engineer, MacNab, showed a photograph representing a young girl. It was the picture of a materialized phantom, which Mac-Nab and six friends of his had seen, felt, and photographed. The medium in trance was seen on the same picture. It was found out that this phantom was not really spiritistic, but a materialized reproduction of a picture several centuries old, which had greatly interested the medium before the sitting. (Papus: Traite Methodique de Science Occulte, p. 881.)

To this Du Prel remarks:

"Thus by his exteriorized Od the medium supplied the matter, and at the same time, by his thought, shaped the phantom's forms, just as a vivid impression on the senses may inadvertently become realized; in this way also stigmatization is explainable by the Od-stream having been unintentionally directed to the spot.

Comparing this case with the one before mentioned by Wesermann, we shall find that in both cases we have to deal with the same incidents—viz., with an exteriorization of thought; but in the latter case, in consequence of more favorable conditions, a higher degree of condensation was achieved." (Studien aus dem Gebiete der Geheimwissenschaften, II., u. 73.)

Du Prel calls the apparition in Wesermann's story a halludination; moreover, he adds:

"No reason can be given why the Ober-lieutenant, who was accidentally present, shared the hallucination. However, considering hallucination to be of odic formation, which, under some circumstances, can assume all degrees of density up to the consistency of our coarse matter, the fact is easily explained by the density being of such a degree that the apparition could be perceived by persons of small susceptibility, supposing there was a difference between the two men."

The following description in Dr. M. Wiener's "Selma" gives an instance of such a condensing process in the shaping of odic formation:

"It was a female figure, broad shouldered and extremely thin in the waist. She could not distinguish the face, for it seemed to her **to consist altegether of living dots, which darted promiscuously to and fro. It was dressed in pure white drapery,** and her head was wrapped in a veil, which came down to her eyes, but at the back it floated far down. Through the figure, as through a luminous mist, she was able to see distinctly its shadow thrown on the opposite wall. This shadow was like that of smoke (p. 203). When I got up and tried to seize the light, she saw me, to her horror, walking right through the figure; this divided, as it were, and joined again behind me, just as when we cut through a dusty sunbeam with our hand."

Also the following account, by Diener Mayer, of the apparition in the Weinsberg story is in striking accordance with the above-mentioned one:

"At three o'clock I saw suddenly, standing at the shut prison door, a luminous shade of a man, who was surrounded by a **quantity of little stars darting to and fro, exactly as I had seen them before.** (See p. 17.)

I have already mentioned that the so-called spectre can be projected, not only by deceased, but also by living beings; it follows that as the agent of such magical telekinesis, in both cases, is the same—viz., the soul—the manifestations, too, are essentially the same.

Some examples may suffice to convince the reader of this:

"Kerner relates of the poet Lenau: 'Once we were at supper, he, I and my wife. Suddenly he stopped in his conversation; we looked up and saw him sitting on his chair, stiff and deadly pale; meanwhile in the adjoining room, where nobody was, some glasses and cups on the table gave forth ringing sounds, as if somebody struck them. We exclaimed: 'Niembsch, what is the matter with you?' whereupon he started and awoke as from a magnetic sleep; and when we told him of the sounds in the adjoining room, he replied: "This has happened to me several times already; my soul is then, as it were, out of my body.'" (Schurz, Life of Lenau, p. 190.)

"'It is really like reading 'Ghost Stories,'' say Du Prel, 'when we see what is reported of somnambulists. The auto-somnambulist, Susette B., ofen paid ghost visits both by night and day. There were knockings or bangings in the room, or the bedcovers were pulled, or something rushed like a paper dress. She appeared to her brother in his dream, at a foretold hour; at the house of her friend, Dr. Ruffli, to whom she had announced a visit; she entered the bedroom in a nightdress and blew out Frau Ruffli's light. Ruffli and his wife were awake and saw her quite distinctly, and they wrote at once to her parents. During this occurrence Susette lay in a deep magnetic sleep just like a corpse.'" Du Prel, Fernsehen und Fernwirken, II., 265.)

Another somnambulist, whose mother went into the kitchen by night to make tea for her, said she would accompany her. The mother knew what was intended, and begged her not to come and frighten her. But when she walked down the stairs the light was blown out, although there was no wind, and coming back she was accompanied by the spectre. There was a rustling like paper as it passed her and slipped through the door into the room, whereupon the somnambulist asked laughingly whether the mother had noticed her. Once, when the brother and sister refused to wake the sleeping mother, by whom the somnambulist was nursed, she forced them to do so; a piece of bread lying on the oven jumped up, as well as a medicine bottle and other objects on the table, and finally the chair, with the sister, who was sitting on it, was lifted up. Kerner, Magiken III., 199.)

The somnambulist (Dr. Meier and Dr. Klein, "Most Remarkable Story of Auguste Muller," p. 95), Auguste Muller, told her friend she would visit her in the following night. The friend paid no attention to this, and went to bed at the usual hour. The door was locked. In the night she awoke and saw a luminous cloud before her. Rubbing her eyes, she recognized Auguste in her night-dress, smiling kindly at her, and surrounded by light. The phantom encouraged her not to be frightened, came into her bed, and she went to sleep. In the morning she awoke freed of her toothache. She went to Auguste, and heard to her astonishment that she had not left her own bed.

Kerner mentions the annoying telekenesis of a somnambulist, who by clenching her fist in a magnetic sleep, caused a clergyman to feel blows. He lived some miles away. (Kerner, Magnetische Kuren, II., 182.)

In the report of a seance held with Eusapia Paladino in Turin (Annals, April, 1907, p. 307), I find an analogy to this:

"There was another instance of synchronous raps; and the medium raised her hand with that of the controller on the left, and made the action of striking the air; at once with absolute synchronism, blows resounded on the table inside the medium's cabinet."

This reminds us of a well-known case of a double, where all movements executed by the person in question were simultaneously made by the doubt, in consequence of the solidarity existing between the two.

Emilie Sagee, a French governess, was constantly seen double, in fact she lost her situation by this. When she stood before the blackboard giving lessons she was often seen with her double, both alike in appearance, making the same movements, the only difference being that the real person held the chalk in the hand, while the phantom merely made synchronous movements. Once when fastening the skirt of her pupil, the girl turned round and saw two Miss Sagees at work which frightened her so much that she fainted. Du Prel, Monistische Seelenlehre, pp. 259, 260; M. S., 231.)

The same sympathetic movements we also find in hypnotism and in somnambulism, where the subject is compelled to make all movements at the same time as the operator.

"Also in Echolaly," says Du Prel, "the muscles of the larynx are moved sympathetically."

Kerner's somnambulist explains this effect of the rapport, in these words:

"So I must do what you will me to do, for as soon as you will it, that part of your nerve-spirit that is united with mine in me forces me thereto." (Kerner, Geschichte zweier Somnambulen.)

The parallelism between phantoms of the living and the dead, says Du Prel, can be followed up in detail. So it often happens in spectre stories that locked doors spring open, and the same is reported in "Christian Magnetism," to have occurred by the magical influence of living people. The Abbot Tritheim writes to the Emperor Maxmilian of a boy who walked in his sleep, and wherever he went the doors sprang open before him. (Tritheim, Liber octo quaestionum.)

Jacolliot knew a fakir who could open and shut distant doors by his will, and before the magnetizer Potet doors opened without his being able to give an explanation thereof. (A. Krakon, 604.)

The negro Lewis once magnetized a girl at a public performance, and told her to find herself in her house. She said there were two people in the kitchen, occupied with housework. Being told to touch them, she replied she had done so. A deputation then went to the house, and there one of the two persons asserted she had been touched by a ghost. (A. Krakon, 604.)

Dr. Recamier was once consulted by a man who complained of the persecutions coming from his enemy, a blacksmith; the whole night through he could hear him hammering at a distance of two miles. As the strength of the patient visibly failed, the doctor went to the blacksmith and threatened him with a lawsuit, when the smith confessed and promised to cease his magical action at a distance, and in a few days' time the patient was well." (Mirville, Des Esprits, V., 91.)

A shepherd at Ciderville, who had taken up healing, fell out with a clergyman, who, meeting him by chance at a sick person's house, forbade him to continue the treatment. As the patient died soon after the case was brought before the law court, and the shepherd was put into prison. A friend of the shepherd, called Thorel, threatened the clergyman that he would avenge his friend on the children, who lived with the clergyman, and were much beloved by him. Thorel explained that he intended to persecute them until they were forced to leave the house. Soon one child began to complain of constantly seeing the shadow of an unknown man in a blouse; once another clergyman, who happened to be present, asserted that he saw a big column, like smoke. Soon after the child complained of receiving a box on his ear by a black hand. Nobody else had seen the hand, but they had heard the sound and seenon the red cheek the impression of five fingers. Also inexplicable noises were heard in the room. Following someone's advice, they slashed the air with swords in the room where noises were heard, and after having done this for some time without any success, all at once, during a sword thrust a flame flared up, and such a smoke filled the room that they were obliged to open the window. But they went on with it until they heard the word "forgiveness" being sighed. The condition was insisted on that the culprit should come in his body the following day, and apologize. Thorel really came, was very uneasy, and tried to hide the bloody scratch on his face. The child, who had never seen him, exclaimed at once: "This is the man who has followed me all this fortnight." (Mirville, Des Esprits, pp. 319-389.)

In all these cases where the spectre emanates from the still living person, we look upon it as a consequence of the extra-corporeal action of the soul.

Although the connection between soul and body seems then to be considerably loosened, yet we find the soul, in virtue of the existing odic rapport, **still under the full control of the living person, who gives character to the magical operation.**

As the spectral phenomena, which we attribute to the departed, exhibit a character quite analogous to the preceding, we find ourselves justified in assuming that even then the soul is still in the sphere of power of its individual earthly influences, in consequence of an existing rapport with the psychical residue of its earthly personality.

In witchcraft and magic we see that **the odic rapport is intentionally brought about, being one of the essential conditions for a sucessful magical action.** (See The Annals for August, 1906: "Relative to the Astral Body and the Magnetic Rapport," pp. 120-125. In this essay we find the following lines: "The **fluid escaped from the VERTEX of Mrs. Lambert,**" and so on, to which I add, for the sake of comparison, a paragraph taken from the report of Das Madchen von Orlach, by Kerner: "The phantom walked up to her and gripped her neck with a cold hand. She lost consciousness, and then it seemed to be inside her (p. 41). She felt as if five fingers of a cold hand gripped **her neck,** and with this grip it rushed into her (p. 32). Thereupon her consciousness failed, and, in fact, her individuality disappeared too.'") **If phantasms caused by telekinetic action of witches and wizards are dependable on an odic rapport between the exteriorized Od and its source, we may assume that a rapport must also play a similarly essential part in cases of phatasms caused by the departed.**

The true character of the soul is never revealed in apparitions—only its powerful forces and capacities come to the light here and there, and even these we find misused for egotistical purposes by the earthly will, as for instance in witchcraft.

Only the working of genius, and in the last stages of magnetic sleep, does the soul sometimes betray its real essence, and then it always seems to be of a truly divine nature.

We might compare the soul with the Madchen aus der Fremde, of whom the poet says:

"In einem Thal bei armen Hirten
Erschien mit jedem jungen Jahr
Sobald die ersten Herchen schwirrten,
Ein Madchen schoen und wunderbar.

"Sie war nicht in dem Thal geboren,
Man wusste nichte woher sie kam,
Und schnell war ihre Spur verloren,
Sobald das Madchen Abschied nahm.

"Beseligend war ihre Naehe
Und aller Herzen wurden weit
Doch eine wurde, eine Hohe
Entferente die Vertraulichkeit.

'Sie brachte Blumen mit und Fluechte,
Gereift auf einer andern Flur,
In einem andern Sonnenlichte,
In einer gluecklichren Natur. —Schiller.

That a being of such loftiness is liable to such misrepresentation as it undergoes in its earthly body may be explained by what Du Prel says, that in this material life the spirit life is governed by matter, which condition becomes reversed by the change from this existence into that of the "astral" body.

The conviction that such a being, so contrary to our earthly personality, is hidden in us, nobody will deny who has ever experienced

(Continued on page 8.)



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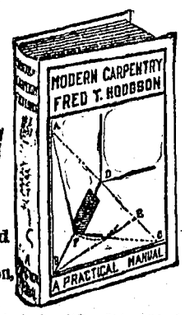
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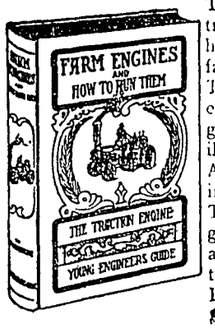
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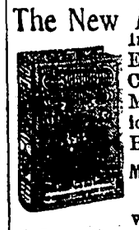
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Probably the late lamented Max Muller, for many years and until his death professor of Sanscrit in Oxford University, was the ablest of modern scholars, and the best posted of any regarding the inside history of the Asiatics. We hold in hand as we write, "Muller's India: What Can It Teach Us?" The little volume was thoughtfully read several years ago, and passages were underlined by the pen to attract easy attention. As we are all often besieged for donations to send missionaries to educate these so-called barbarian people, and lift them into the light of the Gospel; and as Prof. Muller was a scientist, laboring only to know the truth and proclaim it, we are sure our readers will enjoy a series of brief quotations from his interesting volume. Our copy is from the United States Book Company, New York. The whole book merits a careful reading, as it consists of lectures before his Sanscrit class; but we have space for only fragments which betray the character of a people the missionaries are anxious to convert to their faith. Quoting from page 53:

"A fact it is—according to statistics, the number of capital sentences was one in every 10,000 in England; but only one in every million in Bengal. Of the 332 sentences of death 64 only were carried out in England, while the 52 sentences of death in Bengal were all carried out."

Col. Sleeman, says Prof. Muller, assures us "falsehood or lying between members of the same village is almost unknown. Speaking of some of the most savage tribes, Gonds, for instance, he maintains nothing would induce them to tell a lie. * * * They have not yet learned the value of a lie. * * * Public opinion, in its limited sphere, seems strong enough to deter even an ill-disposed person from telling a lie."

Continues Col. Sleeman:

"I have had before me hundreds of cases in which a man's property, liberty and life has depended on his telling a lie, and he has refused to tell it. * * * It was an excellent superstition, inculcated in the ancient law-books, that the ancestors watched the answer of a witness, because, according as it was true or false they themselves would go to heaven or to hell."—Extracted from pages 58, 59, 60.

"So," continues Prof. Muller, "I could go on quoting from book after book, and again and again we should see how it was love of truth that struck all the people who came in contact with India, as the prominent feature in the national character of its inhabitants. No one ever accused them of falsehood. * * * Those who have known the Indians longest have always the best opinion of them."

Prof. Muller cites with approbation the following quotation of Warren Hastings, wherein he wrote of the Hindus:

"They were gentle and benevolent, more susceptible of gratitude for kindness shown them, and less prompted to vengeance for wrongs inflicted than any other people on earth; faithful, affectionate, and submissive to legal authority."

Then the professor cites from Bishop Heber, author of the well-known "Missionary Hymn," who was a resident of Calcutta, when he wrote:

"The Hindus are brave, courteous, intelligent, most eager for knowledge and improvement; sober, industrious, dutiful to parents, affectionate to their children, uniformly gentle and patient, and more easily affected by kindness and attention to their wants and feelings than any other people I ever met with."

Elphinstone, the well-known Scotch grammarian of the past century, and author of a "History of India," pages 375-381, wrote:

"The Hindus are a mild and gentle people, more merciful to prisoners than any other Asiatics. Their freedom from gross debauchery is the point in which they appear to most advantage; and their superiority in purity of manner is not flattering to our self-esteem."

Sir Thomas Munro wrote, quoted by Prof. Muller, page 72:

"If civilization is to become an article of trade between England and India I am convinced England will gain by the import cargo."

Let it always be remembered these Hindus claim "All life is divine." No animal bleeds to supply them food. We shall never forget the expressions of horror which fell from the lips of Hindu scholars, in attendance at the Columbian exposition, after visiting the Chicago stock yards and the shambles in 1893.

It is to such a people with such commendable virtues, our Western civilization is sending missionaries, at an enormous annual expense. Bible in hand, to teach them Christianity, with all its terrible fallacies, of course including Paul's lying for the glory of God, that he may by all means save some.

We believe it a fact that the native religion of every country has features better fitted to the needs of that people than any religion imported from abroad. Even their gods are barbarian concepts of the divine which can only be corrected by greater knowledge. Why it is we do not know, but the vices of the white man everywhere follows along the trail of the Christian missionary.

Still Searching for Truth.

The honest theologian, desirous of knowing the truth, and the truth only in regard to the beginnings of Christianity, is embarrassed at every step he takes in his researches. He receives the four Gospels as divine authority; but he finds instead of harmony they are everywhere discordant. A biography of Jesus based on either of the Gospels will be found discrepant in every page with the others, and almost in every statement.

Then recall the fact that there are upwards of forty apocryphal gospels, each a competitor with the four accepted Gospels as canonical, and each of these forty are as discordant as are the four accepted ones; then where are we?

Instead of forty apocryphal books, it said there were upwards of one hundred and fifty. The Manicheans had their gospels. So had the Gnostics, and so had nearly or all the pioneer Christian sects. Paul had his gospel, and he anathematized those who used any other. That eminent English divine, Jeremiah Jones, of the seventeenth century, wrote:

"It is not an easy matter, as is commonly imagined, rightly to settle the canon of the New Testament. For my own part, I declare, with many learned men, that in the whole compass of learning I know of no question involved with more intricacies and perplexing difficulties than this."

Richard Baxter, author of Saints' Everlasting Rest, of whom says the Encyclopedia Britannica, "No more diligent student ever shut himself with his books," put himself on record in regard to these apocryphal books by saying:

"Few Christians among us have any better than the Popish implicit faith, nor any better argument than the Papist to prove the Scriptures to be the Word of God. They have received it by tradition. Godly Christian ministers tell them it is impious to doubt; therefore they believe it. We all abhor that piece of popery, as most injurious to God, yet we content ourselves with the same faith, with this difference: The Papists believe the Scriptures to be the Word of God, because their CHURCH says so. And we because our church LEADERS say so."

In the opinion of The Progressive Thinker the whole Christian world has been villainously deceived, not only as regards the apocryphal books of both Old and New Testaments, but in regard to the canonical books. They are all frauds, monk written, at a much later period than is generally supposed, and all of them for fraudulent purposes.

What sort of a Jesus would we have if any one of the gospels, either canonical or apocryphal, was accepted as truthful to the exclusion of all the rest?

It has been proposed to harmonize the gospels; to rewrite them, eliminate contradictory parts, and make one harmonious whole. Possibly that thing could have been done, when learning was confined to the priestly few, had those books been in existence at that time, but it is impossible now, and it is well it is so, for the contradictory statements carry on their face evidence they are not what they are claimed to be.

The Septuagint, the Old Testament Scriptures translated into Greek, need the searchlight of truth turned on them. They are not what even scholars suppose. Accepted by Jew and Christian as genuine, and Josephus quoted as authority for their Hebrew origin, and Kitto saying:

"It has been inquired whether the translator followed a Hebrew or Samaritan codex," and then: "The Septuagint and Samaritan harmonize in more than a thousand places, where they differ from the Hebrew." And yet:

That scholars may have something to think about, The Progressive Thinker ventures the opinion, and in due time will strengthen that opinion with incontrovertible evidence, that the Septuagint is neither a translation of Hebrew nor of Samaritan Scriptures, but is a stolen history of another people; that if Moses, Joshua, David, Solomon, etc., were real characters, they were connected with another nationality or people other than the Jews.

The higher critics have been laboring for years, showing the fragmentary character of the Old Testament literature; but they have failed to detect a class of facts which strike at the very base of the whole matter, and prove that such literature came from a very different people than the barbarians of the Lebanon mountains.

They Don't Think.

The thoughtlessness of the average Bible reader was illustrated in a remark casually dropped several years ago by the writer to an old doctor, an active member of the Baptist church. We had been comparing ideas on some Greek literature, when we remarked:

"Doctor, we do too much reading without thinking. Take, for instance, the Bible which we are taught to revere; and yet should we stop to think we would see we are misled. Open to the title page of the New Testament, which it says was 'Translated out of the original Greek.' You have read that a hundred times, and yet as a Greek scholar do you believe as a Christian that the several books of the New Testament, with Epistles written by Hebrew and Aramaic scholars, to people using their own tongue, were originally written in Greek?"

To which he replied:

"You are right. I never gave a thought to the subject; but I see in an instant the title page is false, yet I am hopeful the book itself is not as deceptive as is the title page."

Years have passed, but the last we heard of Doctor Eddy he was exposing the fraud on the title page of the Holy Book, whilst scholars who had critically investigated the contents of that book found in its pages ONE HUNDRED AND TWENTY-SEVEN THOUSAND ERRORS AND FALSE RENDERINGS.

It is the learned who make these terrible discoveries; but the church has a happy way of curing such defects. They charge the scholar with heresy, and excommunicate him, and the Old Book continues to be the inerrant "Word of God."

A few years ago the churches of Europe and America appointed a commission of scholars to correct the more prominent errors of King James translation. They accomplished a noble work, tied back as they were by inflexible instructions; but the Revised Oxford Edition has fallen still-born from the press. The falsehoods corrected, Christianity would be a beast of another color.

Good Neighborhood in Grave Yard.

The New York Sun tells of a woman, while negotiating for a lot in a cemetery, making special inquiries regarding the character of prominent persons buried near. She was desirous of getting a lot in "a good neighborhood," and was willing to give extra consideration for such a location. The Sun says the agent collapsed. "Has it come to this," he inquired, "that people consider the character of their next door neighbor in a grave yard?"

The whole system of burying families together had its origin with the Egyptians, who expected a general resurrection at the sound of the great trumpet, when the Angel would announce: "Time shall be no longer." It was a Christian inheritance from Egypt, the mummifying of the dead to prevent decomposition being a part of the religious exercises.

Good Riddance.

Still the current of dissatisfied humanity flows Europeward from America, and we are all glad of it. Two thousand steerage passengers on a single ship eastward is a novelty. Until the last few months such movements were all westward.

Within the last few years southern Europe has contributed most largely of her surplus population to people America, but the tide has settled in the opposite direction. Over half a million adults have gone out from us during the last six months.

We could profitably return to Southern Europe the entire population we have received from that quarter.

I CLASP HANDS WITH THEE, MY BEAUTIFUL WIFE.

But one rare being in the universe
holds allegiance from me,
None other responds to life's dreams,
my heart's throbs, none other but
thee.
While high over us, sweet Nature's
banner unfurled wide to life's
breeze
Waves vibrant in our loves, that bear
us swiftly on beyond earth's seas.

Who says we're not married in highest heaven, dreams in cloistered cell
Of true, pure, noble and trusting womanhood doomed to endless hell;
But the God above and truth around us, bear to us radiant life
As across life's chasm I clasp hands with thee, my beautiful wife.

A. R. G.

BLIND TOM.

A Great Musical Medium, Passed to to the Realm of Souls.

According to reports in the daily papers Blind Tom is dead, and the ending of this childish black pianist, at whose wonderful playing thousands have marveled ever since our grandmothers were girls, was full of pathos.

Three weeks ago as he sat before a piano in the home of Mrs. Eliza B. Lerche, the widow of his old master in Hoboken, singing the old melodies with which he had thrilled great audiences before the civil war, he suddenly stopped and fell face downward on the floor.

Mrs. Lerche, who had cared for him over twenty years, ran into the room, and, helping him up, found that his whole upper right side was paralyzed. But Tom couldn't understand that he was different and soon went back to his piano. When he found that his right hand could not strike the keys he said, with his voice quavering:

"Tom's fingers won't play."

Wept Over Inability to Play.

Again and again he tried. Finally when he realized it was useless his big blind eyes filled with tears and he wept like a child. Each day he returned to the piano and with his left hand started some favorite piece. Quickly, however, and then with tear-moistened cheeks he would rise and pace the floor until late into the night. His old mistress sought to comfort him; but he would only sob out:

"Tom's fingers won't play no mo'."

Last Saturday night Tom went to his piano again and began softly his old lullaby, "Down on the Suwanee River," but his voice broke. Sobbing he rose and said:

"I'm done; all gone missus."

The next she heard was a faint cry and a thump near the bathroom door. He had dropped dead from a second shock.

Prodigy of Slave Days.

"Blind Tom's" real name was Thomas Wiggins. He was a prodigy with an uncouth figure of almost gigantic proportions and an intellect approaching that of an imbecile to which nature had joined a divine gift of music. Back in the slave days when he was but two years old and clothed only in an old shirt he sat beneath the window of his first master, Gen. James Bethune, a Georgia planter, and heard the sound of a piano. Thrilled, he crawled trembling up the steps into the parlor where the music was. Gen. Bethune saw how apt the child was and said:

"The child is music crazy. Poor little thing."

"Then he placed him before the piano and let him strike the keys. To his astonishment the child after hitting the keys clumsily for a few minutes began to play slowly with one finger the air he had just heard.

That Blind Tom was a most remarkable musical medium—one of the most wonderful the world has ever seen—is now generally acknowledged. In many respects an imbecile, yet he possessed a brain so attuned that Mozart and other master musicians could control it, producing music that has charmed thousands in every part of the country. Certainly the brilliant career of this remarkable personage should become a part of the history of Spiritualism.

A curious incident occurred in connection with Blind Tom's life when, on one occasion, his marvelous powers were being exhibited at Charleston, S. C. Senator Douglass, the famous Little Giant of Illinois, was there, stopping at the same hotel where Blind Tom and his master had quarters. The Senator was called out on the balcony and made a short address to his enthusiastic admirers. Blind Tom heard him, and during the evening the colored domestics in the hotel gathered around him in the kitchen, and there he repeated with dramatic effect, and in the same tone of voice passages from the eloquent address of the renowned Senator.

CALLS RELIGION BAD FOR YOUNG

Professor T. G. Soares Sees Peril in Appeal to Child's Emotions.

Current methods of religious education for children were characterized as "utterly morbid and unhealthy" by Professor Theodore G. Soares of the University of Chicago divinity school in a lecture on "The Process of Religious Development" at Haskell Hall. The professor scored the tendency to force religion on young children and urged that no appeal to the religious emotions be made until a later period.

"There is a normal religious development," he said. "Precocity is not much to be desired. It is easy to mistake the child's extraordinary imitativeness for actual experience in the child that goes beyond the natural, healthy development. The utmost that should be expected in a young child is a healthy life, the gradual appreciation of the law of the world into which he has come and the love of the persons around him.

There is grave danger in making an appeal to the religious emotions in a child of from 6 to 9 years of age. The attempt to awaken religious experience too early is utterly morbid and unhealthy. The doctrine of the atonement is not for children, no matter how good the theory may be.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

Gospel for To-Day.

To Affirm Is to Attract Strength, to Achieve Success, to Win Victories.

Affirmation is always better than negation. Denial is the source of innumerable weaknesses. It lessens one's will power, and eventually undermines his faith in himself. To affirm is to attract strength—to achieve success—to win victories. To doubt is to open the door to a multitude of ills, against whose assaults both mind and body are powerless. They give way to fear, and retreat into the caves of weakness and lassitude. To affirm adds to the powers of the will, and brings confidence to the one who declares his affirmation and repeats courageously.

Disease (lack of ease) has long been considered catching, because people have said it was, almost from time immemorial. They have allowed their fears to dominate them until they have come to consider sickness and disease as entities having an actual existence. They have even gone so far as to tremble at these figments of their own imaginations, and cringingly invited them to assault their creators. People have been in the midst of the most virulent of the so-called contagions, and escaped without even a moment's illness, because of the fact that they did not know the name of the malady they were confronting. Many persons who are above fear can and do approach the worst cases of small-pox, yellow-fever, and diphtheria without injury to themselves or any one else.

Fear, therefore, must be considered the prolific mother of the many ills that now beset the human family. Fear is developed through inertia and negation. Doubt always weakens. Affirmation brings power by awakening courage. Such being the case, why not affirm health, and WILL it into being by the daily and persistent use of our mental faculties? If disease be contagious by reason of denial, then health can be made doubly so through the mediumship of affirmation. It is safer and better to be master of one's mental and physical conditions, than it is to be mastered by them. No person is safe who permits his will to be dominated or controlled by another. The highest and best control is self-control. No one can guide another, with safety to either party. The negative soon becomes a burden to the positive, and ultimately saps the mental and vital forces of the dominant one. A chronic invalid often makes an invalid of his nurse. A hypochondriac frequently undermines the health of those from whom he elicits sympathy.

The "magic staff" of Andrew Jackson Davis, "above everything, maintain an even mind,' is the quintessence of power. Its daily use brings peace, tranquillity of body and mind, a divine calm, a serene spirit, a benignant mental poise. Possessed of these weapons, a mortal is fortified against all ills, all possible dangers. They are the treasure-troves of the soul. They are not the special property of any one individual, or body of individuals. They are the common possessions of all of the children of men, if they do but WILL to reach forth and take that which is their own. Then let them doubt not themselves, if they would have their own. Let them cease denying their own possibilities, if they would stand upon the Mount of Power and Soul-illumination. Men are what they will to be, and no more.

The old trite saying, "As a man thinketh in his heart, so is he," is a truism. Those who think that they cannot get out of the swamps, bayous, miasmatic marshes and fetid dungeons of earth, belong there until they come into recognition of their own soul-powers and use them for themselves.

Schopenhauer's repeated declaration that ours is the worst possible world, and the people in it the worst possible, made his statement seem real to himself. His own eyes were peering through colored glasses, hence he thought everything about him had the same shadow as was that which was over him. Von Hartmann's assertion that this is the best possible world, and the people in it the best possible people, which best was so very bad as to make the annihilation of both a duty and blessing, is simply the outcome of negative thinking—of looking at things through imperfect lenses. LIFE IS. No one can get outside of or away from Life. He is enfolded by it, even as the atmosphere encompasses the earth. Life is purity, sweetness, beauty, goodness, joy, power! Evil, as an entity, cannot, therefore, exist in Life. At the most, it can only be a negation, and all negations are subservient to the stronger forces—the affirmations, whose wills they ultimately obey.

He who affirms his own soul powers is already the victor, even if the clouds about him be dense and dark Zertoulen says, "I proclaim the gospel of Myself." These are the words of a master. What one soul has attained unto is possible for all souls. The law of progress and unfoldment is the same for all living creatures. There can be no special edicts for one to the exclusion of all others. All beings, therefore, have within themselves, in latency perhaps, the potencies and possibilities of supreme attainment. They are neophytes in wisdom, gods and goddesses in power! If they persist in looking downward in despair, in entertaining doubts of themselves, of their fellowmen and of God, they will be obliged to retread life's pathway until they reach the Mount of Recognition through their own efforts to climb upward. The roadway of experience is set with sharp stones, with cruel thorns, and blood flows freely from bruised and bleeding feet, because those who possess them did not will to look upward to to sunshine of Love and of Promise!

As life is everywhere, it is Infinite. If Infinite, it is God. If God, it is the involution of all possible conditions, seen and unseen. If it involves all things, then all things are evolved from it. All finite beings, therefore, are evolutions out of Infinitude, or God. The Infinite is perfect health—perfect power—perfect understanding. A clear thinker and lofty soul-reasoner says: "God is health, so there is nothing about you but health. You breathe health. You are in it. You are one with it. You are perfect health. You are whole like God made you, for you are His Image. You are well, for God enfolds you. His "Everlasting Arms" uphold you. You have dominion over all flesh. Speak the word of power, and it shall be done. You are absolutely free! You are full of courage and sweet peace. The sweet Spirit of Comfort is all around you. It is in you and through you. You are bathed in Joy, in Peace, in Love, and in Sunshine. You are resting in the arms of Love. Nothing can harm you; nothing affright. You have Infinite patience, Infinite tenderness, Infinite Love! You are never alone—no, not for an instant. God takes care of His own!"

These affirmations are creators of health, joy, peace, love, happiness, power! They are worthy of constant repetition. They deserve an honored place in the economy of every person's thought. Affirm, and you are strong. Deny, and you are weak. Purity of thought and rectitude of conduct develop the muscles of the soul, even as fencing and boxing develop the muscles of the arms. Affirm purity, and it is yours. Affirm rectitude, and you possess it. Aspiration is the prompter that inspires men to think purely, live cleanly, and act nobly. Aspiration is prayer. Prayer is that which makes the soul receptive to truth. It is the soul-self's child in action. It makes men Galahads, Percivales, Rolands, yea, even Christs! "He that ruleth his spirit is better than he that taketh a city." He rules himself who affirms his own soul-self's actual powers. Progression and retrogression—he can choose between the two as to the way he shall go. Affirm health, cheerfulness, kindness, good will, brotherly love, and you are already far along Progression's upward pathway. Deny, and your path is downward, even into a worse inferno than was the one of which Dante speaks. Says Emerson, "Let your greatness educate the crude and cold companion. If he is unequal, he will presently pass away, but thou art enlarged by thine own shining; and, no longer a mate for frogs and worms, dost soar and burn with the gods of the empyrean!"

Mortals, why stay you in the valleys of Doubt and Despair? The great horizons of Beauty and of Power stretch away on all sides of you, even around and about you! Above you tower the lofty Mountains of Endeavor, whose tops are oft encompassed by the shining mantle of snow, indicative of stainless purity. At the equator of High Resolve these mountains are as plateaux, adorned with garlands of gold set in pictures of silver, and fringed by the emerald of enduring life! Upon the summit is the ever-expanding bungalow of Rest, which is only attained by surmounting and overcoming all untoward and imperfect conditions in life and in thought. Man can be what he wills to be! Let him, therefore, live in the sunny optimism of Affirmation, and he becomes "Worthy to stand beside the tallest angel that ever dipped his wing in the light of glory, or warbled a note of praise around the throne of God!"

HARRISON D. BARRETT.

Portland, Oregon.

Important Announcement.

Great Victory in Portland, Oregon.

The friends of clean Spiritualism have scored a signal victory in the metropolis of Oregon, through the passage of what some good people are pleased to term the "Barrett-Cottell ordinance," which became a law June 19, upon being approved by Mayor Lane. This ordinance has been published several times in The Progressive Thinker, for it is an exact copy of the measure now in force in Chicago, Ill., enacted there in November, 1907. A few minor changes were made by the Portland authorities to make it conform to the laws of Oregon in every essential particular.

This ordinance was earnestly advocated by the two local Spiritualist Societies in Portland, "The First Spiritual Society," and "The Ministers and Mediums' Protective Association," and was most bitterly opposed by the president of the Oregon State Spiritualist Association, and a few others who sympathized with that officer. The Spiritualists of Portland, of the entire state of Oregon, and of the United States of America are under lasting obligations to the officers and members of the local bodies of the brethren for their brave and loyal defense of the Cause of right and Justice.

Revs. Mr. Allen and Mr. Lucas, of "The Ministers' and Mediums' Protective Association," have rendered valiant service in defense of honest mediumship in their advocacy of the adoption of the Chicago ordinance. They were backed also by a solid vote of the members of their society, who did not hesitate to declare in plain terms what they thought of counterfeiting in mediumship. With four exceptions, so far as I know, the officers and members of "The First Spiritual Society" were a unit in their support of the new ordinance. Special credit is due Rev. G. C. Love, Mrs. M. A. Congdon, Mrs. Emily L. Driscoll, Mr. R. G. Jeffrey, Mrs. Althea Bailey, Mr. Eugene Barton, and others of "The First Society" for their zealous labors in behalf of the ordinance.

Restorers of "lost love," finders of "pots of gold," locators of "gas and oil wells, mines and hidden treasures of all sorts," discoverers of "remedies for flea bites," pullers of "Catholic spirits off people's spines," bogus "business" mediums, counterfeiters in all phases of mediumship—trumpet, materialization, photographic and telegraphic frauds will now have to either give up business, or leave the city, or—be prosecuted! Portland will be all the better for their going. If they do not go, or quit, two or three vigorous prosecutions will soon prove that the law means something and that law-breakers must obey it, or GET OUT!

It has been a long, hard fight, but honest Spiritualism has triumphed and the victory is worth all that it has cost those who won it, even though they were the targets of abuse and mendacious misrepresentation. The addresses of Mrs. M. A. Congdon and Rev. G. C. Love before the committee on police and health were masterpieces of logic, philosophy and good, sound sense. It is to be regretted that they were not stenographically reported that our brethren in other cities might also have the benefit of them.

The writer and all who have worked with him have carefully refrained from personalities and recriminations. They have made no attacks upon any one individual or body of individuals who opposed them, but have stood boldly and bravely for principle at every point. As a result, they have gained a magnificent victory, have won the respect of the city officials and that of the thinking, progressive men and women of Portland.

The Chicago-Portland ordinance has been favorably reported upon by the chiefs of police of the cities of America at their recent national convention in Detroit, Mich. Speed the day when it shall be the law in every city, town and hamlet in America. Its adoption will dignify true Spiritualism and protect honest mediumship everwhere.

Yours for real Spiritualism,

HARRISON D. BARRETT.

Portland, Ore.

GIRLHOOD'S HOUR.

Oh, the joy and the freedom of living,
The brightness of girlhood's swift hour,
When the pathway though Life's winding meadows,
Seems as bright as a newly blown flower.

There's work, but the mere joy of living
Makes it seem but as playing to me,
For with laugh and with song I soon finish
Whatever of duty there be.

Then, hurrah for the wide-spreading meadows,
With their windrows of sweet-smelling hay,
And the stubble forlornly uplifting
Its face to the beauty of day.

Then away to the banks of the river,
Where it dashes by moss-o'ergrown stones,
And wanders at will through the canyons,
Or through wonderous pine-shadowed zones.

In the evening with moonlight soft shining,
To wander through glens dark and wild,
Where fairies hold revel at midnight,
As was told me when I was a child.

The roadway, by pines and by oak trees,
Is fair for a stroll with the stars
Shine softly through all the long distance,
'Twixt this and the heavenly bars.

I rejoice in the blessings of nature,
When magic gives wondrous power,
And I live for the mere joy of living
Through the moments of girlhood's sweet hour.

ELSIE RUSSELL.

Murphy, Cal.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

It Reads Like a Fairy Tale.

The Annals of Psychical Science, the Organ of the Psychical Society of London, England, has the most illustrious Directors, Editors and Committee the world has ever seen in connection with the investigation of Spirit Return, and we take especial pleasure in spreading before our readers one of its leading articles on the "Well Authenticated Metaphysical Phenomena of Recent Days." It reads in many respects like a fairy tale, yet is no doubt true in all respects, and we are sure it will deeply interest our readers, as it places them in touch with "The Annals of Psychic Science," and illustrates comprehensively the great work which those engaged in Psychical Research are doing for Spiritualism.

FROM THE ANNALS OF PSYCHICAL SCIENCE.

A Monthly Journal Devoted to Critical and Experimental Research in Metaphysical Phenomena.

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Price, per year, $3.00; single copy, 25 cents. Address, The Annals of Psychical Science, 110 St. Martin's Lane, London, W. C., England.

"The character and type of apparitions are so decided and singular that the expert can easily judge whether the story is invented, based on optical illusion or whether it has been a real vision."—Schopenhauer, Parega and Paralipomena.

"If all ghost stories were invented, it would be inexplicabie why at all times and in all countries the free imagination of thousands of narrators should have always invented the same characteristics."—Du Prel, "Die Magie als Naturwissenschaft.

If we try, in the spirit of Schopenhauer, to form a judgment on the account of an apparition, related by Professor Richet (in April number of The Annals, 1905), under the title "Metaphysical Phenomena of Bygone Times"—that is to say, by comparing it with other stories of the same kind—we must admit that it possesses many of those characteristics which give to such stories a stamp of genuineness.

If, however, we isolate the story and judge it more by its evidential value than by the account of the apparitions, and try to facilitate thereby the solution of the extremely difficult problem, we may either deny the facts or assume that they are only partly proved.

But in this way we do not rid ourselves of the troublesome problem, which seems to allow of no reasonable solution, for not only are there a great number of "ghost stories" of all times and nations, the conformity of which, in their essential characteristics, is an important argument in favor of their trustworthiness, but also there exist reports on such phenomena which are **SO WELL AUTHENTICATED THAT THEY WITHSTAND ANY CRITICISM.**

One such report is left to us by Justinus Kerner, doctor of the prison in Weinsberg, in his book, "Eine Erscheinung aus dem Nachtgebiete der Natur," confirmed by numerous attestations and documents.

I should like to emphasize the great importance of this work by a quotation from a well-informed writer:

"Hardly ever before has an apparition been watched by so many witnesses. Among them were several thoughtful and scientifically-educated men, who carried out the investigation with the greatest exactness and circumspection; and they unanimously came to the conclusion that **fraud and deceit must be excluded, the fact of the apparition having been proved undeniably.** From the evidence corroborated, as it is, by reliable witnesses, of various grades of intelligence and education, it follows of necessity that those who will not accept the reality of the apparition cannot prove that it is not one, since there is no other way of explaining it, neither can they deny its possibility—at any rate not until some other satisfactory, scientific explanation of these enigmatical phenomena is forthcoming in the future. One proof of the unprejudiced attitude of the scientific men concerned with this story is that they merely tell what they see, hear and feel, leaving it to the reader to draw his own conclusions; all they ask for is belief in their statement, that they are not deceived nor trying to deceive others. **It is certainly somewhat humiliating to human reason, which is so much extolled for insight and wisdom, that after thousands of years of effort, it has not yet satisfactorily succeeding in solving scientifically the difficult problem of the appearance of departed spirits in this earth-life; and when it is nevertheless forced to acknowledge their reality, it is met by such a host of incredibilities, that it almost despairs of itself."**

We find the above cited words in a copy of Dr. Justinus Kerner's "Eine Erscheinung aus dem Nachtbiete der Natur (Stuttgart and Tubingen. Verlag T. G. Cottasche Buchhandlung, 1836). They are written in red ink on the margin close to the report of Dr. Kapff, and if he has not put them down himself, certainly some scientifically educated man has done it.—A.K.

This work offers such a wealth of interest and scientific evidence that in order to do justice it should be repeated word for word. We must not be astonished at the fact that such a work has not yet met with the consideration it deserves, when we reflect that, to the greater part of its disciples, knowledge is merely Die tuchtige Rut, die sie mit Butter versorgt," and only to the few "Die here und himmlische Goettin." If ever a man of science and knowledge reverenced the sublime goddess, and served her as a true priest with all his soul, it was Justinus Kerner. But, alas! he also experienced how far from easy such a worship is because of those of whom the poet writes:

"O, wie viel Feinde der Wahrheit! mir blutet die Seele,
Seh ich das Eulengeschlecht, das zu dem Lichte sich drangt,"

and whom Dr. Kerner describes in his classical foreword as those elucidators, ignorant of these subjects, who prevent the investigation of Nature's most important side by their rationalistic fear of ghosts, and by their empty cry: "Who still believes in ghosts in the nineteenth century?"

As this account of an apparition will hardly be known to the reader of this paper, I will give it in short, and also Frau Eslinger's individual experiences put down by Kerner.

It was in the beginning of September, 1835, that Elizabetha Eslinger, a widow of thirty-nine years of age, from Baurenlautern, was imprisoned in Weinsberg, because of a small offense which was never quite cleared up.

Soon afterwards, on Sept. 12, Diener Mayer reported that the prisoner Eslinger complained of being tormented by a ghost every night. Thereupon the doctor of the prison, Kerner, was asked to examine her. In his report of Nov. 21, 1835, to the law court, Kerner, after careful observation, which lasted eleven weeks, made the following statement:

That Eslinger's mental condition and senses were thoroughly healthy; that she was not afflicted by any fixed idea; that, nevertheless, quite inexplicable phenomena happened near her of which he convinced himself twice during the night of Oct. 15 and 18, which phenomena were, moreover, witnessed by the wife of Mayer and six prisoners.

On the night of Sept. 17-18 Oberamtsrichter Heyd was with Referendar Burger in Eslinger's prison cell, and they convinced themselves of the reality of the ghostly occurrences. The following night similar manifestations took place at the house of Oberamtsrichter Eckhardt, who had previously asked Eslinger to send the phantom to him. Again, in the course of December, six female and five newly-arrived male prisoners became witnesses of the apparition. These prisoners bore evidence to the fact, and the protocol was drawn up. Dr. Kerner's son passed the night of Dec. 26-27 in a cell of the prison, and he, too, perceived the strange phenomena.

When Dr. Kerner, in his report to theOberamtsgericht, pleaded for a further and thorough investigation of these phenomena, the lawyers thought it advisable to ask some other educated persons, and also several scientific, unprejudiced, trustworthy men to join in the inquiry. In consequence of this decision, the strange manifestations came under the observation of the following people: Professor Kapff, Kupferstecher Dullenhofer, Maler Wagner, Pfarrer Stookmayer, Rechtsanwalt Frass, Dr. Med. Sicherer, Baron Hugel von Eschenau, Pfarrer Maguin, Dr. Med. Kerner, Dr. Med. Seyffer, Oberamtsrichter Heyd—all of whom found themselves obliged to admit the truth of the occurrences.

Besides this most valuable evidence, there is also that of Diener Mayer, of the soldier Krust and of three male prisoners, all of whom during the night of Jan. 13-14, 1836 (at a time, therefore, when Eslinger was no longer in the prison), witnessed these ghost-phenomena and bore testimony to them. On several nights, between Dec. 19, 1835, and Jan. 28, 1836, the phantom appeared, invited and uninvited, in far-off houses, even in Heilbronn, which is three-quarters of a German mile distant, and made itself perceptible in the same way as in the prison. Several of the manifestations occurred at a time when Eslinger, who was released from prison on Jan. 11, 1836, had left this part of the country.

The following are the names of the receivers of these ghost visits:
Oberamtsgerichts-Besitzer Theurer (30-12-1835).
Lehrer Neuffer (30-12-1835), to whom the phantom came by chance; that is to say, on the occasion of another visit it paid in the same house.
Referendar Burger (30-12-1835) and 1-1-1836), to whom the phantom showed himself twice by request.
Burger Kumel and his son.
Landschaftsmaler Dorr, at Heilbronn (29-12-1835).
Professor Kapff, at Heilbronn, to whom the phantom came four times uninvited.
Baron Hugel von Eschenau.
Dr. Kerner, at whose house it often appeared in order to convince Kerner's wife and sister-in-law (Dec. 19, 21, 26, 1835; Jan. 20, 21, 24, 27, 1836.

Accounts of Witnesses.

Frau Eslinger's Experiences (abridged).—She was, at the time of her imprisonment, thirty-nine years of age, and a widow. She had several children. Although she had always to work hard to earn her living, she never had been ill. She possessed the ghost-seeing faculty from her childhood, but up to this time she had never come in close contact with "ghosts." (Comp. Annals, April, 1905, p. 211: "Often enough already spectres had alarmed the mind of Regina.")

The ghost which disturbed her in prison had once before appeared to her in her home, when it was also perceived by her fourteen-year-old daughter. **The phantom, which had first shown itself as a misty column, appeared now to her in the form of a man, wrapped in long drapery held together with a belt, and on his head he wore a four-cornered cop. His complexion was like that of parchment; he had prominent cheekbones, a projecting chin; he wore a long beard; he he had a high forehead and deep-set, glistening eyes. From this misty figure a hollow voice could often be heard, demanding her to offer up constant prayer for his redemption, which could be brought about by praying for him in the cellar of a woman in Wimmenthal, to which spot he was banished. The phantom also imparted to her that he was born in the year 1414, had been a Roman Catholic priest in Wimmenthal, and his name had been Anton. AMONG OTHER CRIMES, ONE COMMITTED WITH HIS BROTHER—VIZ., DEFRAUDING HIS BROTHERS OF THEIR MONEY, WAS WEIGHING SPECIALLY HEAVILY ON HIM. HE COULD NOT FORGET IT; IT HINDERED HIM.**

She did not know whether it was all true, but the apparition had said it, so she had to believe it. She would not deny having thought it might be possible to discover treasures through the spectre. Often she put it before the ghost that she was only a poor sinner too. He had better turn to the Redeemer of all mankind—to the Savior—and he ought not to insist on her praying in a certain place for him. Such remonstrance always made him very sad, and more and more insistent.

The ghost comes often two or three times a night; yet he never comes before the evening bell, and never after the morning bell. Often he enters through the shut door, and at other times he comes through the barred windows, when you then hear a crash; and several times the door seems to be shut with a bang, as if it had been open. There is a dragging sound and a rustling paper also when he walks about in the room. Often he draws attention to himself by an intolerable mouldy smell, principally perceptible in his breath (Comp. Annals, April, 1905, p. 214: "The blood exhaled a stench like the blood of the dead"). Often he would sit down on the edge of her bed or on those of the others. First he distinctly would put aside the cover, and then sit down on the bare wood. She never could touch him; she only touched the empty air; but he could touch her, and then she felt him (Comp. Annals, April, 1905, p. 211: "The spirit precipitated himself on her with a violence, as though to embrace her." Page 218: "Regina's father advised his daughter to try and seize the spirit, and hold him when she saw him. She did so, but she held nothing save space and vain shadow"). The sensation of icy coldness, which she perceived with his touch, decreased in proportion as the apparitions increased in brilliancy. At first he touched her with his hand on her throat or chest, to draw, as it were, attention to his presence, which gave her the impression of cold, hard wood. By this touching she always got a spasm and attacks of suffocation. When he talked (which seldom happened when others were present) she never saw him move his lips (Comp. Annals, April, 1905, p. 211: "Then he laments that so many strange persons prevent him from being able to speak." P. 220: "But the spirit whispered to Regina that he was unable to speak in presence of others than herself"). When she said the name of Jesus, his mouth was always open—otherwise shut—but she could never see when he opened it. His moaning and groaning was that of a man lost in utter despair; it was heard, too, by other people (Comp. Annals, April, 1905, p. 218: "Many pepple heard him utter heavy sighs and groans"). While he was groaning the woman (Eslinger) often talked to other people, or she prayed.

One night the spectre came with an enormous dog, which opened its mouth widely. It jumped at once on the bed of the prisoner with an audible bump; the prisoner saw it, too, and screamed aloud. Then, quite as audibly, it jumped down and up to another woman. This woman was horrified and screamed, but the ghost said: "Do not be afraid, this is my father." The spectre came several times with the dog; one such occasions all the women in the morning felt wretchedly ill and nearly dead with fright.

Later on instead of the dog, a black human body without a head appeared. This one came also with two lambs—seen as well by other people. These lambs often floated up on the apparition's shoulders, where they turned into stars. Most likely this had a symbolic significance. In this symbolic fashion the figures of still living persons predicted their visits, for they afterwards came to see her in prison—for instance, Oberamtsrichter Heyd, myself and others.

Later on, Eslinger saw several gentlemen, mentioned in the record, whom she insisted upon having seen previously through the personifications of the ghost, and she was astonished to see the same figures in reality. Another manifestation of a premonitory nature occurred when on several nights the figure of Heyd, appearing quite lifelike, came with the ghost. Eslinger looked at him with astonishment, for in an instant he grew black from the feet upwards and above his face. Eslinger told me this in the morning, but neither she nor I were able to find any explanation for this turning black. After a lapse of several months the same manifestation repeated itself with the difference that this time I appeared also with Heyd and the ghost and we walked up to Eslinger's bed. Heyd shook my hand, and in an instant he again became black from his feet to his face. I made Eslinger ask the ghost what was the meaning of this getting black, and the answer came: "Mourning." And after some days a child of Heyd's died quite suddenly, and then I remembered that after the first spreading of blackness over Heyd his father died; this death was therefore predicted by the blackness.

When the time approached for Eslinger's release from prison, the ghost told her that, after she went home, he would continue to visit those homes where he had been before. The nearer the time came for Eslinger to leave, the more the ghost urged her to pray with him. She succeeded in persuading the ghost to give up his wish, that she should pray with him in the cellar of a certain Frau Singhaas in Wimmenthal; however, he insisted on her being at an appointed place, not far from Wimmenthal, on Feb, 11, at 3 o'clock in the morning, to pray with him there, kneeling under the open sky

Unfortunately, I (Kerner) was prevented by my professional duties from being present at this meetings, but I persuaded Eslinger to go there, as I know by experience **that by exactly fulfilling the request of such apparitions, you get rid of them the sooner.** So she made up her mind, and betook herself on Feb. 11 to the appoined spot near Wimmenthal, accompanied by her sisters, some friends, and Frau Christine Wormer, who possessed the power of second sight, and was well known, as thoroughly reliable, to all the inhabitants of Wainsburg. The account of this witness was afterwards recorded in the protocol, drawn up by Heyd, she having sworn to the truth of it by God and her conscience.

Witness Christine Wormer: "On Feb. 11, at 3 o'clock in the morning, I drove with Frau Eslinger and her companions to the place appointed by the apparitions. The weather was very stormy: When we arrived Eslinger knelt down on the spot indicated; we stood about thirty feet behind, and kept deep silence. Eslinger prayed aloud for half an hour, and what I then say can be also be testified to by the others, although they were not able to see everything so distinctly. I am not related to this person (Eslinger), and neither spoke to her nor saw her before, and do not know why I should say anything in favor of her that is not true, but I saw during the prayer that a luminous figure moved towards her, in appearance like a man, which was soon followed by two other luminous forms, small, like little clouds. When the prayer was finished I could hear indescribably sweet singing, coming from one of these little clouds. I saw the large apparition approaching Eslinger still nearer, at which moment **a light, like a shooting star, flew onto her,** and then I did not see anything but a white cloud of fair height, which floated down to the earth and up again. Whereupon it grew dark round Eslinger. We waited another quarter of an hour, but as we did not hear nor see anything more we walked up to Eslinger, and found her lying on the ground, cold and unconscious. Brought to herself again, she said that the apparition, in bidding her farewell, had asked for her hand, but before giving it she first wrapped it in a cloth. **Then a little flame appeared and flickered up, and we found holes (without smell) burnt in the cloth, perhaps where the fingers of the apparition had touched it" (Comp. Annals, April, 1905, p. 219:. "Taking the letters between his three first fingers, his hand being doubtless a hand of flame, he penetrated them as though by a contact with a flame—see illustration").**. (Comp. also: Das Madchen von Orlach, pp. 40, 41). "Eslinger said that as the apparition had warned her beforehand, this did not frighten her so much as did a crowd of horrible animal shapes, which came rushing past her after the apparition, together with two little luminous forms of children, had floated up on a cloud that came from above; then she had dropped unconscious to the ground."

From that hour, neither by Eslinger nor in the prison nor in other houses was anything heard, seen, felt or smelt of the apparition in question.

There remains only to give the narrations of the impressions made on other persons by that which, according to Eslinger, professed to be a dep rted spirit. Considering the great number of witnesses, and the manifold impressions of the apparition which they received and described, we find ourselves compelled make a careful selection, enough to give a clear representation of the whole affair:

The wife of Diener Mayer, an honest and trustworthy woman, who, together with her niece, seventeen years of age, passed the night of Nov. 10-11 in Eslinger's prison cell, saw, towards midnight, a light floating in through the window. "The light was yellow like sulphur, and floated softly. I felt with it a soft, cool breeze, although everything was shut up. Soon the light and the cool breeze came nearer, and the cover of my bed became so lighted up, that I saw it clearly, as well as my arms and hands. At the same time,, however, there came into my nose an indescribable, repulsive, rotten smell, and in my face I had a sensation as of ants running over it. The light withdrew from me, and floated softly to and fro, and I perceived, over the locked prison door a quantity of sparkling stars, more beautiful than anything I have ever seen before. Soon both of us distinctly heard speaking—a sound not to be compared with anything else; it went on while the woman (Eslinger) prayed, and while she talked to us. The words sounded as if spoken into hollow space, and as if they were lifted up, so speak, from the floor to the ceiling. **I thought it strange that I always felt beforehand when the ghost was going to speak."** (See p. 22, Herr Fraas' report.)

Dr. Kerner put down the following account from the experiences of Frederike Tollin from Lowenstein: On some nights the apparition bent right over her, saying into her ears that she should get out of her evil ways, now that she had a last chance given her, and that she ought to consider that he was not a common human being who was telling her so, but one who had tasted that which comes after death. Once, when the apparition stood near Eslinger's bed, she, Frederike Tollin, was swearing in her sleep; at once, like an arrow, the spirit shot over to her, and, touching her with a finger, caused a cramp in her chest, and woke her; a luminous column of mist stood before her bed, and made her say a prayer. When the spirit had left, both of them had the impression as if a swarm of pigeons was flying through the room, making melodious sounds with their wings.

Christine Mosnerin heard something running about, as if in stockings, and it did something to the skirt, hanging on the wall, as if it shook it. At 12 o knocked so hard on her bed that the bed trembled (Comp. Annals, April, 1905, p. 211: "First of all he knocked three times on her bed") At 11:30 it knocked once, then it seemed as if it scraped on the floor and put itself into her bed; she felt it touching her back. Getting up again, it made a bump, as if something was falling on the floor. Then again, some nights after this, something had been pulling at her cover, but she held on so tightly that her nails ached, whereupon it had lain down on her.

Friederike Welling, from Grossbottwar, states: It seemed to her as if a grey shadow was bending over her, and she had the feeling of something stroking her neck, and her hair stood on end. She, too, noticed a disgusting stench, which made her sick. In the following night a hollow sigh came right into her left ear, which woke her, and for some time after she suffered there from pain and a swellling.

In Margaretha Leibesberg's (from Lachweiler) diary, which she kept during her imprisonment by Dr. Kerner's wish, we read: "One night I heard three crashes, like shots, with no after sound, and then something came shuffling in. Next night there was again a crash, accompanied by superhuman shrieks and knocks on my bed, where I slept by myself. On the night of Dec. 16 I was very frightened. Frau Eslinger noticed this, and she called out: "Come here, in God's name and look at him; he won't hurt you.' Then I looked out from my bedclothes and saw on the floor two white forms, like two little lambs, and they were so beautiful I could not take my eyes off them. In their midst I saw a shadow, as tall as a man, but I was unable to look at him for a long time, my eyes failed me. On Dec. 17, at 11 o'clock, Overamtsrichter Heyd came with Referendar Burger, and they lay down on the other bedstead. At 12 o'clock the shadow came through the window near our bed. It came quite silently; it only floated quietly through the room, remained outside for some time, and came back. It floated round about the head of Frau Eslinger, and then over to my side, reached over me, and pulled my cover violently away. I screamed. Herr Heyd asked why I screamed like that, and I answered: 'The shadow has taken away my cover;' but the gen-

(Continued on page 2.)

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

The sixth grand picnic will be given by the Spiritualists' Society Light and Truth, assisted by the singing society, "Eintracht," on Sunday, June 28, 1908, at Hoerdt's grove, 2 E. Belmont avenue, Chicago, Ill. Bowling, footraces and all kinds of amusements for young and old. Western, Clybourn and Belmont avenue cars run direct to the grove. Everybody welcome. Tickets, 25 cents a person.

Julius Wagner, from Allegheny, Pa., writes: "We had two splendid meetings at the Church of Life, June 21st, at the G. A. R. Hall. The writer gave his opinion in regard to the location of the spirit world, and was followed by the Rev. J. M. Francis and Mr. Hansel and a few others. In the evening these were tests by some of the local mediums, all doing splendid work."

Mrs. C. Berger writes: "The Fraternal semi-monthly social, which was held at thehome of Mrs. J. Staner Adams on Wednesday, June 24, which was also the occasion of the Fifth (wooden) Wedding of Mr. and Mrs. Adams, was certainly a lovely and profitable affair. A goodly sum was realized for the Daughter's treasury. The wooden ceremony of the couple was performed at 8:30 p. m. by our President, Dr. Caird, holding meanwhile a wooden paddle, a present to sister Adams, and which served to make the ceremony more impressive. A hand-painted plate given the Daughters by Mrs. W. A. Bloom, was raffled and brought a satisfactory sum. With the liberal donations of Sons and Daughters, the couple were presented with a beautiful combination bookcase and writing desk, which pleased them mightily. Presentation speech by Mrs. Caird. An appropriate and beautiful song by Mrs. Lilly Goldstein was applauded and encored. The next social will be held at the home of Mrs. Goldstein, 420 Ogden ave., West of Robey street, on Wednesday afternoon and evening of July 8th. We hope all will come and bring friends." (

Correspondent writes: "The Elgin Picnic was a howling success in every way. The weather was good, the attendance was large, about three hundred good appetites, plenty to eat, plenty of good coffee, water that was pure and cold, perfect harmony, mirth and love—a veritable feast for soul and body. Good short speeches and splendid messages of comfort for all who were fortunate enough to receive them. The Lyceum work came in for its share of attention from Miss Roubie, Miss Loebel of Milwaukee, and Mrs. Bloom and Mrs. Hilbert and others. Not many children from the city of Chicago were there, but Miss Roubie enrolled in the thirties, and the outlook is cheering for a lyceum in Elgin. Mrs. West of Elgin, under the influence of her guides, delivered the address of welcome in beautiful style and in the sweetness of the angel world. This was responded to by Dr. T. Wilkins, President I. S. S. A. and Dr. C. A. Burgess, President of the Chicago Spiritualist League. Mrs. Nora E. Hill gave the invocation, and short talks were made by Mr. Booth of Rockford, Judge Wm. Smith of Janesville, Wis., on education and the Morris Pratt Institute; Mr. Wilde of Genoa, in a foreign tongue; Mr. Sidwell, secretary of the Chicago Spiritualist League. The message bearers were Mrs. Bloom, Mrs. Harper, Mrs. Weaver and Miss Susie Thompson of Chicago and Mrs. West of Elgin. These picnics are to be an annual affair from this time on, and may be expected to increase in interest. No doubt there will be 500 people on hand at the next—to be announced in due time as to date. Missionary influence is thus exerted, even though the weather may chance to be a little torrid, and the cause enhanced accordingly. The poem by Dr. Wilkins for the occasion, will be found in another column. But the part of the program that riveted the large audience to the bosom of Mother Earth were the two recitations by Mrs. Niver, teacher of oratory in the Morris Pratt School. Many handkerchiefs were in use during the pathetic part of the last recitation, and all fell in love with the little daughter of Our Moses." (Such he is still.)"

John M. Cook writes from Zimmerman, Minn.: "I get my Progressive Thinker regularly, having missed only one copy a year. I think it is one of the greatest papers in this or any other country, and every man woman and child should read it. If I were able I would have a million for gratuitous distribution. Yes, clean out the fakes, and then let the bright lights cut off the "REV." from their names, and put "P. T." in its place—Progressive Thought, Progressive Teacher, yes!"

Thos. S. Kizer writes from Decatur, Ill.: "We have had the Rev. J. Madison Allen of Springfield, Mo., with us for four weeks. He left for Springfield on Saturday. His guides gave us some fine lectures, messages and tests which were highly appreciated by all who enjoyed the same. The attendance was not what it might have been in a different season of the year. We feel that our glorious cause will be benefited by his labors among us, and would cheerfully recommend him to any society as an earnest worker in the cause of truth. Brother Allen is also a good musician, performing on piano, organ or violin. He sang and played some of his own composition."

There will be a circle at the home of Charles A. Thompson every Thursday evening, 8 p. m., 615 Monroe st. Phone Ogden3928. Admission 25c.

BEAR IN MIND that the Editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Pine Grove Camp Meeting, Niantic, Conn., commencing June 13, continues until September 19. Hepsy C. Boden, Secretary, Willimantic, Conn.

Central New York Camp Meeting, at Freeville, N. Y., commencing July 25, closes August 23. B. L. Robinson, Secretary, Dryden, N. Y.

Sunapee Lake Camp Meeting, at Blodgett's Landing, N. H., commences August 9, closing August 30. John W. Clay, Secretary, Sutton, N. H,

June 28 was the last meeting of the season at the Temple, Buffalo, N. Y., Prof. Lockwood being the speaker.

Mrs. M. A. Logue writes from Butte Mont.:: "We wish you success in your good work. The Progressive Thinker is an educator. May its circulation increase ten-fold. Either Charles Dawbarn's or Henry Morrison Tefft's articles, are worth the price of a year's subscription. The Hon. A. B. French's address is an inspiration and an incentive to live a good and useful life. In the 15 years of my residence in Butte, there never has been so much interest manifested in Spiritualism as at the present time. Every Sunday my home is filled with anxious seekers for the truth of spirit return. Many young people have joined our society. We hope to organize a Lyceum in the near future."

For many years the Spiritualists of Nashua, N. H., have not held any meetings, and at the earnest request of several Mrs. Richmond L. Bishop of Swampscott, Mass., held two very successful services, June 7. Mrs. Maude Litch Bishop held meetings the following Sunday. The audiences were large and enthusiastic, and so much interest was created that the people hope to be able to organize a society in the near future.

Notice—P. J. Metcalfe, speaker and message bearer, who has just come from England, desires platform and missionary work. He has had 24 years' experience. Will be glad to hear from societies at once with terms, etc. Address him in care of Box 482 Magog, Quebec, Canada.

Dr. James Doty writes from Rochester, N. Y.: "Mrs. May L. Price has been assisting in the work at Plymouth Spiritual Church, of Rochester, N. Y. Since the State Convention she gave a very able and instructive lecture the first night of the convention, and her tests and messages Sunday afternoon, following Lyman C. Howe's address, were of an excellent quality, clearly stated and recognized by all to whom they were given. Mrs. Price is before the public as a platform worker, and we consider a society fortunate who can secure her services. She goes from here to serve other societies, but any letter addressed to her at Morton, N. Y. will reach her."

Mr, H. E. Howes having just finished a four months' engagement with the Spiritualist Society of Tacoma, Wash., would be pleased to book dates with societies for Sunday and week night lectures, followed, if desired, by tests and spirit messages. All letters should be addressed to H. E. Howes, New Era, Oregon, as he is booked for the New Era Camp from July 11 to August 3; at liberty after that.

Laura La Flower writes from Port Angeles, Wash.: "Last week Mrs. John Murry of Seattle dropped in unknown and unexpectedly, and gave to a favored few many unmistakable evidences of a future life, and the possibility of communication with the dear ones. Her mediumship is of a high order, and the friends who were so fortunate as to meet her, are anxious for a repetition of her visit."

The Hyde Park Occult Society saw fit to close its doors and quit, on Sunday, June 29. This society has had a struggle for existence for the past year, and at times the outlook was extremely discouraging. Mrs. O. B. Wilson has been faithful, as have all the workers who worked, but the officers cannot make a society a success without the enthusiasm of the attendance. Mrs. Wilson contemplates moving to St. Louis in a short time.

Mrs. E. Harper, medium, writes: "I wish to thank the good people, one and all for their assistance, during the past months, while I was in the hospital and while convalescing, and especially Mrs. Jackson of Syracuse, N. Y., who donated so liberally to my aid, through her old acquaintance, Miss Roubie, Secretary of the State Association. These aids shall never be forgotten while consciousness lasts. I want to again thank one and all."

Dr. T. Wilkins writes: "The Elgin Picnic Group Pictures are said to be good, and all wishing one, mounted can have the same for fifty cents, by sending your order to me at 40 Loomis Street, or to Miss Eugenia Roubie, 567 E. 62nd Street, Chicago."

A black silk parasol, with ivory handle, mounted with silver and with two tassels, was lost at Elgin picnic, perhaps taken through mistake, and as it was a gift to the owner from her son now in spirit life, it should be returned, if not for the honor of the act. Send to Dr. T. Wilkins, or drop him a card, at 40 Loomis street.

Mrs. Cora L. V. Richmond's summer engagements: Unity Park, Wonewoc, Wis., July 12 to 21; Mt. Pleasant Park, Clinton, Iowa, July 26 to 30; Corry, Pa. (probably), July 31 to Aug. 4; Lily Dale, Aug. 5 to 12; Cuba, N. Y. probably), Onset, Mass., Aug. 18 to 23.

Harrison D. Barrett writes from Portland, Ore.: "President Warne reached here June 22. Our local Spiritualists purpose giving him a welcome that will cause him to cast a longing, lingering look Oreganward when he returns to Chicago It will be a gala week for us while he is here. Oregon Spiritualists are alive, and are loyal to REAL SPIRITUALISM."

Correspondent writes: "The Dedicatory services of the new Hall to be hereafter occupied by the Progressive Spiritualist Church (colored), at 2959 State Street, was a grand success, and these good people go into their new home feeling that the spirit world is back of the move, and at the rate of growth of the society, they may soon have to move again. Short speeches were made by Dr. T. Wilkins, President of the State Association, Dr. C. A. Burgess, President of the Chicago Spiritualist League, Dr. A. Caird, President of the Fraternal Order of Spiritualists, Mrs. Nora Hill, who also offered the invocation and the words of dismissal, Rev. J. H. Demby, pastor of the Church, Mrs. B. Hilbert; the messages being given by Mrs Campbell, Mrs. Weaver and Mrs. Lyons, and all did remarkable work. This starts these people off in good shape for the summer, and much good is expected to be derived for the cause in this new home. Rev. Demby will take a short vacation in Kansas this week, and will, no doubt, be re-energized by the fresh air and sun of the Sunflower State. His daughter sang beautifully at the dedicatory services. She certainly has a beautiful voice, and the audience appreciated her introductory song."

Later in August or September Mr. and Mrs. Richmond will probably visit friends in the Catskills. The Church of the Soul resumes its services Sunday, September 13.

Hattie F. Peet, corresponding secretary, writes: "The next 'Summer Social,' given under the auspices of the Band of Harmony, will be in the form of a Picnic, at Lincoln Park, Thursday afternoon and evening, July 9. Coffee served on the lawn at 6 p. m., as usual; coffee checks, 10c. Ladies will bring lunch for themselves and friends; also cup, plate, fork and spoon. Meet at 2 p. m. at the Center Street entrance to park. All members and friends cordially invited."

Mrs. Dr. Caird, secretary, writes: "Saturday, July 4, the Illinois Sunflower Club will hold a picnic at Lake Bluff. Spiritualists of Chicago and vicinity are cordially invited. Do not fail to avail yourselves of this opportunity to enjoy the lake breeze. Bring your lunch. Coffee will be served free. The fare from Evanston will be 40 cents for the round-trip. Come and bring your friends. The club will hold its monthly business meeting, July 14th, at 70 E. Adams street, Lincoln Hall."

Mrs. Laura G. Fixen writes: "All Spiritualists and their friends, and friends' friends, are cordially invited to join the Sunflower Club and spend the Fourth of July at Minnetonka Cottage, Lake Bluff. Take the Northwestern Elevated, Evanston branch, to Evanston; fare 10 cents; thence the Milwaukee Electric to Lake Bluff. Round-trip, 40 cents; time, 52 minutes. Cars run every 15 minutes. Leave cars at station near Northwestern Depot; then go east towards the lake. Someone will be at the station during the early part of the day, to direct the friends. The walk to the cottage is a delightful one. Bring your lunch. Coffee will be served free of charge. Bring your family and friends. Come early and have a good time. A special brand of fine weather has been reserved for the occasion."

MOST REMARKABLE FORESIGHT.

Woman Sees Husband Slain in a Dream—Identifies the Murderer From the Vision—Even Smallest Details of the Tragedy Were Carried Out as She Saw Them Pictured—Her Letter Warning Him of Impending Peril, Was First Clew to Identity.

"You did it! You did it! "

Mrs. A. C. Gregg pointed at Lon Hatfield whom she had singled out of a dozen men at police headquarters in Chattanooga, Tenn.

It was the verificaton of her dream.

Two weeks before A. C. Gregg, a traveling salesman of Mt. Vernon, was murdered and his body thrown into a creek near Lookout mountain, his wife saw the tragedy enacted in a dream. So strongly did it impress her that she wrote him a letter of warning.

This letter, found upon his body, was the means of identification. It depicted with startling clearness the scene where the murder occurred. "I am sure," she wrote, "that if my dream comes true, I will be able to identify your murderer."

She begged Gregg to return home at once. His 6-year-old daughter, Mary, added a postscript, warning him and begging him to come home at once.

Mrs. Gregg went to Chattanooga in response to a request from the police who had identified the body through her letter. Her description of the lonely spot where the murder occurred tallied exactly with the place where the body was found.

Lon Hatfield had been arrested for the crime, circumstantial evidence pointing to his guilt. Not knownig this, Mrs. Gregg described Hatfield to a dot, as the dream murderer. As a further test Hatfield, dressed as he was when arrested, was placed inconspicuously among a dozen men. Mrs. Gregg was taken into the room and asked if among the men was the one she had seen kill her husband in her dream.

Without hesitation she picked Hatfield, then fell to the floor in a swoon.

Mrs. Gregg says that every important incident of her life has been foreshadowed by a dream. She declares absolute confidence that Hatfield murdered her husband.— Cleveland (Ohio) Press.

"The Soul of Things; or Psychometric Researches and Discoveries", by Wm. Denton. The three volumes of this book contain much valuable matter, and though concise as a text book it is fascinating as a work of fiction, embracing as they do valuable matter covering the entire globe. Nothing has ever been written of more value to the investigator. Complete in three volumes. Price $1.60 each.

"The Warfare of Science With Theology." By Andrew D. White, LL.D. The two large volumes of about 900 pages are indispensable to the student, and no library is complete without these. Price $5.00.

SPIRITS DISAGREE.

To Believe or Not To Beliefe, That Is the Question.

If two or more equally reliable persons make statements in plain contradiction to each other, would not a person be foolish to accept any of their teaching as a fact, without corroborative proof? We find that apparently wise spirits through tried mediums disagree on many points in regard to natural law governing in spirit life. We have heard the spirit control say that there was no such thing as reincarnation, and another spirit control through another medium state that spirits were reincarnated. We have asked many questions which the spirit refused to answer, and once on being told that if I was in the control's place I would answer the question, the quick reply was that if you did you would not be here very long.

In answer to the question, "Is the bible true," after some delay the answer came that "the 'its,' 'ands' and 'ifs' in it were all right," and the above was received through a medium under thirteen years of age. The reader is left to judge for himself whether the answer about the bible came from an old head or from the child-medium.

Between the refusal to answer some questions, the delay in answering others, and the disagreement in spirit statements, it would appear to be the safe way to listen to all said, and believe nothing in regard to details of life in spirit land.

There is good reason to think it is about the same as it is here. The wise man and the fool will be there. The controlling politician and dictating priest will be there.

The royal families and titled nobility will be there, and in numbers millions of times greater than here, and if there are no impositions practiced, no injustice permitted, no partiality shown, all earthly desires summarily squelched, individual gratifications all surrendered to a heavenly host, then I want to know it, rather than take any word for it.

I cannot think that a long life of viciousness, seventy years of selfishness, with the masses under religious and business boss rule, and a world of women muzzled and slaves to sentiments enacted into laws that they had no voice in, will all be blended into one harmonious whole by the change called death.

On awakening, the writer often remembers what he has heard during sleep.

Recently the following was received: "If you could reach the infinite source of all being, and get an answer back, you would not know where it came from, any more than a goat would know who his father was."

This would indicate that a state of uncertainty exists in all states of life. You do not know who you are, what you are, or where you are.

W. W. JUDSON.

Los Angeles, Cal.

ANTOINETTE.

To My Dear Niece and Her Baby.

There's a treasure in your household
money never brought,
'Tis the mystery of creation through
your beings wrought;
Dimpl'd little darling, who once seeing
could forget,
Treasure of the household, precious
little Antoinette?

Myst'ry 'tis, her coming I can scarcely
yet divine,—
Seems to be a union of the Father's
Love and thine;
With your home, to hold the treasure
He the jewel set,
You now call, the lovely trinket precious Antoinette.

Perfect seems the household with you,
happy, jolly three,
I but hope that Joy and Peace may
always hallow thee;
Just you love your babe and never
once you stop to fret,
God is keeper of thy treasure, darling
Antoinette.

JOHN W. RING.

OPPORTUNITY.

That I knock but once upon your door
Is a mistake that you often hear,
For all day long I stand and knock,
And bid you banish fear.
And call you out to meet mankind
In its struggles and distress,
And if the fight you enter in
I'll lead you to success.

I play no favorites in the game of life,
I've only one purpose in view
To help all those who heed my call,
That are honest, brave and true.
Then, talk not of misfortune,
And what other men can do,
Fortune is a lazy goddess,
She will never come to you.

Waste not your days lamenting
The years you've lived in vain
There is no time like the present,
And it will never come again.
Envy not your fellow men
Their honor, wealth or skill,
For all these things I'll bring to you
If you bravely say, "I will!"

Then do not be discouraged,
If at first you don't succeed,
If your struggle with the selfish
And the narrow views of creed,
For each night I burn the records
Of mistakes that cause you pain,
And with the bright and rising sun
Knock on your door again.

But when I've led you to success,
This favor I shall ask,
That you kindly help your fellow man
In life's unequal task.
And then when death shall call you,
And you need my aid no more
The help you gave your fellow man
Will open heaven's door.

J. L. SHEPHERD.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

"Evolution of the God and Christ Ideas.' By Hudson Tuttle. Price $1.25.

"The Bible." By John E. Remsburg. Its authenticity, credibility and morality. A large book for $1.25.

A NOTABLE RESIDENCE.

The Villa Montezuma, San Diego, Cal.

This unique and splendid residence, located at 2845, K. St., was the scene of a grand reception and old-fashioned house-warming on the evening of June 10.

This magnificent house was built by the friends and admirers of Jesse Sheppard, the far-famed musical medium, and there is nothing to approach it in elegance of appointments, at least on the Pacific Coast; standing as it does, in a class by itself—Jesse Sheppard, whose wonderful seances are remembered by many old-time Spiritualists, has lived abroad for the past twenty years, while this temple of music has been devoted to the more ordinary uses of life. It has now been leased by the well-known mediums, Mrs. Montgomery and her daughter, Mrs. Smith, and on the evening mentioned, more than two hundred of their friends and patrons assembled to re-dedicate this temple to uses for which it was designed. The program consisted of short speeches, recitations and musical numbers, after which light lunch was served.

A happier and more merry crowd it would be hard to find, and festivities continued until the approach of the "wee sma" hours admonished that it was time to repair to "the blankets."

The seances of these mediums are growing in popularity and are largely attended by our town people, but special seances are arranged for out-of-town people, from La Jolla, and other near points

The Sunday afternoon seance, held June 14, was remarkable for the clearness of the voices and the number, as well as length of personal messages given; many of which were given to persons with whom the mediums are entirely unacquainted, and I have yet to hear of the slightest dissatisfaction by any of their patrons.

Again, let me say that these physical demonstrations (tabooed in certain high (?) quarters) continue to present the most indubitable proof of the continuity of life, notwithstanding the skepticism of our good sister, Hawley-Gordon, and others.

I am credibly informed that intellectual seances of a high order regularly held by the guides of our esteemed brother, A. R Gibbs, at 1361 Tenth St., while the parlors of Isa Wilson-Kaynor, 1054 Tenth st., are on Tuesday evenings filled to overflowing. Each and all mentioned are in their private readings giving great satisfaction. Our temple work goes on uninterruptedly, harmoniously and satisfactorily, with Mrs. Kaynor as present speaker.

Surely it does seem that as never before, have spirit intelligences in this sunny land combined in demonstrating the continuity of life and the immortality of man. Let the good work go on.

WM. C. HODGE.

SanDiego, Cal.

Message From an Old Worker, Now in Spirit Life.

Since coming to the spirit world I have found many conditions existing on earth that were undreamed of by myself. I was a common, ordinary man, who lived on a farm. I worked hard, yet found time to inform myself upon the things that pertained to a future life. Now I am glad that I had a little knowledge; it is better to have a little, than none at all.

I came to this life a little over a year ago. I have visited earth every day since, coming here and, am surprised at the condition of things among the rank and file of Spiritualists. The cause is a just and true one, but it is hampered and abused by a class of people calling themselves mediums, who are no better than the traveling fakirs, who advertise to do such wonderful things, when in reality they are but leeches to bleed the gullible. I am astounded when I see people flocking to this class of mediums to know whether they are going to get married, and if so, when and to whom. Then they want to know where that mine is located, and a thousand other things that are of no value whatever. Not one out of a thousand ever ask how they can become better fitted to enter the next life. Their whole minds are taken up with worldly matters, and things that pertain to earth.

Now, when this class of gullibles approach one of these tricksters, they bring with them a set of guides who are on the same plane of thought, viz.: worldly affairs, and what is the consequence? Truly, Mr. Gullible is faked or cheated out of from one to ten dollars of their sometimes hard-earned money. Then they wonder why they ever went to that medium; yet, when another faker hangs out a shingle, they are taken in again, and so it goes, on and on until they lose any faith they may ever have had, and consequently pronounce Spiritualism and its teachers fraud.

While on the other hand, if these tricksters were not allowed to carry on their nefarious business, and only true spiritual mediums were in evidence, no one would be cheated out of one cent; all would receive more than value received for the amount paid. Now when this comes to pass, and none but the pure in heart are allowed to commune with the spirit world, the fakirs will be put out of business and hundreds of men and women calling themselves spiritual mediums will have to seek other employment.

Then, and not until then, will Spiritualism lift up its fair face of truth and step boldly forth. Then will the cause of justice and right prevail, and all will know that when they receive a message from a loved one who is only behind the veil, it is true and is, as represented, a message to you from a father, a mother or other loved one.

Now may the time hasten when this condition will prevail on the earth; and now may the angels attest the truth of what has been written through the hand of this medium, my daughter. Yours for truth only,

J. RIGDON. a Spirit.

Through Edith M. Hufford, St. Johns, Oregon.

"The Widow's Mite and Other Psychic Phenomena." By Rev. I. K. Funk. Price $2.00.

"Continuity of Life a Cosmic Truth." A powerful argument along scientific lines. By Prof. W. M. Lockwood. Price $1.00.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

"Asphodel Blooms and Other Offerings." A choice collection of poems on everyday subjects, by Emma E. Tuttle. Price $1.00.

DR. T. WILKINS' POEMS

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago. Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be $1.25, but those sending notice now for a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at $1.50 each, if that number are ordered ahead. So state if you want one.

N. S. A. Convention at Indianapolis, Ind.

It is somewhat premature to announce the convention of the N. S. A. to be held at Indianapolis, Ind., Oct. 20 to 24, 1908, but it is early receiving so much attention, and so many are interested that it is best to state the exact date, as above.

The convention will begin on Tuesday morning, and conclude not later than midnight of the following Saturday. Many who are now arranging to attend, and as delegates desire the facts of the coming important assembly, will appreciate this advance notice, if my correspondence warrants such a conclusion.

The early interest in the annual convention is certainly an indication of a grand one to be held this year.

Announcements will be made soon; and these suppled to all who may desire. The addition of a Monday night reception, and the following Sunday mass-meetings, will increase the desire of many to attend.

GEO. W. KATES,
Secretary.
600 Pennsylvania ave., S.-E.
Washington, D. C.

IMPORTANT NOTICE.

In Reference to the Indiana State Association.

The Indiana State Association of Spiritualists, through the management and kindness of the Chesterfield camp organization, has been granted the privilege of holding a Grove Basket Massmeeting on Sunday, July 19. This is just one Sunday before the beautiful grove is opened to the public proper for the camp season.

The Indiana State Association is working hard to make all arrangements for the coming N. S. A. convention, which will be held at Indianapolis, Indiana, Oct. 20 to 24. The best of talent will be secured, and message bearers will be present.

The camp season is short this year, and this will afford an opportunity to visit the beautiful grove early and hear speakers who are not on the camp program. The State Board desires a full attendance, that they may present their state work to the people of Indiana. Remember the date, July 19.

E. A. SCHRAM,
Peru, Indiana. President.
MRS. CARRIE H. MONG,
Muncie, Indiana. Secretary.

IMPORTANT NOTICE.

As chairman of the committee appointed at the last convention of the N. S. A. to prepare an up-to-date book of music, crisp and modern in its words and tunes, intended to promote harmony and awaken the higher inspirations of attendants at all kind of Spiritualist services, I am able to report substantial progress in the work. Some appropriate music, and also excellent words for arrangement to notes have been already received.

Any one having suitable words or tunes, either or both, are invited to forward them right away. Remember, we cannot use anything upon which the copyright has not expired, without permission of the author, or composer, which rights run for 28 years, and may have one extension of 14 years more, or 42 years in all. Much interest in the outcome of this undertaking is being manifested. We hope our fellow Spiritualists all over the country will send us their suggestions and contributions of a helpful nature. Let us join hands to do the work in such a way, that the book will be a subject for pride, and set all our people to singing Spiritualism, not only with the lips, but from the heart, with the spirit and the understanding.

Any one wishing to give substantial encouragement to the committee's labors, is invited to forward me at Centreville, Michigan, pledges of financial contribution towards the expenses.

SOLOMON DILL.

Centreville, Mich.

OBITUARIES.

Passed to spirit life from his home in Newville, Indiana, an May 25, Mr. B. F. Blair, age 74 years. He was well known throughout the country and highly respected by all. He was a true Spiritualist and a constant reader of The Progressive Thinker for years, and thoroughly understood the Spiritual philosophy. He leaves to mourn their loss, a wife, one daughter, one son, and a host of friends. funeral services from the home on May 27, at 2 p. m.. Mr. Fred Dunakin of Cecil, Ohio, officiating.

WHAT IS LIFE?

What is Life? A transient day,
Hurrying from the world away
Like fleeting clouds or fragile flower
That comes and goes within an hour.

What is Youth? A pleasant dream
Flitting o'er Life's troubled stream;
A sunbeam shining on the river,
Sparkling now, then gone forever.

Haste thou! Oh, haste, nor idly stray,
Life's joys are fleeting, hopes decay;
Fond growth departs; its dreams are
o'er;
'Tis gone, and will return no more.

FRED CHARD.

Protestant Home, Milwaukee, Wis.



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DR. J. M PEEBLES' PUBLICATIONS.

What Is Spiritualism, and Who Are These Spiritualists? A book of 131 pages, elegantly bound in paper. Price 35 cents; postage 5 cents.

Spiritualism Vs. Materialism.—This volume, cloth bound, contains a series of essays and arguments against materialism from the point of Spiritualism. Price 50 cents; postage 8 cents.

Vaccination a Curse and a Menace to Personal Liberty.—This, an illustrated volume, treats exhaustively of calf lymph, vaccine virus, "optional" vaccination or compulsory. Price $1; postage 12 cents.

Demonism of the Ages and Spirit Obsessions.—A volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits through all the historic ages. Price $1; postage 15 cents.

Pathway of the Human Spirit, or the Pathway of the Spirit Traced.—Price 75 cents; postage 12 cents.

A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Night's Sermons against Spiritualism. Price 15 cents.

A Plea for Justice to Mediums.—Price 10 cents.

Immortality—Its Naturalness, Its Possibilities and Proofs.—Price 15 cents.

The General Teachings of Spiritualism Price 5 cents.

Fiftieth Anniversary of Modern Spiritualism at Hydesville, N. Y.—Price 15 cents.

Spiritualism in All Lands and Times. Price 10 cents.

The Pro and Con of Spiritualism.—By H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.

The Eightieth Birthday Anniversary of Dr. J. M. Peebles. Price 25 cents.

The First Epistle of Dr. J. M. Peebles to His Seventh Day Adventist Critics. Price 5 cents.

The Pentecost, or the New Heaven and the New Earth.—Price 10 cents.

The Jubilee Lectures.—Celebration of Fiftieth Anniversary of Modern Spiritualism. Price 35 cents.

LIFE'S PROGRESSION.

"There is no death; there are no dead." These words stand out on the cover. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet the author, Edward C. Randall, believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50.

SCIENCE AND A FUTURE LIFE.

By Prof. James H. Hyslop.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price $1.50; postage 10 cents.

LIFE BEYOND DEATH

By Minot J. Savage, D. D.

This is a view of the world's beliefs on the subject, a consideration of present conditions of thought and feeling, leading to the question as to whether it can be demonstrated as a fact. To which is added an appendix containing some hints as to personal experiences and opinions. 8vo, cloth, 342 pages. $1.50; postage 10 cents.

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Universal Spiritualism—Spirit Communion in All Ages, Among All People. This work has two distinctive features: 1st. A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, China, Japan, and other ancient nations, not excepting Europe during Christian centuries. 2nd. A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other modern lands, all tending to show the persistent continuity of spiritual revelation. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chapters at the end of the volume, making it a highly useful text book for all who are interested in the great question of **Human Immortality.** 352 pages; price $1.00.

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QUESTIONS AND ANSWERS.

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

M. L. T.:—Q.—By liberalists it is asserted that the churches are declining, and on the other hand, the church organs claim that the membership is increasing with astonishing rapidity. What is the truth?

A.—That the churches have not the power and influence they had in the past generation, that the preachers have not the authority, goes without saying. We may gather only the reports made by the church organs, to become conscious that ministers of the gospel are in a permanent depression of the blues. As the orthodox Baptist Standard, of Chicago, says: "Nine-tenths of all preachers in my acquaintance, are discouraged.'

Why discouraged? Because of empty pews when they are pouring forth their most eloquent sermons, and the general want of interest among the laity. The attendance is described as so small that a shot gun might be fired through the center of the church without danger of harming any one!

Thomas Dixon, in the Arena, gives startling figures drawn from New York City. In 1855 there was a church to every 2,126 of the population. In 1906 there was one Protestant church to every 3,312 of the population. Dr. Aked says: "Call to mind what you know of abandoned enterprises; of strategetic positions deserted; weak churches that have joined other churches probably to preserve an independent existence; call to mind the slight attention given by the press to preachers and sermons; or consider the small influence of the churches as churches, strikes terror to the heart. In the borough of Manhattan there were 335 churches. Through the course of a long twelve months' work, with their preaching and praying and giving and working, with all the machinery of demonstration and organization, these 335 churches added 386 to the membership, and this with a million of people untouched!" It was a gain of scarcely more than one member for each church!

New York may conservatively be taken as representtive of the whole country, and as typifying the religious state of the whole world, according to Dr. Aked.

He says: "In Russia the peasants are becoming either indifferent to the Greek church or hostile to it. In Austria there is revolt against ecclesiastical authority. In Germany attendance at worship is falling off. In Italy and Spain it is the same thing—everybody knows how enormous is the proportion of the French people untouched by the church. In Great Britain there is echo of ominous depression. The Anglican church finds it harder to get preachers; the condition of the Methodist church is distressing in the extreme and the Baptists are going through a period of marked depression.

"Dr. Josiah Strong makes an absolutely appalling statement with regard to the gains of the churches of this country at the present time as compared with earlier victories. He says: 'If the gain of the church on the population during the first half of the century is represented by 80, during the last half it is represented by 20, during the last 20 years it is represented by 4, and during the last 10 years it is represented by1.' "

This testimony of the church leaders should be taken as conclusive, for had not the situation been distressing the admission would not have been made. The best minds are not attracted to the ministry. People are weary of hearing the old texts threshed over and over. The mediocre preachers may mistake the dust they create for wheat—the laity do not. They do not attend church, because it has become an intolerable penance to do so. The preachers have nothing to say but repeat the old lessons and the laity stay away, "so a shot gun may be fired through the center of the church and wound no one!"

It would not hit a man—it possibly might a woman! Woman, abused and degraded since the days of Paul, degraded because she brought original sin into the world—whatever that may be—by her generous impulse for knowledge, has been so long a slave, she hugs her chains in superstitous ignorance. She shrinks not from the burdens the beloved pastor heaps upon her. She runs the dime socials, the sewing circles, the grab-bags and other lottery schemes, engages in missionary work to send petticoats and pantaloons to the steaming savages of benighted Africa, under the mistaken belief that wearing clothes is an acknowledgment of sin and profession of religion. She sells kisses at church fairs, and attends prayer and experience meetings. These are to Protestants what the confessional is to Catholics, that confide in their beloved shepherd!

What life there is in the Protestant churches comes from efforts of the pastors to attract people enough to pay their salaries, and the efforts of the women of their flocks to collect it. For this they will stoop to measures at which as women of refinement and culture they would rebel.

Every little town has from two to five church buildings and as many pastors on promised salaries ranging from five hundred to a thousand dollars a year. The salaries are raised by the hardest efforts and paid as a sort of donation. Do the pastors return an equivalent? If so, how? In knowledge taught; in moral lessons and higher religious standard? They do not interest enough to draw the people together! They have nothing to teach but a false view of God, of man, of nature; a scheme of creation brought down from the ages when man was a savage and interpreted nature as a savage. They seem strangely out of time and place, like mummies resurrected from dusty tombs, and gibbering in strange phrases of beliefs as dead as their own bitumenized selves.

Dead beliefs which should be buried in charity and humiliating shame that we are descendants of men and women who accepted them, and not paraded of a Sunday and belabored with sermons to galvanize them into mockery of life!

There is one avenue for escape. As social leaders the pastors have their last hold. The churches are sustained by their social life.

Michigan Spiritualists.

ANNUAL REPORT

Of the Secretary of the Michigan State Spiritualists' Association, 15th Annual Convention, Assembled at Lansing, Mich., May 8, 9 and 10, 1908.

To the Officers and Delegates of the Michigan State Spiritualist Association, in Convention Assembled:

Dear Friends and Co-Workers:—It is with pleasure that your Secretary presents for your consideration the following report of the work done during the past year. An effort has been made to fully cover the various divisions of the work, and to make this report as thorough as possible. Whatever has been unmentioned in the following pages, will, undoubtedly be brought forth in the reports of the president and treasurer.

During the past year there have been six board meetings held, at none of which has the full board been present. Your secretary, however, has been present at each one of these meetings; and desires to say that all meetings have been regular; that all business has been carefully weighed; the members have been unbiased, and every move that has been made has had the careful consideration of all. The meetings of the board have not all been held in the same place, one being held in Grand Rapids, one in Detroit, and four in Lansing.

While to some of you everything done may not be entirely clear, do not lose sight of the fact that all things are strange until all ideas thereof are thoroughly understood; and, if some things have been done which do not meet with your approval, kindly be charitable and ask yourselves if you could, in the same position, have done better. With this thought in view your secretary would suggest that you defer judgment until you understand the motives which have prompted the various transactions of the board.

The remark has been made repeatedly, that the secretary is your servant; and this is true, but no more so of that officer than it is of each of the other members of the board. The only difference is, it is through the secretary that the expression of the will of the board must be made to the people. Knowing this, and knowing also that everything may be expressed in terms that will either anger or calm the recipient or hearer, your secretary would be productive of harmony instead of discord; and to so word all communications and conversations that the object of the board might be fully understood, instead of confusing and incensing those concerned.

Your secretary desires to say, further, that all board meetings have been pleasant and harmonious.

At one board meeting held in Detroit, we had the privilege and pleasure of having with us Dr. G. B. Warne, President of the N. S. A., who will also be with us throughout our stay in Lansing) who, having been called to Cassopolis to attend the Goff Will Case, made it a point to meet with us at Detroit, attending both Mass Meeting and the session of the Board. His words of encouragement and advice were received with the greatest pleasure and benefit by every member of said board.

At this juncture it is well to remind you that though the Goff Will Case was lost to us in the lower court; we are still undefeated and have carried the case to a higher court, again.

The members of the board, realizing the condition of our treasury, and not knowing of any better method of raising funds, inaugurated a series of mass meetings, to be held at different points throughout the state. Five of these meetings were held, two in Grand Rapids; one in Detroit; one in Belding and one in Port Huron. They proved very successful, and were the means of a considerable reduction in our debt. Of these meetings, however, further mention will be made in connection with this report. Suffice it to say that the financial report will show very conclusively what the above mentioned meetings meant to the M. S. S. A.

Correspondence.

The correspondence necessitated in the year's work has been extensive, as in response to letters received, advertising matter, announcements, etc., your secretary has written, prior and including May 4, 512 letters. While to some of you this may not seem a very large number, when taken in connection with home duties, and those which devolve upon one through assistance in social and church functions, it becomes a matter of considerable magnitude.

A Correction.

Referring to the transition of Mrs. L. D. Simons of Port Huron, a newspaper report stated that she had given a considerable sum of money to the State Association. This, however, is an error, as Mrs. Simons gave no such sum of money to this body. She did, however, present to us about twenty-five books, for which we are very grateful; they being books dealing with spiritual things, will be a valuable addition to the Mediums' Home.

Charters.

During the past year, the Board has been called upon to issue three new charters, and to re-charter one old society. The three new charters being issued to societies at Belding, Detroit and Port Huron. The re-chartered society is located at Jackson.

Under conditions which, in the opinion of your board, justified the action, two charters were called in and cancelled during the year. One of the societies involved, however, immediately applied for and received a new charter, said society being specified as "Re-chartered."

Ordination and Licentiate Papers.

For cause deemed sufficient to your board, the ordination certificate of one of our former ministers was revoked and canceled. Also three licentiate certificates, or, rather, applications therefor, were withdrawn.

The Lansing Lease.

Probably the most important move made by your board in the year's work, was the granting to the Lansing Society of a lease for the period of ninety-nine (99) years, upon a portion of the State Association's property on Cedar St., Lansing, Mich., and upon which said society contemplates the erection of a Temple dedicated to the cause of Spiritualism.

You are undoubtedly aware of the fact that this subject has been talked of and agitated, for about three years; the former secretary having sent out many communications regarding the matter, and receiving in reply very little comment, either pro or con, the majority of the replies, it maybe stated were favorable to the granting of the lease. In view of this fact, the board felt that the outlying societies expressed very little interest in the Lansing property; and further felt, inasmuch as it was elected to transact the business of this Association to the best of its ability, that it was to the best interest of all concerned to grant the lease, which it did. We feel that you will be pleased with this action, inasmuch as it will provide the State Association with a permanent home in which to hold board meetings, state Conventions, and all other functions necessary to the work of the Association.

This granting the lease, took place at the board meeting, of April 4, 1908, and at which every member of the board was present, with the single exception of our Vice-President, E. W. Sprague, who was unavoidably absent. And it is well to add that of the members present at that meeting, every member voted in favor of granting the lease.

In conclusion on this point, I feel that we should congratulate the Lansing Society for being courageous enough to undertake the erection of a Temple.

Mass Meetings.

In referring again to the Mass Meetings, I desire to call attention to the attitude held by many of the Spiritualists, who seem to imagine that this office—and all others—is a sinecure, and a source of individual pleasure. Some of these have remarked to me: "How pleasant it is for you to go around the state, seeing the different cities and points of interest."

This makes your secretary "tired," in view of the fact that it requires several weeks to get everything in readiness for such meetings, as, for example, hiring mediums, speakers, etc; getting local societies to co-operate and to feel that such meeting will assist them in arousing interest in the cause locally, and in addition to this the close application to the details of the work when on the scene of such meetings; and added to all of this is the discomfort of leaving one's home, child, and household duties for the days of absence required to attend to the work of the Association.

It would be well for those who imagine that such trips are merely for the pleasure of your executives, to ask anyone who has ever attended such meetings in an official capacity, how much time there was for sight-seeing between the meetings of an all-day session. This will quite suffice to enlighten all such.

At all points where mass meetings were held, with the exception of Grand Rapids, hall, music and entertainment were furnished free of charge; at Grand Rapids is was necessary for us to assist in the payment of the hall rent.

Notwithstanding the obstacles in the way of the mass-meetings, they were distinctively a financial and spiritual success; as an outgrowth of them we have two new societies as auxiliaries; added interest was awakened in the cause, and fuller respect engendered toward the State Association.

In view of this your secretary would recommend that this convention instruct the incoming board to arrange for, and carry on a systematic series of mass meetings at all of the larger points in the state; at least as far as is possible to obtain the co-operation of the local bodies of Spiritualists.

And your secretary would further recommend that this Association extend their thanks, in no uncertain manner, to the societies and individuals at the points mentioned, who assisted, financially and otherwise, and made these mass meetings a possible success.

Unsolicited Aid.

Your secretary would call your attention to the unsolicited aid received from several points in the state. The "Helping Hand Society" of Detroit, sent us, for the Mediums' Home, $10.00 and a fine blanket. The Lansing Society for the same purpose, $5.00; and the Battle Creek Society, also for the same purpose, sent $5.00. These three societies are the only ones in the state that have proffered their assistance in this manner during the last year.

General Remarks and Suggestions.

I hope that this report, in conjunction with the reports of my fellow-officers, will make everything clear to you, and cause you to feel that our efforts have not been entirely in vain. Also that said reports will demonstrate to you that we have endeavored to labor to the end that the greatest good to the greatest number might be the result of our efforts.

I regret that we cannot make a better financial showing at this time, but in extenuation of this I beg to call to your attention the fact that the debts we have been trying to liquidate were all old debts; also to the fact that we have been paying our way in almost everything we have undertaken, thus incurring but little new obligation. Had it not been for the old indebtedness, our treasurer would have been able to show a much larger balance on hand than at the present time.

Another fact that must not be omitted is that each individual or society auxiliary to this Association has a duty to perform; that their obligation does not cease when the vote has been cast for the officers of this Association, or the annual Convention attended; and most emphatically is it true that officers alone cannot make the work of the State Associations the success the cause of Spiritualism richly merits. It requires the continuous efforts of both individuals and societies, in co-operation with said Association and officers, to the end that progress be made. Personalities and petty jealousies should be eliminated; then individually and collectively we will evolve to a higher manhood and womanhood, and the State will be the better because of the existence of our organization.

In conclusion, your Secretary desires to say that while, as is to be expected in a position of this kind, some difficulties have arisen which savored somewhat of unpleasantness, her relations with the officers and members of this Association, and the friends and workers at large have been of the most pleasant character. Also that the kindest consideration has been extended to her and this Association by the Press of the state, and particularly The Progressive Thinker.

To my fellow officers, for their kindly consideration and aid in the work of my office, and to the members and friends at large for their many expressions of good will, I take this opportunity of expressing my sincerest thanks.

All of which is fraternally submitted. EMMA SNOW HOYT.
Secretary Michigan State Spiritualist Association

The Ohio State Spiritualist Association.

The following resolutions were adopted by the Ohio State Spiritualist Association, asembled at Columbus, May 28, 29, 30, 1908:

Whereas, Good intent is the foundation of all valuable work, and resolution is the frame of its outward form, there be it

Resolved, That we, the O. S. A., renew with added vigor our resolutions to carry out the work already begun, and extend the same as far as possible, not alone for our own cult, but for the good of humanity.

Resolved, That we recognize in our National Association a great power and center from which we can reach out into the world for efficient work. We reassure said body of our fidelity and co-operation for the advancement of clean, active and intelligent Spiritualism. As the N. S. A. at its semi-annual business meeting publicly recognized the most efficient work of its N. S. A. Lyceum superintendent, Mrs. Elizabeth Schauss, of Toledo, O., let this body express its appreciation and thanks, thus assisting her what we can in this great work, much needed in our Cause.

Resolved, That this convention appoint a committee to reconstruct and amend its state constitution, also its articles of state incorporation, that they shall be in unison with legislative law and not in conflict with N. S. A. ruling. As we are a body of progressive people realizing that man grows from state to state, and that he only does by improved environment and incentive, therefore we recommend that this body put itself on record as upholding and sustaining all efforts wherever made for the advancement of man, woman and child. That this body send fraternal greetings to the Ohio Federation of Labor, Woman Suffrage Association, and Committee on Child Labor, assuring them of our moral and spiritual support. As two wrongs never make right, neither has the old babaric custom of killing people as a form of punishment been in any way effective, and this body go on record as opposing this custom and supporting all efforts made to do away with the same.

As the tone of this convention has been pessismitic, we recommend that before the close of this session there be some definite outline for actual work given, even if it be no more than that each family have a Penny Box, these boxes to be opened at next annual convention and contents to be put in treasury of O. S. A.

As our records show that there has been a decline in our chartered membership, we recommend that this convention appoint a committee to look into the matter and regain them if possible, and enlist others, said committee to report at next convention.

Resolved, That we remember with tenderness all those who have passed on to the larger life. We rejoice with them in their freedom and bespeak for them joyful progress not only those of our particular ism, but all those who gave their life for the Union that is now our home, from the noble Lincoln down to the most obscure soldier, we lift our spirits in tenderness on this Memorial Day, May 30, 1908.

That we return to the West Side Church and First Spiritual Church Society of Columbus, O., our heartfelt thanks for their endeavor to make this convention a success; also to all speakers, mediums and musicians; also the press, both secular and spiritual.

MRS. ELIZABETH SCHAUSS,
MISS ELIZABETH HARLOW,
MR. O. B. CLARK,
Committee.

NUGGETS.

Hypocrisy.

All righteous men can clearly see
The greatest fraud and knave is he
Who makes long prayers in church and then
Deceives and robs his fellow men.

Honesty.

"God's noblest work, an honest man,"
Puts all deception under ban;
He pays in full his honest debts,
And earns the money that he gets.

Patience.

God's next best work, a patient man,
Accords "all right" his Maker's plan;
Accepts his lot, to fate resigned,
And fault with others does not find.

Politics To-day.

The trade of rogues who honor sham
To reach the crib of Uncle Sam,
The spoils of office they "are at"
Republican or Democrat.

DEAN CLARKE.

A NOTED BLIND MEDIUM.

Full Particulars of Her Life and Remarkable Gifts.

To the Editor: I am sending you in this letter a page from the Kansas City Star, which contains a beautiful poem by Eva May von Heiss, the blind medium. At present she is creating considerable interest. She is young and very beautiful, with a profusion of that rare shade of golden hair, which is only seen perhaps half a dozen times during a lifetime.

She is married, although young as she is. Her husband is a German, with what is called a title birth. He claims that the spirits caused him to come to this part of the country purposely to marry and protect her. She has been an orphan since babyhood. Her mother passed to the higher life four weeks after her birth, and soon after the father followed, which left her to the mercy of the public. She was educated in a blind school in Minnesota. She has a remarkable baby girl three and one-half months old, perfectly healthy, and perfect as a baby can be; it has the intelligence of a child several months older.

It is peculiar how she started in her public career as a medium. A reliable medium in Kansas City, Mo., Mrs. Lincoln, who is well known in this part of the country, through spirit forces, was brought in contact with this girl, and recognized her rare gift of mediumship—phases of inspirational writing, playing upon any kind of musical instrument, and clairvoyance and clairaudiance. Mrs. Lincoln then engaged her to play in her meetings. This was her introduction to Spiritualism and the mission of her strange gifts. At one of these meetings at Mrs. Lincoln's she met her husband, and the spirits told her then and there why they were brought together. This did not strike her fancy at first, he being much the older; but in a very short time afterwards they were married, and immediately set up house-keeping at her present address, 511 Minnesota avenue, Kansas City, Kansas, where she started in public work as a medium, giving readings and instructions from the spirit world. She started on this career two years ago. She is now well-known in this city as a reliable advisor and entertainer.

On June 14 I called to see her. She asked me to care for the baby while her husband took her down on the bridge to feel the influence of the flood. She returned home, and made a few comments upon it. Then I took my leave of absence.

Next morning while still in bed I heard a spirit voice say to me, "Get up and go over the river and see Eva. She has written the 'Message of the Flood,' and I want you to go and take a copy of it to the Kansas City Star." I followed the spirits' request, and as I entered her door she exclaimed, "Oh! the spirits gave me a poem on the 'Flood.' I want to read it to you, and tell me if you think it is any good." I then said the Kansas City Star must have a copy of it. This was a surprise to her. She had never thought of offering anything to a great daily; but the great daily gladly accepted it, and I am sending it to you, feeling that you will be glad to reprint it in The Progressive Thinker; also this letter of explanation of this remarkable lady, who bids fair to become one of the world's greatest mediums. This shows while Kansas City has been branded with what is called a deluge of fake mediums, the leading city paper recognizes this girl to be one with genuine talent, and reliable and true spiritualists will appreciate this bit of information, realizing that there are constantly those coming before the public who can lift the banner of true Spiritual philosophy to the respectable recognition of the public press. Before sending the city editor a copy of it, I called him by phone and explained to him how the poem was written and about her blindness, giving him her address and telephone number.

Fraternally yours for truth.
AILA A. McHENRY.
Kansas City, Kansas.

The Message of the Flood.

(Written by a blind girl.)

I overflow my banks, because
There's no one that will stay me;
I wonder that your courts and laws
Don't even try to sway me.
It's very sad that I behave
In such a dreadful style—
Why cannot someone be more brave
And hold me back awhile.

I cannot stop the rains that fall,
They drive me to this measure;
And if you will but build a wall,
I'll wait upon your pleasure;
A reservoir, both wide and deep,
In it I'll glady flow,
But next time if you are asleep
I'll catch you ere you know.

It's not in fury that I rise,
Thus causing such distress;
And now beneath the pitying skies
I solemnly confess
That these sad scenes, they grieve me sore,
That thus, upon my crest,
I bear away to distant shores
The things you love the best.

From morn till night
I cannot help but see
The people trembling with affright
While sadly watching me.
"I've lost my all in this here flood."
That is the general cry;
"I s'pose it was the will of God"—
And then they heave a sigh.
Now listen to my murmur hoarse,
It sounds like "That's a lie!
You can pursue a different course,
Have safety if you try."

For 'shame! You watch your loved one's tears,
And not a thing you've done
To stop my dreadful waste through years,
Think you such loss is fun?
Now, always do the best you can,
When you hear duty call,
And do not sit and plan until
Misfortune drops her pall.

EVA MAY VON HEISS.
Kansas City, Kansas.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"This Mystical Life of Ours." Selections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price $1.10.

"Psychic Light, or Continuity of Law and Life." By Maud Lord Drake. Price $1.50.

Michigan State Spiritualist Association

The Michigan State Spiritualist Association held its 15th Annual Convention in Lansing, May, 8, 1908. The First Spiritualist Society of Lansing furnished the place of meeting and also entertaining members of the State Board and delegates. Nothing was left undone by the Lansing people. The place of meeting was the Church of Our Father, Corner of Capitol Avenue and Ottawa Street.

The Convention was called to order by the President, Mr. J. C. Andre, and the regular business taken up, every member of the State Board being present.

It was an innovation for Michigan, as a three-days' meeting was arranged and proved very satisfactory to all present.

The forenoons were devoted to business, theafternoons to service sessions.

The Secretary's report was very complete and showed some good work done by the Association the last year.

Probably the most important move made was the granting of a 99-year lease to the Lansing Society for the erection of a Temple for their own and the State Association's use; a portion of their property on Cedar St. She also gave a full report of the Mass Meetings held and the amounts taken in at each, showing they were of much benefit, not only to the Association, but to the State at large.

About 40 delegates were present, and as the meetings were very harmonious much good was derived by the delegates.

The workers who took part at the above, and all were at their best, were Mr. and Mrs. E. W. Sprague of Detroit, Dr. Geo. B. Warne of Chicago, Mr. Will J. Erwood of Battle Creek, Mrs. Belle Fuller of Grand Rapids, Mrs. Nellie S. Baade and Mrs. C. Sharlow of Detroit, and Dr. R. McAngus of Port Huron.

The State Association extends sincere thanks not only to the workers, but to the Lansing Society for the splendid way which they arranged and carried out all plans and made it the success it was, for it was one of the best meetings the association ever had.

Will also add that about 150 dollars were raised in Lansing by the Lansing people, and delegates, which nearly cleared cleared up all debts except the Goff Will Case.

The election of officers resulted as follows: President, Mr. James E. Walker of Grand Rapids; Vice-President, Miss Emma Gibbs of Grand Rapids; Secretary, Mrs. Emma Snow Hoyt of Battle Creek; Treasurer, Mr. C. A. Clement of Lansing; Trustees, Mr. E. E. Carpenter of Detroit, Mr. C. J. Harris of Lansing, Mr. O. E. Spaulding of Lansing.

MRS. EMMA SNOW HOYT.
Battle Creek Mich., Sec. M. S. S. A.

Financial Report—General Fund.

Total receipts of mass meetings	$260.47
Total Donations	77.50
Per Capita Tax	77.45
Total	$415.42

Disbursements.

During the year for all accounts	$439.92
Balance on hand, after bills were all paid, such as R. R. fares and speakers, with am't taken in at Annual Convention	27.10
Total Indebtedness of the Association, outside of the Goff Case	$132.97

GREETINGS TO THE PICNICERS.

The following poem was written for and read to the Elgin Picnicers, Sunday, June 21, by the author.

In this grand and beauteous June-time, with its sea of fragrant bloom,
When the resting force of Nature has outburst from Winter's tomb,
Where they slept and gained new sweetness for the coming of the Spring,
And the birds are back among us with their pretty songs to sing,
Let us consecrate our spirits to the work, and here renew
All the good old resolutions that we made with purpose true.

Let us hold above all other things the truth that knows no halt;
And subdue the awful passion to be ever finding fault.
We need pessimists behind us, and we need them at each side,
But we ought to let cool reason be our ever-present guide.

While we all have foes to battle, we should kuow that down within
There are foes of greater power and the fight should there begin.
Let us gather from this outing all the harmony we can;
Let us lift ourselves up higher and then lift our fellowman.

What if someone has been selfish, has been narrow, mean and small,
That should not affect the largeness of OUR thought to uplift all.
'Tis the sunlight and the object make the shadows come and go,
And the shadows are the longest when the sun is setting low.

Let us drink in all the sunlight that our natures can absorb,
And forever give as freely unto others as that orb.
Let us take in all the freshness and the pureness of the breeze,
Let us touch the Earth's fond bosom and do homage to the trees.

Let us touch the Soul of Nature with our souls in perfect tune
And vibrate with every creature on this lovely day in June.
Let us stand before the angels with true holiness and vow
We will make this world some better with our presence here and now.

Let us do and dare in earnest all the good we find to do,
And be mindful of each lesson that presents the good and true.
Let us fill the highest mission that appears to be ours here,
And the future must be brighter in that higher spirit sphere.

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[Advertisement.]

Spiritualists Annual Meeting

Mississippi Valley Association Will Meet at Clinton, July 26 to August 23.

E, L. Kilby of Ottumwa is President of the Association, Which is Almost National in its Scope--The Program.

The Mississippi Valley Spiritualists' Association of which E. L. Kilby, of Ottumwa, is president, will meet in its twenty-sixth annual session at Mt. Pleasant Park, Clinton, Ia., from July 26 to August 23.

The association meeting is not unlike a big chautauqua, in fact it is a Spiritualist chautauqua, and its field of endeavor covers the entire Mississippi Valley. Each day a program will be given consisting of a lyceum, conference, lectures and spirit message service.

Organized in 1882.

The association was organized and incorporated Nov. 21, 1882, as the "Iowa Conference of Spiritualists," and on the first day of April, 1885, the corporate name was changed to "The Mississippi Valley Spiritualists' Association."

The remarkable growth of the Association necessitated the change in name as it has reached out from a purely state organization until it takes in all the states in the Mississippi Valley, and bids fair to cover the entire American continent with its influence ere many more years pass. The magnificent grounds at Clinton, Mt. Pleasant Park, are owned by the Association and the thousands of visitors who attend the annual meetings of this association enable the management to provide the very best talent on the Spiritual platform.

The Officers.

The officers of the association are: President, E. L. Kilby, Ottumwa, Iowa; vice-president, Mrs. E. R. Abbott, Alliance, Ohio; secretary, Mollie B. Anderson, Clarksville, Mo.: treasurer, Mrs. Christine Cooper, Clinton, Iowa.

Trustees.

Will M. Kellogg, New Boston, Ill.; Minerva Aiken, Clinton, Ia.; Wm. John Ward, Clinton, Ia.; N. G. Omstead, Webster City, Ia.; J. C. Blodgett, Clinton, Ia.; G. B. Holbert, Iowa City, Ia.

The Woman's Union is an auxiliary organization of workers composed of women who are laboring incessantly for the advancement and success of the Spiritual Cause. Each year a day is set apart known as "Woman's Day" and a program appropriate to the day is furnished by the "Woman's Union," who have full charge of the literary and social functions, and "Woman's Day" is always one of the most enjoyable during the camp.

Mount Pleasant Park.

Mount Pleasant Park, where the association meets, is located upon a high bluff overlooking the city of Clinton, Ia., and a fine view of the surrounding country may be obtained from various points of vantage. Two deep wells supply all with an abundance of pure sparkling, cold water. Plenty of water for general purposes is brought there by the city water works, hydrants being placed at convenient points. The grounds are now brilliantly lighted with electricity. Grand old forest trees protect with their cooling shade, which with the cosy private cottages, comfortable tents and commodious buildings for public entertainment, combine to make an attractive summer resort to which all are welcome with overflowing good will.

Constant improvements are going on and better facilities are being provided each year for the entertainment of those who visit the grounds.

Several cab and baggage lines ply between the depots and steamboat landings and the park, while the electric street cars pass the main entrance to the grounds, making them readily accessible to the city.

Talent of the Best.

The talent secured for the Spiritual platform is among the best in the country. Probably the leading attraction from the lecture platform standpoint will be Dr. J. M. Peebles, of national fame as a lecturer, author and traveler. Dr. Peebles is characterized as one of the greatest stars whose light has shown upon every nation of the earth, having traveled four times around the globe, he will come to the Mt. Pleasant meeting freighted with habits, customs, religions and phenomena of every nationality. Dr. Peebles will deliver a special lecture on "India and Her Magi."

Mrs. C. L. V. Richmond will be at the assembly at the opening and will give four of her incomparable lectures. She has been a lecturer and medium from childhood.

Inspirational Speaker.

John W. Ring, who will also be at the assembly during the early part of it is an inspirational speaker whose thoughts are clothed in the purest and most chaste language. It is said by those who have heard him that his lectures will be a rich treat.

Mrs. Bessie Bellman, president of the Kansas State Spiritualists' Association, is a speaker of ability who will assist on the program. She is said to have a charming personality.

After an interval of years, Edgar W. Emerson has consented to come to the meetings and serve as message bearer during the last five days of the session.

Mrs. Emma A. Sauer, of St. Paul, Minn., who has served many years as state missionary in Minnesota, will make her first appearance at Mount Pleasant Park this season.

Other Speakers.

Mrs. Henrietta L. Lichtig, who two summers ago served the association as message bearer will again receive a hearty welcome this summer. It is said her mediumistic powers have undergone a marvelous unfoldment and many will find solace under her ministration.

Mrs. Elizabeth Schauss, of Toledo, Ohio, national superintendent of lyceums, has been engaged during the entire season. She extends a special invitation to bring the children.

On August 18 Miss Elizabeth Harlow will appear on the assembly platform. She ranks as one of the most forceful speakers and finest orators on the Spiritualistic platform. For her subjects she chooses the ones of vital interest to all classes of people and those who hear her will be assured of an intellectual feast.

A series of six lectures by Ben F. Wilson on "The Life Message" will be delivered between July 30 and August 4.

Mrs. Laura Jones will serve during the first week of the meeting as message bearer. She is an entire stranger to Mt. Pleasant Park but her renown as a medium has gone before her.

Tents will be rented by the management for a nominal sum by the week or season. A lodging hotel will also be conducted on the grounds.

Program.

Official program for 1908 follows:

Sunday, July 28.—Annual Flag Raising; opening address; lecture, Mrs. C. L. V. Richmond; message service, Mrs. Laura Jones.

Monday, July 27.—Lyceum, organized by Mrs. E. Schauss; conference; lecture, Mrs. C. L. V. Richmond; message service, Mrs. Laura Jones.

Tuesday, July 28.—Lyceum; conference; lecture, Mrs. C. L. V. Richmond.

Wednesday, July 29.—Lyceum; conference; lecture, Mrs. C. L. V. Richmond; message service, Mrs. Laura Jones.

Thursday, Julyy 30.—Lyceum; conference; lecture, Benj. F. Wilson; message service, Mrs. Laura Jones; entertainment.

Friday, July 31.—Lyceum; conference; lecture, Benj. F. Wilson; dance on pavilion.

Saturday, Aug. 1.—Lyceum; conference; message service, Mrs. Laura Jones; lecture, Benj. F. Wilson.

Sunday, Aug. 2.—Lyceum; lecture, Benj. F. Wilson; lecture, Mrs. Bessie Bellman; message service, Mrs. Emma A. Sauer.

Monday, Aug. 3.—Lyceum; conference; lecture, Mrs. Bessie Bellman; lecture, Benj. F. Wilson.

Tuesday, Aug. 4.—Lyceum; conference; lecture, Benj. F. Wilson; message service, Mrs. Emma A. Sauer; lecture, Mrs. Bessie Bellman.

Wednesday, Aug. 5.—Lyceum; conference; lecture, Mrs. Bessie Bellman; message service, Mrs. Emma A. Sauer.

Thursday, Aug. 6.—Lyceum; conference; lecture; entertainment.

Friday, Aug. 7.—Lyceum; conference; masquerade party and dance.

Saturday, Aug. 8.—Lyceum; conference; Woman's Union Bazaar.

Sunday, Aug. 9.—Lyceum; conference; lecture, Dr. J. M. Peebles; message service, Henrietta L. Lichtig.

Monday, Aug. 10.—Lyceum; conference; lecture, Dr. J. M. Peebles; message service, Henrietta L. Lichtig; lyceum entertainment, Mrs. E. Schauss.

Tuesday, Aug. 11.—"Morris Pratt Institute Day."

Wednesday, Aug. 12.—"Woman's Day."

Thursday, Aug. 13.—Lyceum; conference; lecture, Dr. J. M. Peebles; message service, Henrietta L. Lichtig; entertainment.

Friday, Aug. 14.—Lyceum; conference; lecture, Dr. J. M. Peebles; message servicel, Henrieetta L. Lichtig; dance.

Saturday, Aug. 15.—"Clinton Day."

Sunday, Aug. 16.—Lyceum; conference; lecture, John W. Ring; message service.

Monday, Aug. 17.—Lyceum; conference; lecture, John W. Ring.

Tuesday, Aug. 18.—Lyceum; conference; lecture, John W. Ring; lecture, Elizabeth Harlow.

Wednesday, Aug. 19.—Lyceum; conference; lecture, Elizabeth Harlow; message service, Edgar W. Emerson; entertainment.

Thursday, Aug. 20.—Lyceum; conference; lecture, Elizabeth Harlow; message service, Edgar W. Emerson; entertainment.

Friday, Aug. 21.—Annual business meeeting M. V. S. A.; dance.

Saturday, Aug. 22.—Lyceum; conference; lecture, Elizabeth Harlow; message service, Edgar W. Emerson.

Sunday, Aug. 23.—Lyceum; lecture, Edgar W. Emerson; lecture, Elizabeth Harlow; message service, Edgar W. Emerson; closing exercises.

CAMP MEETING A SUCCESS.

Splendid Lectures, Tests and Music Mark the Session.

Lucius Colburn sends us the following:

The eighteenth annual camp meeting of the Summerland Spiritualist Association, Cal., opened on Sunday, June 7, with a number of talented speakers and mediums, who are doing spendid work. Among them are Dr. Ada H. Patterson, state president of the Spiritualist Association, W. C. Bowman, L. Colburn and Mrs. C. M. Johnson, with Mr. J. T. Lillie in charge of the music. There have been a number from a distance in attendance, as well as those who come and return daily from their homes in Carpenteria, Montecito and Santa Barbara.

On Sunday morning a lecture was delivered by Lucian Colburn. Dr. Ada H. Patterson, state president of the Spiritualist Association, delivered a splendid lecture in the afternoon and W. C. Bowman occupied the platform in the evening.

Monday Dr. Ada H. Patterson again addressed the meeting. Mrs. Charestha M. Johnson gave messages.

Her work has been greatly appreciated.

Tuesday was devoted to the subject "Lyceum Work" and Rev. Bowman gave a masterful lecture on "Education."

Wednesday Dr. Patterson explained in a most comprehensive manner the work that the State Spiritualist Association is doing to further the cause.

One of the most enjoyable features of the meeting was the music on Thursday afternoon furnished by Mrs. Daisy Holmes, cello, Miss Merle Holmes, the little 7-year-old tot of Mrs. Holmes, violin; and Miss Fisk, piano. No finer music has ever been heard in Liberty Hall than that rendered by these local artists; and they have been earnesty requested to render one or more concerts before the close of the camp meeting and probably will.

On Friday afternoon W. C. Bowman gave the address and in the evening L. Colburn occupied the platform. Mrs. Johnson has given many messages, most of which have been verified.

Everyone was delighted with the beautiful and artistic decorations of the hall during the camp meeting and all agreed that Mrs. Frederick Lee, who volunteered to do the work, displayed much ingenuity in the designs. On other occasions we have had reason to admire her work, but this time she has surpassed her former efforts.

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It Reads Like a Fairy Tale.

(Continued from page 3.)

the discord arising from it, and of which the poet writes:

"Zwei Seelen wohnen, ah! in meiner Brust,
Die eine will sich von der andern Trennen;
Die eine halt, in derber Liebeslust,
Sich an die Welt mit klammernden Organen;
Die andre hebt gewaltsam sich vom Dust
Zu den Gefilden wohrer Ahnen.
* * * * * * * * *
Ganz leise spricht ein Gott in unsrer Brust,
Ganz leise, ganz vernehmlich, und zeigt uns an
Was zu ergreifen ist, und was zu fliehen.

—Goethe.

The fate of the soul on this earth, clad as it is in a crude material body, and forced to serve its coarse desires, reminds us in some respects of the ancient myth of Prometheus, who, by order of Zeus, was chained by Hephaistos to a rock, and who could not prevent a ravenous vulture from feeding on his ever growing liver. Is there no hope for the soul, that a Herakles may, even here in this life, arise to deliver her from the hated chain, or at least loosen the pressing fetters? Perhaps the soul, like Prometheus, knows the secret of her deliverance! Or does this hope receive fulfilment in death only? Let Socrates's daemon answer us:

"Yes, I see clearly that to die now and to be liberated from the heavy cares of life is verily the best that happen to me, and that is the reason why my daemon's voice is silent to-day."

And with inspired words the genius of the poet describes this deliverance:

"What am I becoming?—light clouds lift me up—**the black armor becomes a winged garment**—upwards—the earth flees back—short is the pain and everlasting is the joy."—Schiller, "Jungfrau von Orleans."

ALOIS KAINDI.

COMPOUNCE ASSOCIATION, CONN.

The Forty-fourth Annual Picnic of Spiritualists.

The forty-fourth annual picnic of the Compounce Association of Spiritualists was held at Compounce Lake, Bristol, Conn, Wednesday, June 17. Business meeting opened at 10:15 a. m., with President Kenyon in the chair. After reading of the constitution and by-laws, a finance committee consisting of Mrs. J. E. Dillon and Mrs. A. E. Merriam were appointed to collect the membership fee of twenty-five cents. The report of the secretary-treasurer, J. E. B. Dillon, was read and approved, the report of Mr. Edward Brewer, as delegate to the N. S. A. convention held at Washington in October, 1907, was given; after which the following officers were elected: President, Earl B. Kenyon, of New Haven; vice-president, Edward Brewer, East Hartford; secretary-treasurer, J. E. B. Dillon, Hartford. Mrs. F. J. Storr, of Hartford, was appointed delegate to the N. S. A. convention, to be held at Indianapolis in October, with the power to select her alternate if unable to attend. It was also voted to send the annual fee of five dollars to the N. S. A.

At 11 a. m. President Kenyon made a few remarks in memory of the members of the association who had passed to the higher life during the past year; a few moments was then spent in the silence for the benefit of those who might be ill and suffering. The conference was then opened, interesting remarks were made by many, and at twelve a recess was taken for dinner.

At 2 p. m. the sessions were resumed in the open air theater, and when President Kenyon presented the speaker, Mrs. May S. Vanderbilt, of Brooklyn, N. Y., she was received with an ovation from an audience of over a thousand people. After an invocation music was rendered by the quartette, after which Mrs. Vanderbilt read a poem entitled "Not Understood," and took for the subject of the lecture, "Modern Spiritualism." She held the closest attention of the large audience, and gave a lecture replete with truths.

After singing by the quartette, she gave her messages, every one being recognized and all were wonderful in their accuracy. It is the first time in three years that we have had the pleasure of listening to Mrs. Vanderbilt, and in the opinion of all she never did better work.

The singing of the Arion quartette of Hartford helped to make the meeting a success, and we adjourned with the hope we might have many such meetings in the future.

JENNIE E. B. DILLON,
Secretary.

Hartford, Conn.

P. L. O. A. Keeler.

To the Editor: I see in The Progressive Thinker an account of a sitting with P. L. O. A. Keeler. I wish with your permission to say a few words about a sitting I had with him about twenty years ago, at my house in North Scituate, Mass. He was at my house about 5 p. m. I went home to tea and took with me from the store two very large slates, washed them, tied them together, and then wrote six questions on six separate slips of paper, rolled them up like old-fashioned "spit-balls," laid them on the slate and covered them with my hand, and he did not touch them at all. He did not take the slates in his hands, and I do not remember that he touched them. He was sitting about two feet from the table, reading. I heard scratches on the slate, and soon three raps were given, and I untied the string that held the slates, and there found answers to each of my questions, and the name of each one to whom the questions were addressed. Signed in full and addressed to me. I used my own name.

My wife had a similar experience with him after I left for the store, and they to us were perfectly satisfactory. A. P. SMITH.

Milton, Mass.

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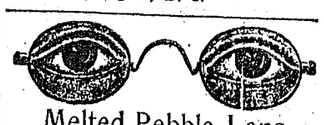
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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 38 | CHICAGO, ILL., JULY 11, 1908 | NO. 972

SPIRIT PHENOMENA.

An Artist Claims Harriet Beecher Stowe as a Control.

Thinking a few lines from far west Nebraska might interest the many readers of your valued paper, and as the same refers to physical phenomena, I will try and be as brief as possible in the description of the same.

Soon after Christmas my guide began drawing through my hand, and as I am now past sixty-four years of age, never having taken a drawing lesson nor having talent in that direction, nor any of my antecedents as far as I know, makes it the more wonderful, and to my mind fully proves spirit return. I will begin with the description of the first picture, there being five in number, and all executed with lead pencils, no rule or measurement of any character having been used, but simply by my right hand.

The first is a portrait of myself and life and guide, 20x28 inches, the guide's right hand resting on my right shoulder, her left index finger pointing to a small cross resting on my head supporting a wing at the butt of which is a trumpet, by the side of which is the All-Seeing-Eye. In the wing is the words "My Disciples". Two trumpets meet at the large end just over the guide's forehead, and in one the words "Hear Ye". Around the guide's neck is a small chain with a cross attached and a dove over the cross. Two large wings make a kind of jacket for her person, then in front of her dress proper are six trumpets meeting each two at large ends, four being upright and two horizontal. Then in the corner of her dress are five small trumpets, two black and three white. Between myself and wife is a shepherd's crook, in the handle of which occur the words "The Lord Is Our Shepherd." A banner at the top of the crook occurs, on which is inscribed the words "Our Religion, to do good and love one another." My right hand is pointing to the banner, while my wife's left hand grasps the staff. A beautiful dove hovers over my wife's head, dropping the wreath upon it.

Over the banner is the bible. To the left are three mountains, resting on one is a cross and near it are trees with little doves in the branches, the All-Seeing-Eye being in the sky above all. My guide's hair hangs down to her back, while my wife's is done up in a knot on top of her head.

The second picture represents the dawn of peace or millennium, I suppose. It is 30x40 inches. My portrait, very natural, appears with arms in circle upwards with index fingers pointing in the same direction, the fingers in the right hand closed tight, in the left they lie open in palm of hand. On right index finger rests a cross with crown hanging on cross bar and a dove sitting on top of cross with olive branch in its mouth. On left index finger is the Bible resting in the center of lower edge, my elbows resting on the points of rocks which cut off my fingers at the bust. Near the left elbow is a tree with two tiny squirrels in the branches. Under the left elbow is a fountain overflowing on two sides with a pitcher sitting in it, with the words "Fountain of Love" on the edge. On the next tier of rocks below stands a deer, then an Indian with a broken bow in his hand, then a tiger, then a little distance away sitting with his back against a tree is a large Ape chained to a stake with one link out of the chain which he holds in his hand, representing the missing link I suppose. Then on the next tier of rock still below is a large lion lying down, and curled up beside is a little lamb, the lion having a chain on its neck and a little girl stands a short distance away holding the chain. The figures on this picture unlike the others are brought out in white, the rocks making a black back-ground, that is all below my portrait.

The third picture is 24x36, being my portrait standing erect, with the portrait of my two scotch collie dogs. One dog jumps up in front resting his fore-paws on my chest, while my left hand is spread out in front as if to keep him away. The other dog stands behind in a looking attitude—as much as to ask what are you two doing? Behind each dog is a cherry tree full of cherries and leaves. A cap rests on my head.

The next picture (the fourth) is 24x36. My portrait standing erect almost identical with the other. A black horse, which I own stands behind resting his head on my shoulder. One dog jumps up in front, resting his paws on my chest, while my right hand drops a cracker in his mouth. The other dog jumps up on my side resting his paws against my body, my left hand resting on its head. Behind the center of the horse is an apple-tree in full bloom. On the other end of the picture and behind the dogs is another appletree in full bloom. Behind the horse is a dead tree with a grape-vine wound around the body and some of the limbs full of leaves.

To take the place of this picture which is going away is the fifth. It is also 24x36. My black horse and jersey cow stand heads a little apart. The horse is striking with right fore-foot at one of the dogs who is nipping at his nose. The cow's head is turned outwardly as though hooking at the other dog who is also nipping at her head. Going up behind the animal's head is a large shade tree extending its branches out over all the animals, being in full foliage. I am coming up with a stick in my hand as though driving the animals from under the tree, with hat in place of cap on my head.

These pictures are all framed and under glass and are hanging in my parlor, and I am not ashamed to have anyone look at them. Doctors, lawyers, ministers, in fact many in all the walks of life have visited my home to view them, among the number three judges, so that I feel if I am arrested for practicing mediumship, I shall have the judges on my side at least, yet I feel, Brother Francis, that there is but little danger to one who is practicing honest mediumship.

I have tried to give as good a description of these pictures in as brief a manner as possible, but they must be seen to be fully appreciated, and I cheerfully extend an invitation to you or any of your readers if passing this way, to call and see them, as all the facts I have stated regarding the manner of obtaining them, and also as to my inability to produce them of myself, can be substantiated by many others. The artist in the case claims to be Harriet Beecher Stowe, and as she has written a book which will make five hundred pages, at least one hundred poems, and during the last year two novels and at least forty stories, I am inclined to think it is she. Another thing, she plays some striking exercises on the piano with two thicknesses of cloth thrown over the keys, and very seldom misses a key. Had I no other proof of spirit return, these pictures would satisfy me, but we get many other tests that prove the presence of the invisible ones, and these mementoes which hang upon our parlor walls, constantly remind us of their presence and undying love, and as our gray hair denotes that we, too, shall soon be counted with that innumerable host, yet we do not go down to the tomb sorrowing, but with the blessed knowledge that immortality and life on a higher plane await us, nor neither will we be compelled to await the sounding of the trumpet, for it has already sounded, and our loved ones have arisen and are awaiting us, as represented in the first picture by my beloved guide.

Yours for Truth.

W. H. PREDMORE.

Broken Bow, Neb.

BOY REVIVED AFTER BEING UNDER WATER 13 MINUTES.

Policeman Langlois' Work in Restoring Lad to Consciousness Is Praised by Physicians at German Hospital.

Two boys were rescued from drowning yesterday afternoon at Lincoln Park. One of them was revived after he had been under water thirteen minutes. The rescued boys are:

HOLBERG, GEORGE, 9 years old, 95 Delaware place; fell into lagoon; rescued by Thomas Rahlbin, a park employe, and Thomas Carey, 450 Dayton street.

THOMPSON, EDWARD, 10 years old, 394 Austin avenue; fell into the lake at North avenue and Lake Shore drive; rescued by Policeman Edward Schiberg.

Many persons who were near the lake at the time cheered Policeman Schiberg when, after two attempts, he brought the unconscious boy to the surface and swam ashore. The boy had been under water thirteen minutes.

Policeman J. Langlois, formerly with the United States life savers, worked over the boy with Schiberg for an hour before he revived.

"Few persons have been revived after being as long under water as Thompson," said Policeman Langlois after the boy had been taken to the German hospital in the police ambulance. The hospital physicians praised Langlois for his skill in reviving the boy.—Chicago Tribune.

Some toil, others reap the advantages.—Greek.

Be kind to everybody, but especially to the aged, for we are all traveling that way very rapidly.

Externalization.

ATTEMPT OF EXTERNALIZATION OF THE ASTRAL BODY, WITH MANIFESTATIONS PERCEIVED BY THREE PERSONS.

Translation from M. Pierre Piobb's L'Annee Occultiste et Psychiques.

(Translated from the French especially for The Progressive Thinker by Mrs. A. Monthan Tattersfield.)

M. T. L——, a clever experimentalist, who modestly desires to remain anonymous, relates the following very curious facts:

A few years ago, he says, I was connected with a woman whom I regularly every week put to sleep by magnetic passes.

I had proved in this hypnotic state several phenomena of communication with the invisible and raps at a distance.

One day I made a resolution without telling her beforehand, to try to appear to her in her room which was in a house close to the railway station du Nord, I myself being in my house at the end of Boulevard Saint Michel.

After coming home one evening I went to bed about midnight, and concentrated my will power in order to free my astral body, as the Theosophists express themselves. As well as I can remember I went into a kind of trance without losing consciousness of myself. After a few minutes I fell asleep with the same wish, thinking strongly on this woman whose exact features I held before my imagination.

What was my surprise when the following evening towards six o'clock, when I had arranged to meet her, she suddenly bursts out in bitter reproaches against me as to the hypnotic influence I exercised over her, and that I had caused her a very bad headache the night before.

And my astonishment was at its height, as I did not expect to succeed in my experiment, when she told me that the evening before towards midnight, the time when I willed to appear to her, she saw me just as I was in this moment, sitting at the head of her bed, and as I approached her she gave a cry of terror and the vision vanished. Unfortunately nobody was with her at the time. Such is the fact, that is difficult to explain by the hallucinatory hypothesis, on account of the coincidence of the phenomenon with my will to produce it.

Last September, a lady living near Condom saw me in the same way in her drawing room, where we had the evening before been discussing modern Spiritualism.

But on that day there was no effort on my part to appear to her; only, it ought to be mentioned, that at the hour of her vision I was fast asleep. These two facts, particularly the first one, are of such a nature as to give proof to those who believe that "thought" is a force, or rather a being who under certain conditions can act at a distance without aid of the material body.

It ought to be mentioned that M. T. L—— is a frail esoteric poet, whose last work, "Voices from the Tomb," describe actual vision from higher spheres; it is not then astonishing—at least psychologically speaking—to find in him occult faculties. But what must particularly be noted is that M. T. L—— is not a subject of any description whatever, but a thinker, an observer, occasionally an experimentalist, consequently a serious, disinterested, reliable person.

STARS AND SPIRITUALISM.

Is It in Accord With Science to Call Planets "Stars."

Dr. Hutcheson, of North Abington, Mass., is to be commended in his effort to save people from exposing their ignorance of astronomical names and terms." We should, as brothers, help one another in our search after truth. Brother Hutcheson says: "People of learning and erudition will only sneer at the person exposing his ignorance of facts and terms used by truly scientific men."

That is true. As I have been for many years a student in the field of astronomy everything on the subject interests me.

He says: "Let all Spiritualists learn" the enormous distance "of the nearest fixed star outside of our planetary system."

He then adds: "From this slipshod way of presenting facts comes very pertinent criticism."

The doctor declares that the ignorant, "slip-shod" statement was made that "the nearest star is about 38 millions of miles away."

That is correct. Score one for the "spiritual rostrum."

Dr. Hutcheson says: "There is no star at that distance."

But there is. Mars "is about that distance from the earth at times," admits the Doctor. Quite right. Is not Mars a star?

The Doctor says Mars is a planet. Yes, and a planet is a star. No, says our friend. "Planets are never called stars by scientific men."

If that is the case, then I am as "ignorant" as some lecturers upon the Spiritual rostrum. Do not scientific men call Venus the "evening star?" and sometimes the "morning star?"

Is not Jupiter called evening star or morning star?

Mars the same? And Saturn? Uranus? Neptune?

These are all planets, and are called stars by "scientific men," by such astronomers as Lockyer, Proctor, Flammarion, Young, Doolittle. Prof. Eric Doolittle, astronomer at Pennsylvania University, says of the skies in this very month of June: "Venus and Jupiter are still the brilliant evening stars."

"Saturn and Uranus are now morning stars," says Prof. Doolittle.

Astronomy is a grand and inspiring science. It should be studied by all classes. It broadens the mind. It reveals to us the comparative insignificance of this earth.

W. F. JAMIESON.

Pentwater, Mich.

SEEK HAPPINESS.

When Truth throws a darkening veil
Around you, in your keeping
is strength to make its shadows pale;
Such strength is not in weeping.

When heavy clouds obscure the way,
No cheering sun is shining,
That strength to make all bright as day
Will seek the silver lining.

Look always to the right in life;
The gain is yours by doing it.
Farewell to every worry, strife;
Find happiness in wooing it.

JULIA GOODRICH BISHOP.

A Remarkable Vision by a Remarkable Woman

MILLENNIUM SEEN IN DREAM VISION BY JULIA WARD HOWE

Author of "Battle Hymn of the Republic" Tells of Remarkable Apocalypse.—Beholds Vice Destroyed.—All Evil and Misery Overcome by Men and Women in Great Battle.

Boston, Mass.—Julia Ward Howe, the famous author of "The Battle Hymn of the Republic," has had a remarkable vision of a new era for mankind.

In a manner believed by Mrs. Howe and her intimate friends to be supernatural the veil of the unseen has been lifted before her eyes. Her own statement as to what was revealed to her in a vision, impressively told by the venerable woman to a reporter at Oak Glen, Portsmouth, R. I., yesterday, is here given:

"One night recently I experienced a sudden awakening. I had a vision of a new era which is to dawn for mankind and in which men and women are battling equally, unitedly, for the uplifting and emancipation of the race from evil.

"I saw men and women of every clime working like bees to unwrap the evils of society and to discover the whole web of vice and misery and to apply the remedies, and also to find the influences that should best counteract evil and its attendant suffering.

Sight of the New Day Dazzles.

"There seemed to be a new, a wondrous, ever-permeating light, the glory of which I cannot attempt to put into human words—the light of the new born hope and sympathy blazing. The source of this light was born of human endeavor, the immortal purpose of countless thousands of men and women who were equally doing their part in the world-wide battle with evil, and whose energy was directed to tear the mask from error, crime, superstition, greed, and to discover and apply the remedy.

"I saw the men and the women, standing side by side, shoulder to shoulder, a common, lofty and indomitable purpose lighting every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting goal to gain.

"I saw them like a mighty army laden with the fruits of their research, their study, their endeavor in this battle with the powers of darkness and ready to tear vice from the earth, to strip away all selfishness of greed, of rapine.

Sees Vice Blotted Out.

"Then I seemed to see them stoop down to their fellows and to lift them higher and higher. Men and women, a vast host whom none could number, working unitedly, equally, with superhuman energy, all for the extirpation of the blackness of vice and for the weal of the race.

"And then I saw the victory.

"All of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new era of human understanding, all encompassing sympathy and ever-present help, the era of perfect love, of peace passing understanding."—Chicago Examiner.

Positive Proofs of Spirit Return.

Much has been published in various papers trying to prove that the return of the former inhabitants of this earth from the spirit world to their former relatives and friends here is untrue.

I have been to many hundreds of seances during the past twenty-five years and have never been troubled or disturbed by evil spirits, although I see them as they go to those who are looking for and expecting them.

My very best results is when no mortal is present except myself, and the medium is in plain sight of me all the time; then have my relatives and friends come up from one to six or more at a time, looking as perfect as they did in earth life; in fact it would be difficult to find any difference between the mortal and the spirit, except to see them come and go.

Other proofs of their powers is when they tell of matters elsewhere of which you may not know at present, but learn afterwards that it was correct in every particular. My uncle gave me notice several days in advance.

I have many positive proofs in my own keeping that I prize very highly, as they cannot be produced by mortals. Most of them were produced in my own hands in a few minutes by friends, and will show them to callers whenever desired.

No one could ask for more positive and convincing proofs than I have personally received. C. B. RICE.

East Oakland, Cal.

John Stuart Mill a Spiritualist.

From the "Revue Chretienne" the "Review of Reviews" takes some important details furnished by Pastor Rey, of Avignon, regarding the belief in immortality and spirit influence which was held by John Stuart Mill during the last years of his life, which were passed in that city. Starting as he did from absolute unbelief, we are told, Mill's "rupture with Atheism was a terrible crisis. Then came a vein of mysticism into his life." He attended Unitarian services, and met Mrs. Taylor, who became his wife. After only seven and a half years of married life, Mrs. Mill died, and her husband bought a house near the cemetery in which her remains were laid. But, continues Pastor Rey:

"He soon repaired the broken thread in his life, and continued to work in the company of her who was only absent in the flesh. He surrounded himself with her mystic presence, he continued to have intimate relations with the being who to him was more alive than ever, he listened to her inspiration, and desired everyone to remember that everything which he wrote after her death was the product, not of one mind and conscience, but of three—namely Mill, his wife, and his stepdaughter. Surely this was, consciously or unconsciously, a practical affirmation of immortality."

Yes, and of more than the fact of immortality; of the reality of the power of spirit consciousness to impress and inspire those still on earth; the distinctive feature of Spiritualism in its practical bearings as teaching the continuity not only of life and consciousness, but of the interest and influence of departed loved ones.—Light, London, Eng.

PRINCESS IS A RED CROSS NURSE.

D'Antuni of Italy Goes to Hospital Train to Show Clairvoyant Powers.—She Received the Impulse to Do Philanthropic Work During Her Spiritualistic Seances.

The Daily News of Chicago has the following special cable from Rome, Italy:

"The Princess d'Antuni has joined the nurses aboard the Red Cross hospital train, which, equipped on a war footing, leaves Rome to-day on an experimental trip to the towns of Umbria. The Daily News correspondent is assured that the princess does not intend to forsake her place in society or retire to private life, but has been led to dedicate most of her time to nursing, owning to an impulse repeatedly felt during her Spiritualistic seances. This has compelled her to use her extraordinary powers on behalf of suffering humanity. The princess is convinced that war is remote, but she hopes that her example will be followed by other women of the Roman nobility. She intends to institute a special corps of nurses, who will offer Spiritualistic as well as material aid to the wounded, especially in cases of painful surgical operations, which, even if successful in healing the body, damage the spirit.

"The princess, according to reports, already has put clairvoyance to practical uses. At several surgical operations her presence is said to have rendered the use of anesthetics unnecessary and insured the speedy recovery of the patients. Both the princess and the Red Cross doctors who favor the new theory withhold all details, as they fear that publicity will lead to opposition of the scientists, who resent the intrusion of unknown powers into the field of surgery. The king is reported to be enthusiastic over the action taken by the princess.

THE WILD ROSE.

A white rose by the doorway blooms;
Its snowy petals, one by one,
Fall lightly on the pathway worn,
Beneath a June day's glowing sun.

We fill the pleasant farmhouse old,
With wealth of yellow roses fair;
With crimson, damask, deepest red,
And claim for each some beauty rare.

Last eve I wandered out alone,
Down by the brookside, o'er the hill,
To where a little churchyard lies;
A few grey headstones standing still.

And there, in great abundance grew,
Beneath the spreading locust trees,
The wild pink rose—no fairer flower,
Was ever kissed by sun and breeze.

I've gathered them upon the marsh,
Along the shore old ocean laves;
But sweetly sad their presence here,
Beside these lone, neglected graves.

ALICE M. WARREN.

Proctorville, Vt.

When a Catholic Candidate is on the ticket and his opponent is a non-Catholic, let the Catholic candidate have the vote, no matter what he represents.—Catholic Review.

Mother's Dear Girl.

There was joy in the home when the little one came—
'As a birdling from heaven—with beautiful name—
Her angel name—only her angels might know;—
Nor was it revealed to her kindred below.
She lay in the hush of a strange new surprise,
'As she looked at her mother, with wondering eyes.

The mother heart, thrilled with delight and with fear,
Thought of sorrows and joys that in time might appear
In the little one's life—of the bloom and the blight,
That might gladden as day or make cheerless as night;
Of the love that might shine as the sun in the skies,
Or the woe and distress that in moans might arise.

Like a plant in the garden of promise she throve,
In the nourishing warmth of a mother's rich love;
Like a rosebud just bursting in beautiful bloom,
Delighting with beauty and fragrant perfume.
And the mother heart, loving each ringlet and curl,
Held the sweet loving thought: "You are mother's dear girl!"

In movement, in features, the mother could trace
The charm and sweet fulness of beauty and grace;
The blithesome effulgence of nature refined,
That shone in her actions, reflecting her mind:
And the mother heart, prizing this beautiful pearl,
Said in sweet loving words: "You are mother's dear girl!"

Love shone in her actions, and flowed from her heart,
And bound the dear mother with love's wondrous art;
The ties of affection grew stronger each day,
Made sweeter and stronger in love's potent way;
And the mother heart felt, mid life's bustle and whirl,
That her child of sweet promise was "Mother's dear girl."

For lovelight angelic e'er beamed in her eyes,
And oft filled the mother with gladsome surprise;
The sound of her voice was sweet music to hear,
And brought to the mother the brightest of cheer;
And dearer her words than were riches of pearl:
"I am glad, O, so glad, I am mother's dear girl!"

As an angel descended from heaven above,
Her thoughts and her ways were in beauty and love,
And she oft told her mother her angels were near,—
She told of their speech, which was sweet to her ear;
In her gladness and love she would cease from her play,
To tell her dear mother the words they would say.

"O, mother!" once said she, "to-day when they came,
They told me that I had a sweet angel name!
I would know that sweet name when they called me to come,
To live with them there in their beautiful home!"
And the mother heart felt her HOME ANGEL would go,
Too soon, all too soon, from her earth-life below,

Like a bud in the garden of promise she bloomed
In beauty and sweetness, nor knew she was doomed
To wither and fade, in her dear mother's arms—
The ashes of hope be the end of life's charms—
For she faded and faded, and failed day by day,
Nor love's ministrations could rescue death's prey.

Her life and her strength were fast ebbing away;
When she said to her mother, one beautiful day:
"O, mother, dear! mother, my angels are come!
They call me away to their beautiful home!
Such beautiful beings! with love all aflame!
They call me now, mother—my own angel name!"

"I must go, mother dear, to that beautiful home!
You will follow me soon—I will help you to come!
I shall love you, my mother, the same as before—
In your sorrow and sadness, I'll love you the more.
Over there, where I see the bright banners unfurl,
I'll be glad, mother dear, I am mother's dear girl!

Good-bye, mother dear,—how I love you!—they call—
I must go—they are waiting—so beautiful all!
I love them—my angels—they're loving and true—
They're helping me, mother, and we will help you!
Don't cry, mother dear! See! the beautiful home!
My angel name—mother—you'll know when you come."

The smile of an angel illumined her face,
As she passed the bright portals. Sweet beauty and grace
Still lighted her features, in placid sweet sleep,
As she went, her fond tryst with the angels to keep.
And the mother, with sadness yet gladness of heart,
Felt that distance nor death could e'er keep them apart.

The dear mother gazed on the face of her dead,
And kissed the loved lips whence the spirit had fled,
And sadness and joy mingled deep in her heart,
And she smiled through her tears that would lovingly start;
For the sweetness of death marked the beautiful face,
And added a new and a wonderful grace.

Though that loved voice was hushed in the silence of death,
And no more on her cheek would she feel that sweet breath
Of her loved one, a wonderful comfort she knew,
And she felt in her heart: "Love undying is true,
And while angels of goodness love's banners unfurl,
In heaven or earth—you are mother's dear girl!"

And now since her loved one has passed from her sight,
Her heart often thrills with a wondrous delight,
As she senses a loving sweet presence—her own
Dear angel, who ne'er leaves her mother alone—
And she hears the sweet words, mid earth's turmoil and swirl—
"I am glad—O, so glad I am mother's dear girl!"

And often while busy with cares of the day,
And oft in the silence, all cares put away,
Her angel comes sweetly and lovingly near,
And whispers sweet thoughts that give comfort and cheer.

"You are mother's dear angel now, darling," says she,
"As an angel you live with your angels—and me!"

JAS. C. UNDERHILL.

Hammond, Indiana.

The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophet teachers. The noblest literature of the world will be its Bible. Love and labor its holy sacraments—instead of worshiping one savior, we will gladly build an altar for everyone who has suffered for humanity.—Emerson.

Jealousy is a secret avowal of our inferiority.—Massillon.

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gift of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock.

Soft is the music that would charm forever.—Wordsworth.

Grief borders on the extreme of gladness.—Italian.

Religion of the Aztecs, Its Parallels in Roman Catholicism

"Judge Ladd of California turned the light of legal evidence on Christian Origins, and found no reliable proof that such a person as the ecclesiastical Jesus ever lived."—Progressive Thinker, March 21, 1908.

I propose to offer indisputable historical evidence to prove the truth of the above quotation, and demonstrate that all the essentials of the Roman Catholic—the Mother Christian—church, were known to the ancient Mexicans; that her various rites and ceremonies were in practice among them for several thousand years before the Christian era, and that the gods of both were practically the same; founded on the Sun Myth.

I will quote from Prescott, from the histories of Diaz, Martyr, Gracia, Torquémada, Sahagun, and other Spanish writers; from a valuable work by Jesuit de Acosta, "Natural and Moral History of the Indies," written when he visited Mexico in 1586, and the "Antiquities of Mexico," by Lord Kingsborough, who was, so it is report, elevated to the peerage in recognition of this work. It is very extensive and explains the Aztec paintings and hieroglyphics in the various libraries of Europe.

After Cortez had conquered Mexico, Pope Adrian VI., who had been tutor to the Emperor, undertook to care for the spiritual welfare of the inhabitants. Cortez had written a secret letter to Charles V. which has mysteriously disappeared from the Archives. It is unknown whether the original or a copy was sent to the pope. William Robertson, D. D., states in the preface to his History of America, that Sir Robert Murray Keith, the English Ambassador to Vienna, having obtained royal permission to do so, caused a search to be made, but the letter was not found.

Adrian issued a bull ordering that none but Spaniards should visit the conquered country, and even they had first to register in Seville. "All lawyers, surgeons, students of people of an inquiring mind," as the bull states, were especially prohibited. Also, all heretics and persons suspected by the Inquisition, and their descendants to the third generation. Even secular priests were excluded, and only Dominicans and Franciscans were allowed to go. The government was enjoined to a strict observance of these provisions and the law remained in force for more than thirty years.

Why all these precautions? Why send only the Dominicans and Franciscans, who, between them, controlled the infamous Inquisition? Kingsborough gives us the key. In reviewing the "bull" which he gives in full, he says: "It would appear that, whether or no she (the church) wished to conceal from Europe a fact which she feared might shake its institutions, shock and confound the prejudices of ages and unmodel its laws, she took all the precautions which she could have done if she really had entertained such a fear." Kingsborough, though not a papist, was an avowed orthodox Christian.

The missionaries found the Aztecs to be a highly cultured and intelligent race, whose religious rites and beliefs so closely resembled their own that the difference was simply in the name.

They claimed to have originated in a far Eastern land and had emigrated by express command of their god, who had promised them a new and beautiful country. They divided their time, since their emigration into four periods, and they exhibited their proofs, copies of which are to be found in the "Codex Vaticanus."

Humboldt laboriously examined these claims, and says that the first period covered 520 years; the second 4804; the third 4010; the fourth, up to the time of the conquest, 4008; in all, 18028 years, "being 6000 years more than the Persian Ages described in the Zend Avesta." How much older their civilization may be is in doubt, as the Aztecs were preceded by three other distinct races; the Toltecs, the Chichimecs, and the Nahualtecs.

Prof. Max Muller, practically agrees wth Humboldt. He says: "In their languages as well as in their religions, traces may possibly still be found, before it is too late, of pre-historic migrations of men from the primitive Asiatic to the American Continent, either across the stepping-stones of the Aleutic bridge in the North, or lower South, by drifting with favorable winds from island to island, till the hardy canoe was landed or wrecked on the American Coast, never to return again to the Asiatic home from which it had started."

All investigators admit an Eastern origin for the Mexicans. Damaso Sotomayer, who had devoted many years to the study, claims that the Aztec writings have enabled him to decipher Chaldean writings. Dr. Le Plougeon, I believe, after nine years of investigation in Yucatan, adheres to the Eastern theory. In 1897, when the descriptions were discovered carved in the rock near Hermosillo, a learned Chinaman pronounced them as very good Chinese.

The country of Chili is evidently named after the province of Pe-chili in China, and, some time ago The Progressive Thinker gave us the testimony of missionary, Rev. Dr. Bridgman, that "the 23rd and 24th verses of the 19th chapter of Job are nearly verbatim in a very ancient Chinese work." Moreover, what is very significant, the Aztecs believed that the Sun and Moon were not only brother and sister, but man and wife. This is a belief held by the Chinese, regardless of cult," and is one of the insurmountable obstacles that face the Christian missionaries.

In comparing the Aztec movements with those in the East, Sir R. K. Porter queries: "Whence did they take the model of these edifices? Were they of the Mongolian race? Did they descend from a common stock with the Chinese, the Hiong-nu and the Japanese?"

Humboldt says: "We think we perceive that they all descended from the same stock, notwithstanding the enormous diversity of language which separates them from one another."

More than a score of prominent investigators have noticed the obliquely-set eyes, prominent cheek bones and flatted nose" of the remnants of the Aztecs, to be found as far South as Panama, and they all agree as to their Mongolian origin. That being so, it explains whence came their religion; their virgin-born crucified Savior; the cross, an emblem of phallic worship and other degraded superstitions of pre-historic man, which are the bed-rock of Christianity.

The Aztecs who were examined by the Inquisition gave a summary of their religion and exhibited their writings and monuments in proof thereof.

They believed in a Trinity;; Father, Son and Holy Ghost, whom they styled, "Lord and Father Sun, Son-Sun and Spirit Sun." This is an exact duplication of "The three Honorable Fo" of the Chinese. This triad was also called "Three in one and one in three." The two former were represented by images; the latter, always by "an eagle." The Father had created man "after his own image and likeness," the Son was "co-equal" with him; the Holy Ghost sprang from "the love existing between them."

Prior to the creation of man, there had been a war in heaven. The rebels were ousted. Their Chief, who had numerous names, was an object of dread or veneration, and was always represented as a serpent endowed with supernatural powers. God then created the Earth and peopled it with a pair. Their Eve was made from "a man's bone" by one of their gods, named Xoloth. She had numerous names: "The woman with the serpent," "The woman of our flesh." She had committed the first sin by "eating the fruit of a tree." Several paintings represent the devil, in the guise of a serpent, tempting her. She is also pictured as the one pent's head," and as "she by whom sin came into the world."
came into the world."

Veytia says he saw an ancient painting "representing a garden with a single tree in it, round which was coiled a serpent with a human face." In speaking of the historian Torquemada not entering fully into this subject, Kingsborough says it was "lest he should too clearly prove that the Mexicans were acquainted with the history of Adam and Eve." But Torquemada admits that their Eve had "Two Sons" whom he compares with Cain and Abel.

On page 48 of the Vatican paintings their Eve appears with two children. They had been fighting and one was killed. In speaking of this, Humboldt says: "We might be led to suppose that the two vases which we see at the bottom of the picture, one of which is overturned, is the cause of this contention."

As their Eve had brought "original sin" into the world, Baring-Gould says that they had special prayers and a peculiar form of baptism for children to cleanse them from "the Original Sin committed before the founding of the world."

In this myth, the Aztecs are several points in advance of Christians, for, when the boss gods heard that Xoloth had created Eve without their permission, there was another row. Xoloth was bounced; he landed on the Earth, married Eve, and by becoming the father of man entitled us to claim relationship with the gods.

As most of their paintings describing their first three epochs were destroyed by the church, their entire story is incomplete. But their fourth period, which dated 4008 years before the conquest, making it 5530 years ago, shows a deluge. Humboldt says it is "remarkable that we find an American people who, according to the same calendar in use among them on the arrival of Cortez, indicate the days and the years in which the world underwent great catastrophies, further back than twenty ages."

Their Noah, Coxcox, with his wife and six others escaped in a boat. In describing a painting, Prescott says: "The boat in which he (their Noah) escaped, was filled with various kinds of animals and birds." Humboldt holds that their account of the Deluge and the subsequent events, even to the sending out of a raven and dove (only they substituted a humming-bird for the dove) which returned with a leafy branch, is identical with the Bible narrative and adds "They showed Mount Colhuacan as the place where the ark rested."

They also had the legend of "the confusion of tongues" and the "building of the Tower of Babel." The descendants of Coxcox built it, "to see what was going on in heaven." Kingsborough says: "The base of this tower is, at the present day, (about 1830) still remaining and its circumference is 1800 feet." Humboldt says the same. When the Spaniards arrived, it was in ruins and the Aztecs explained that "The gods, angry at the audacity of man, set fire to the Tower and then each family received a language of its own." This work was performed by a dove—presumably their Holy Ghost. Clavigero describes an ancient painting which shows a dove with thirty-three tongues, being the number of languages that had been taught to these families. The Spaniards found thirty different languages between Florida and Panama and 120 dialects on the Continent. In 83 of these, examined by Barton and Vater, only 170 words were found the roots of which appear to be the same.

The 11th, 12th and 19th pages of the Borgian MS. describe the plagues. Says Kingsborough: "A man is represented holding up in his left hand a rod, which became a serpent. The plagues, consisting of frogs, locusts, lice, flies, etc., were also represented, and the thick darkness which overspread the land for three days, and the slaughter of the first born, and the curious symbol of one serpent swallowing another."

Their god, the Father Sun, was also called Tezsatlipooca. It is a compound name composed of a certain mountain, tili—dark—and poca, smoke. He once appeared on a Mountain, Tezcatepec, to one of their holy men. "No one ever saw his face," and adds Kingsborough, "a figure with bandaged eyes, or a veil over his face, (like Moses) frequently occurs in these paintings." Squire describes similar paintings in the collection known as the Codex Vaticanus.

According to Higgins they claimed that one of their holy men once stopped the Sun in its orbit, and they were well-acquainted with that other undoubted solar myth, of a man being swallowed by a big fish.

The Aztecs were undoubtedly Sun-and Fire Worshipers. They kept a fire or a light continually burning on their altars, same as the Eastern nations and just as the papists do to-day in a lamp before the altar, never allowing it to be extinguished; but, if that should occur, it may be relighted only from some other holy flame. In speaking of this fire worship Jesuit Acosta says: "Next to Viracocha, or their supreme god, that which most commonly they have, and do adore, is the Sun; and after those things that are most remarkable in the celestial or elementary nature, as the Moon, Stars, Sea and Land."

They were fully aware of the Pythagorian doctrines of Metempsychosis; practiced circumcision; like the Chinese, believed in nine heavens; venerated the serpent; and as they possessed the cross, they were phallic worshipers. This last is admitted by Kingsborough; and Squire in his "Serpent Symbols," after comparing their sculptures with the Phallic symbols in the temples of India, says that in all of them "we find precisely the same symbols, separate and in a Trinity, and Herrera tells us that they "confessed a supreme god and Lord and framer of the Universe. He was the principal object whom they adored, looking up to heaven and calling him the creator of heaven and earth." Martyr, after a careful study of their theology, says: "They believed in the immortality of the soul and a future state of rewards and punishments."

In regard to the second person of their Trinity they informed the missionaries that while the Virgin Chimalman was seated at home with her two sisters, an angel appeared and dropping on her a feather, announced that she was to "conceive a son without connection with man." This was from the Holy Ghost, who usually appears in their paintings as an eagle. The two sisters died of fright, but in due time the virgin conceived a son who was called Quetzalcoatl. Plate 10 in the Codex Vaticanus represents this annunciation. Kingsborough gives several of the same nature. The Spaniards found this myth as far South as Brazil and North to Florida. Each nation had a particular name for this god, but the main instances were practically identical.

The devotion of the Virgin was universal. She was called "Queen of Heaven" and was their chief intercessor before the throne of God. The Vicar of St. Dominic, a Dominican Monastery, relates that he saw copies of very ancient pantings depicting this annunciation, and adds: "She who, was represented as Our Lady (a papal name for Mary) had her hair tied up in the manner in which Mexican women tie and fasten their hair, and in a knot behind was inserted a small cross, by which it was intended to show that she was the most holy, and that a great prophet would be born of her, who would come from heaven and whom she would bring forth without connection with man, still remaining a virgin; and that his own people would persecute that great prophet and meditate evil against him, and would put him to death, crucify him upon a cross; and accordingly he was represented in the painting as crucified with his hands and feet tied to the cross and without nails. The article of the resurrection, how he had to return again to life and ascend to heaven, were likewise painted.

This is a remarkable statement in view of the fact that the second person of theChristian Trinity, during the early centuries, was represented as a lamb. His human nature was discovered by the council "In Trullo," in the year 703. Then for the first time, appeared the crucifix, on which he is represented with hands and feet tied to the cross.

CHAS. McARTHUR,

New York, N. Y.

(To be continued.)

"The Soul of Things; or Psychometric Researches and Discoveries", by Wm. Denton. The three volumes of this book contain much valuable matter, and though concise as a text book it is fascinating as a work of fiction, embracing as they do valuable matter covering the entire globe. Nothing has ever been written of more value to the investigator. Complete in three volumes. Price $1.60 each.

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What a Dazzling Light Surrounds Me!

Madame Rufina Noeggerath's Funeral.—Translation from Revue Spirite, Leopold Dauvil, Editor-in-Chief, Paul Leymarie, Managing Editor.

(Translated from the French especially for The Progressive Thinker by Mrs. A. Monthan Tattersfield.)

It has taken flight, the beautiful soul of that noble woman whom, from a sentiment of filial veneration, her friends and assiduous visitors to the little drawing-room on Rue Miltch, called "Bonne Maman."

I would have liked to deliver to my readers all the correspondence that the regretted, but expected death of the honorary president of the "Allan Kardec Circle" has stirred up, but the columns of the Revue are filled, and time fails me to write a paragraph worthy of her whom we mourn, a paragraph which ought to be written by a more powerful pen than mine.

Sunday, Apri 12, I called upon "Bonne Maman" without thinking that she would die so soon, though I could see that she never would rise from her bed again.

Her distinguished daughter, called to her bedside more than a fortnight ago, cared for her tenderly, as well as the faithful Anna, who for twelve years has been her devoted servant. Monday the invalid grew visibly weaker; Tuesday she lost her speech, and Wednesday, on the arrival of her second grandson, whom she seemed to have waited for before closing her eyes forever, she died at four o'clock in the afternoon, after, with great difficulty, uttering her last words: **"WHAT A DAZZLING LIGHT SURROUNDS ME!"**

From Thursday to Saturday, April 12, the day of her obsequies, all her friends and admirers were filing past the bed placed in the little drawing room, draped in mourning, where laid the smiling dead imbedded in lilies and violets, her favorite flowers.

Finally, Sunday at three o'clock the light remains of our illustrious dead were laid in the coffin under the portico of her house, which wreaths and candles had turned into a mortuary chapel. There, on the threshold to the home, made so hospitable by her who now was going to leave it, Leon Denis, with his vibrating voice, spoke the first farewell. Then the funeral procession began to wend its way towards "Pere-Lachaise."

The journey is long, but the sun, veiled in the morning, now accompanies her, who, sleeping the last sleep under wreaths and sheaves of flowers, is craping the capital.

Many ladies consider it an honor to accompany the hearse on foot in order to show homage to her, who had so many times received them with affection. In the cemetery, before the open grave, Leon Denis was the first to speak, and I regret that he was not able to deliver to me what his heart so well expressed with such eloquence.

After him read Camille Chaigneau, out of the spiritual doctrine, a passage from his deep and conclusive studies. He remembered that he had the happiness to collaborate with Mme. Noeggerath at a whole series of these fine seances, where under the dictation of the most exalted spirits, with the aid of mediums of unquestionable integrity, they received beautiful communications from the beyond.

Mme. Noeggerath collected all these materials of great value, commenting them with this delicate sense that resulted in the beautiful pages of which her book, the "Survival," is composed, a most complete work that ought to be read by every Spiritualist.

After M. Chaigneau, the poet Tubair Larroche read some beautiful verses dedicated by him to "Bonne Maman."

Finally, myself, in the double title of president of the "Allan Kardec Circle" and editor of this "Revue," which has contained so many brilliant thoughts of Mme. Noeggareth, I have fulfilled, but more as a friend, the promise given, now more than seven years ago, the day after the memorable fete on her eightieth anniversary, to bid her the last farewell, on the brink of the tomb! I have done so, dear old friend. The words of farewell were very simple, but they came from the heart.

Mme. Noeggerath, her worthy and distinguished daughter, came from Germany, with her two daughters and two sons, to attend the funeral of their venerated mother and grandmother. They have all been witnesses to the respect that presided over the obsequies of her, whose departure they mourn, not realizing how much they ought to rejoice to have seen this exquisite soul, full of kindness, charity and tenderness for humanity rise towards this "Beyond" where she now knows the happiness reserved for angels.

LEOPOLD DAUVIL.

Paris, France.

A Case of Obsession

Outside of Spiritualism, Illustrating the Existence of a General Law.

AN EXTRAORDINARY OBSESSION.

Illustrating the Important Fact That Evil Influences Exist on the Spirit Side of Life—A Pot of Filth Brought by the Obsessing Spirit—Most Remarkable Spirit Manifestation as Given in the Hindu Spiritual Magazine of Calcutta, India.

During my stay, in July last, at Galsi, a village about 12 miles north of Burdwan, the following account of spirit manifestation was related to me by one Mr. N Banerjee, an inhabitant of that village. His statement was corroborated by more than a score of persons still living who had witnessed the phenomena, and some of whom were his relatives and some neighbors. His house was situated close to my lodgings and he used to visit me now and then to talk on various private matters. In course of our conversation one evening, I enquired of him about certain mysterious phenomena which, I heard, had been occasionally taking place in the house of a neighbor of his and he replied that they were nothing in comparison to what had occurred in his own house in his own presence. He then narrated the following:

"More than 15 years ago my brother, who was a Pundit in some school in Calcutta, came to spend his summer vacation in our village. With my brother came his wife. She was about 14 or 15 years of age. Our troubles began almost from the day of their advent in our midst. Our family was a fairly large one and we all lived together under the old patriarchal system. A couple of days after the arrival of my brother and his wife signs of disturbance became visible. Clods of earth came rolling down from the ridge of one of the thatched houses day and night. It was at first thought that it was the work of some mischievous folks in the neighborhood. As the news spread from village to village, many daring fellows volunteered to keep guard over the house, and if possible to catch the miscreants, but their endeavors failed. Not only did the lumps of earth roll down as usual, but mud, pieces of stone, and brickbats commenced dropping down inside the rooms from the ceilings. The persons who had been on the watch gave up the job after 4 days as hopeless. Our condition was most distressful, and our lives were made very miserable. People said it was an evil spirit which had been playing pranks with us. They suggested that the services of ojhas (ghost doctors) must be secured at once. A few miles from our village there lived one who was reputed to be an expert ghost-doctor. He came and tried all his arts, but failed to do any good. The activities of the evil one were now diverted to many other directions. For example, one day I had sat down to my meal. After taking one mouthful I was going to take another, when, lo, the whole plateful vanished. I was dumfounded. Again, earthen and metal pots danced and careened about the room from one side to the other. Their uncanny antics however stopped as suddenly as they began. On another occasion, a new-born child of 4 or 5 days was taken up from the lap of its mother, raised to the ceilings, carried in a slanting position through the door and placed lightly in the middle of the courtyard. The mother all the while screamed, shouted for help and followed the child to the place where it was set down. She clung to the child and brought it back into her room without any apparent harm having been done it. But the child died in a few days.

"Some persons named a certain famous ojha of Naihaty, in the district of the 24-Purgunahs, and advised that he should be sent for, as he was a veteran in his profession. Duly he came, stayed for a couple of days and exhausted all the stock of his learning but he was thoroughly discomfited, for as he was repeating the mantras (incantations) the carpet on which he was seated was snatched away by the spirit and beaten upon his head while a few kicks and cuffs were also administered on his shoulder and back. The poor fellow had to run for his life. Bones, carcases, filth and dirt of every kind fell on us from every side.

"We were so exasperated with the troubles that we thought of leaving the village. But naturally this we did not do until our troubles became unbearable. Whenever my brother's wife went by herself to take her bath in an adjoining tank, some unseen hands would take hold of her cloth and attempt to snatch it from her person, putting her in a most embarrassing situation. It was therefore impossible for her to go out unless in company with some other females who would take her to and bring her from the tank. She was pestered in divers other ways. Consequently her condition was extremely painful. Furniture from one room used to be shifted to another and vice versa. On many occasions cooking utensils containing rice partly or fully boiled would be taken up bodily from the hearth and dashed over it, thereby spoiling the rice and causing the whole family to starve. Once a brass pitcher full of water went straight up to a height of about 20 feet and then dropped down below. Not less than 50 times was our food spoiled and we had to go without any.

"I had a great liking for fish, and having tasted none for days together I bought a big one. No one would touch it or venture to cook it. All my people remonstrated with me, but I was determined to have it cooked outside the house. With this resolution I cut up the fish, and just as I was taking the piece for washing off the scales in the pond preparatory to cooking, the pieces began to jump up from the basket and flying up in the air and at last disappeared in the skies. My fish was all gone and I returned home with the empty basket, disgusted and disappointed.

"An uncle of mine, an old man, thus apostrophised the Spirit, moved by this incident:—Mr. Ghost, you are doing us all sorts of evil, can't you do us some good, give us some sweet things to eat.' As he said so, in a minute or two there came down from above, in front of us, a large earthen jar with a cover over it. My uncle was much delighted. But no sooner did he take off the cover than horror of horrors! It was full of filth with worms squirming in it. Involuntarily he exclaimed 'Ram, Ram;' and was fleeing from the place hastily, when the tuft of hair on the crown of his head was caught hold of and he was dragged mercilessly in circles towards a mud wall close by. Poor fellow! he shrieked in agony but we could do nothing to help him, until the whole of the tuft of hair was uprooted. The dear old man's head bled and he was quite senseless for half-an-hour.

"During these times we could not sleep inside the rooms. So all of us had our respective beds in the spacious verandah attached to the front of the haunted room. At night this room was kept lighted. One day just as we had got into our beds the light suddenly went out and we asked one another to go inside and re-light the lamp, but no one ventured. The door of the room was wide open and we were chaffing one another for cowardice, when I volunteered, and taking a match box with me entered the room. But as I struck the match it was blown out, and in the darkness both my legs were caught as it were in a vice, and were tied together with a piece of rope, above the ankles, with such force that I screamed in pain and cried aloud for help. To all my appeals I was only advised to come out, but how could I come out? I was a prisoner in the hands of the vicious spirit. I stretched both hands, caught the rope at its end, and tried with all my strength to take it off. The rope was stiff and drawn taut though not held by any visible hands. Yet I was being pulled all about the room, and finally carried towards the staircase with such force that I felt blood oozing out of the part tied. Luckily my feet touched the first step leading to the stairs and pressing them against it I made desperate efforts with the strength still left in me to free myself. The rope now snapped, and by what agency I know not, I was pushed out into the open space between the open doors. From here I was pulled out into the verandah. The rope had to be cut with a knife, as the knot was tied peculiarly and could not be loosened. The part hurt was washed and dressed, but I fell ill with fever from which it took me a full fortnight to recover.

"We then left the village, and went to another a few miles distant, to the house of a wealthy relative of ours. We stayed there for a month or thereabouts, but all the same we experienced the same troubles there. Again we came to our village the evil spirit following us at every step. We suffered for two or three months more after which his Satanic Majesty left us of his own accord, for which we thanked him and thanked God for our deliverance. Since then we have not been troubled any more."

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Where pure living fountains to flow never cease.

Has strewn in our pathway the beautiful flowers,
From gardens immortal and evergreen bowers;
Has led us e'er onward and upward by love,
Toward the bright mansions and glories above!
No fearful foreboding e'er enters our soul,
For faith points us ever beyond the dark goal,
To a life which is fuller and fairer than this,
With no earthly limits to mar its sweet bliss,

Or hinder its flight into fields which are new,
Where action is pleasure and life ever true;
Where clouds which now darken are swept far away,
And shines the bright sun of an eternal day!
If motives and deeds while on earth be aright,
With love and true justice kept ever in sight,
Some day we shall find in those realms on high,
The golden fruition for which we now sigh.

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972

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Psychic Research, Its Relation to Science and Theology

Extracts from Dr. H. V. Sweringen's Paper on "Psychic Research, Its Relations to Science and Theology," Read at a Joint Meeting of the Fort Wayne Medical and Ministerial Associations, June 30, 1908.

Mr. President, Gentlemen of the Fort Wayne Medical and Ministerial Associations, Ladies and Gentlemen: The best apology I can make for my appearance upon the program of this evening is the fact that I made an effort to keep off of it, and to have some other member of our society appointed in my stead.

I am supposed to represent the medical profession at this meeting of physicians and preachers, but lest I should chance to misrepresent it, I desire at the outset to relieve my medical brethren of any responsibility for what I may say, should they feel disinclined to endorse my utterances.

I propose merely to submit a few thoughts or suggestions under no special title or subject, the object of this meeting being that of a pleasant evening social with our ministerial brethren, rather than that of exhaustive investigation of any medical or theological or medico-theological subject. Perhaps "Psychic Research and Its Relation to Science and Theology" might properly be considered the subject of this paper.

When informed that this was to be a joint meeting of physicians and preachers, several subjects of interest to both professions suggested themselves to my mind, but with their suggestion came also the conviction that a free expression of opinion upon them might not be altogether agreeable or acceptable to the hearers and possibly result in a heated discussion out of all harmony with the intended spirit of the occasion.

I think it true of both physicians and preachers that they are disposed to conceal from each other and the public their innermost thoughts touching the soundness of each other's ideas upon many points in science and theology, for fear of giving offense to the more popular and accepted thought of the day.

I have for some time past been in correspondence with men of national and international renown in science and literature, and am surprised at the marked difference in the tenor of their private and published utterances on the subject of psychic research, etc. Thus public opinion, like conscience, "doth make cowards of us all." We are too much in fear of public opinion, comment and criticism to express our innermost honest thought upon many subjects, and so we manifest an outward approval of the current popular and accepted ideas while our reason perhaps rejects them. Policy and diplomacy, self-interest and the like, often retard the progress of truth.

Heredity and environment are probably very largely responsible for the conditions that obtain with nations as well as with individuals and it becomes the practical duty of the physician and the preacher to try as best they can, as teachers seeking to benefit humanity, to learn how to eliminate the influences that come from the past that are of a nature to bring about evil results, and at the same time to seek to learn how to augment, to strengthen, to enforce any impulse or tendency that makes for good. There can be no doubt that whatever our inherited conditions may be and the diversified influences that are derived from environment, we are ultimately making for the good.

It is hard to conceive of an absolute evil. It is difficult to accept the doctrine of total depravity. A so-called heathen, whose name I cannot now recall, prayed: "Oh, God, be kind to the wicked; to the good thou hast already been sufficiently kind in making them good." This prayer was suggested, no doubt, by a study of heredity and environment, and evangelists of the Jones and Sunday type who are prone to unkind and severe criticism of their brethren in the regular ministry, would do well to ponder deeply, for it is within itself a most important sermon.

* * * * * * * * *

It is certainly a self-evident fact that a man's early theological or religious affiliations are as little the result of his own free choice as the color of his hair or of his eyes. There are few more gratifying signs of our advanced and still advancing civilization, than the marked decrease of the animosity arising from difference in religious belief. In times past, men who, but for this difference, might have been friendly neighbors and helpful citizens, were thereby separated into hostile bands. Dogmas rose up between them like huge walls. They stood behind these like armed garrisons, glaring angrily over on all beyond. But, thanks to the progress we are making, these dogmatic walls are crumbling. The light of reason, human kindness and education are entering the dark enclosures, the free air of liberty sweeps through the pinfolds, and men casting down their weapons, begin to wonder why they regarded as enemies those who only exercised the divine quality of thought and stood firm to their convictions. I can well remember when an Episcopalian would hardly look at a Methodist or shake hands with a Presbyterian; and when sect was arrayed against sect. Religious and sectarian animosity and prejudices were most marked and bigoted. Some years ago when the spire of the Episcopal church in this city was struck by lightning, a prominent layman of the Methodist church here seriously expressed the opinion that the stroke was the expression of the Almighty's dislike for that church.

That a great change has been wrought in this direction is proven by the fact that before the Rev. E. W. Allen left his pastorate of the West Jefferson Street Church of Christ in Fort Wayne, he made an effort to get the pastors of the different churches in the city to occupy his pulpit and to tell his congregation why they were Presbyterians, Methodists or Catholics as the case might be, the Rev. Father Delaney having been one of the number invited. This move on the part of Rev. Allen certainly indicates that the churches are getting closer and closer together. The gentiles have had the use of the synagogue of our Jewish brethren on various occasions and I remember of hearing the late eminent Rabbi Wise deliver a lecture in the old Berry Street M. E. church. But give it a little more time, and the whole human race will get together.

That there is in the church to-day a condition of unrest from various causes, must be plain to the most superficial observer. Here and there throughout Christendom are pulpiteers giving expression to views not exactly in accord with the doctrines they were ordained to preach, and they have in consequence been obliged in many instances to sever their connections with their congregations, although in some cases the latter have followed them to independent organizations. But recently as we are informed by the Associated Press, nineteen clergymen of the Episcopal church have gone over to the Catholic, in which church likewise, all is not serene, if between the lines of the Pope's recent encyclical on "Modernisms," we read aright, and correctly interpret the reply thereto by the Rev. Father Tyrell. We believe, however, that out of this ferment going on in all the churches, will come a better, more tolerant, liberal and civilizing condition that will finally make for the betterment of humanity at large.

The foregoing remarks lead me to the consideration of the question: Why does the Christian church refuse to enter into the spirit of the present age, which is one of scientific research for settlement. The most interesting, the most important, the most serious, scientific and theological question of all the ages, was asked by Job: "If a man die shall he live again?" This question has never been answered satisfactorily, conclusively or positively in the affirmative by the Christian church. Indeed it would not be difficult to cite Bible passages in support of a negative answer to Job's question.

The physician and the preacher meet at the bedside of the dying patient and parishioner. The former in all probability is a materialist and an Agnostic as are the great majority of physicians, who have no scientific evidence that death does not end all. But with bowed head and a sad countenance he listens with respectful silence to the spiritual comfort administered by the preacher who reads the fourteenth chapter of John or the fifteenth chapter of First Corinthians, administers the sacrament and through the inspiration of faith derived from an early theological education, points his dying parishioner to a glorious future life, and he dies in peace, in the faith of his pastor. But notwithstanding all this, Job's question remains unanswered: "If a man die, shall he live again?" The physician and scientist want the scientific proof that he DOES live again, while the preacher SEEMS to be satisfied with his faith ALONE that he does. We are instructed by the Bible, however, to add to our faith, knowledge; this is what the physician and scientist want, and it is in conformity with this instruction and a natural desire to develop the facts of science that the American Psychical Research Society was formed as was also the British Society, the great object of which societies is the solution of Job's conundrum. "The most important work which is done in the world—by far the most important," said the late Hon. W. E. Gladstone, is the work being done in these societies."

The church, however, does not seem to be in sympathy with them and therefore offers them no assistance.

If the church, religion or philosophy were able to meet the arguments of materialistic science as presented by a Haeckel; if the church was in possession of facts and arguments to substantiate its own theories, it might well stand aloof from and independent of these societies. But to relegate the proofs of man's immortality to the domain of faith alone will prove less and less satisfactory as the scientific spirit of the age advances, and it seems to me that the church cannot afford to longer ignore the efforts of science to answer Job's question.

The religious, moral and emotional arguments, however strong they may be, do not equal the scientific proof of life beyond death. The natural inference is that the church is more in sympathy with materialism than with its opposite, Spiritualism, on the subject of Job's question.

In the North American Review for June of last year, is an article from the pen of Rev. Dr. Mackay, pastor of St. Nicholas, Fifth avenue and 48th street, Manhattan, which probably explains the church's lack of interest in the subject of psychical research. After quoting the late F. W. H. Myers' scientific prophecy that "within a century the scientific proof of personal immortality would be so strong that no reasonable man would question it," the reverend doctor continue:

"The hope of immortality will never be more than a hope, and faith in it must rest rather in the region of the affections than in that of the intellect. * * * If the certainty of the future life were revealed so clearly and definitely that doubt would be impossible, that knowledge would not only cheapen, but degrade the nobler side of life."

Now, I ask in all candor, can it be possible that such an argument as that is advanced by a twentieth century Christian minister? It is presumed that ministers of the Gospel preach a future life, and yet, according to this reverend gentleman, if what they have been preaching for nearly two thousand years should turn out to be true,—should become demonstrated to be a fact, a scientific and theological truth instead of a mere "hope" or "faith" or "dream" or "supposition," that knowledge would 'cheapen and degrade the nobler side of life." Here then is an instance wherein it is not desirable to 'add knowledge to faith." If this is a sample of orthodox logic on this subject, there is not much wonder that materialism and agnosticism are making such inroads in the church.

Personally, I would like to see the church take an interest in the scientific investigation of the evidences extant and accumulating of a future life. I believe it IS taking an interest in it but is keeping that interest concealed for some reason or other, probably that suggested by the Rev. Dr. Mackay. Here and there are preachers giving expression to personal experiences which would be of great value to societies of psychical research, experiences similar in character to that reported by Bishop Bowman, of the M. E. church, to an assembly of preachers (preachers only, remember), or to that of the late Senator Carl Schurz as related only incidentally, in McClure's magazine for April of this year. The late Bishop Newman, of the M. E. church, was also possessed of experience of great value to psychical research societies, but who related them only to his brehren in the ministry.

I believe the tendency of the church is toward a wider faith and a more positive knowledge than it has ever had. It is surely growing more liberal and tolerant as the reference we have made to the Rev. E. W. Allen clearly proves. If the church in general would recognize this fact and fit itself to the new condition of affairs, it could easily become the leader of the scientists in their explorations along the line of psychic research and fill up its pews with interested, eager listeners. But if the church persists in emphasizing the formulas of other days and continues to ignore all sources of information except those to which it has been accustomed, the people will go on without it and find leaders among themselves.

At no time in the world's history has there been so much interest in the subject of man's immortality as now, as is proven by the tenor of the general literature of the day as printed in book, newspaper and magazine. Nor has there been so much legitimate curiosity as to the conditions which will prevail in that other life to which we are all hastening.

An alumnus of Harvard University, a graduate of the class of 1805, George G. Ingersoll, bequeathed to that institution the sum of five thousand dollars for the purpose of establishing in it a lectureship on the single subject of "IMMORTALITY,"—one lecture to be delivered each year, on any day between the first of June and the first of December.

It seems, however, that none but those inclined to materialism and agnosticism are given an opportunity to deliver this lecture. We would naturally suppose that the authorities at Harvard would select those to deliver this lecture who had had some experience in this line of investigation, but not a single psychic researcher has thus far been invited to deliver it. It looks as if Harvard did not want immortality proven, probably having assumed the position of Rev. Dr. Mackay on the subject.

The lecture of 1904 was delivered by an eminent member of our own profession, Prof. William Osler, M.D., F.R.S., who had on a previous occasion declined an invitation to deliver it, probably because as he remarked in the opening of his lecture: "No problem has so stretched to aching the pia mater of the thoughtful man as that put in such simple words by Job: 'If a man die, shall he live again?'"

Dr. Osler fails to give us his own personal opinion on the subject, confessing that in the presence of so many mysteries the scientific student cannot be dogmatic and deny the possibility of a future state, and, however distressing a negative attitude of mind he asks to be left reserving his judgment, but still inquiring. Recognizing the value of the belief to the community, he with the vast majority of our profession will doubt the possibility of proving it to the individual.

Now, a few years ago, or prior to the organization of the Psychical Research Societies of Europe and America, Dr. Osler with the great majority of his profession maintained a more positive negative position on this question, and denied even the possibility of a future life. But since scientists of world-wide repute have personally experienced evidences capable of no other interpretation than that of the continuity of the mind of man after its separation from the physical body by death, he now confesses that in the presence of so many mysteries the scientific student cannot be sure that death does end all. This certainly is a rift in the clouds of materialism. The fact that Dr. Osler finally consented to deliver the lecture is of itself significant. He begins to think that after all there's "something doing" in the domain of the occult.

As was to be expected from a physician lecturing on the subject of immortality, Dr. Osler makes use of the well-known negative argument as follows: "The association of life in all its phases with organization; the association of a gradation of intelligence with increasing complexity of organization; the failure of the development of intelligence with an arrest in cerebral growth in the child; the slow decay of mind with changes in the brain; the absolute dependence of the higher mental attributes upon definite structures; the instantaneous loss of consciousness when the blood supply is cut off from the higher centres—these facts give pause to the scientific student when he tries to think of intelligence apart from organization."

Now, we freely grant that this is a most formidable argument against the probability or possibility of the continuity of personal identity after the death of the body, and one which very naturally and forcefully appeals to the physician whose work lies on the confines of the shadowland, but in the presence of the personal experiences of and evidences which have come to such men as Crookes, Wallace, Flammarion, Lombroso, Virchow, Wundt, Zollner, Fechner, Hodgson, James, Hyslop, Savage, Lodge, Coues, Gibier, Edmunds, Watson, Lincoln and thousands of others who formerly felt the force of and advanced the very same argument, we discover facts which likewise give pause to the scientific student and suggest that after all intelligence MAY exist apart from organization, and that possibly there are yet some things not dreamed of in his philosophy.

That Dr. Osler indulges the idea that the future may yet develop something along the line of psychic research which will prove a future existence, can be logically interpreted in my opinion from one of his closing sentences:

"Some of you will wander through all phases, to come at last, I trust, to the opinion of Cicero, who had rather be mistaken with Plato than be in the right with those who deny altogether the life after death; and this is my own confessio fidei."

It certainly behooves the church to join its forces with those of the scientists of the psychical research societies engaged in the great work of proving to a scientific demonstration the continuity of life after death, thus adding to the faith of ancient Paul, the knowledge of his modern scientific disciples.

It is evident from a study of the fifteenth chapter of First Corinthians, that the great Apostle Paul was possessed of the true spirit of scientific investigation and if he were living to-day would no doubt be a charter member of the psychical research societies of England and America and would write an "Epistle" to the church in America urging it to participate in the efforts of that society to demonstrate scientifically a future life. It is extremely doubtful that he would endorse the position of the Rev. Dr. Mackay that "a knowledge of a future life would cheapen and degrade the nobler side of life."

The great Apostle Paul was a student and inclined to scientific argument and metaphor or simile, but with both his argument and illustration he failed to establish the fact of a future life satisfactorily to the scientific mind of the present day. He comes nearer to it, however, than any other man whose writings are recorded in the Bible, and his argument is therefore utilized upon almost every funeral occasion. His illustration as embodied in the thirty-sixth verse of the chapter referred to: "Thou fool, that which thou sowest is not quickened except it die," is a most beautiful, intelligent and suggestive one, but is not literally true as all know. Life is not absolutely extinct in the seed sown; if it was there would be no reproduction. Its material bulk rots, decomposes, dies, but the germ, the spirit that quickens into renewed life and reproduction does not die, any more than the life principle of the caterpillar dies to give life to the butterfly into which it is transformed. But the Apostle Paul is entitled to great credit for his grand effort by scientific argument and simile or illustration to answer Job's question in the affirmative.

For many years the familiar illustration of Paley in proof of a Creator or universal designer, that of the watch, suggesting its maker or designer, has ranked in importance equal to that of Saint Paul's of a future life. While the modern theory of evolution has shorn Paley's illustration of a good deal of its force, yet in my humble opinion it still holds good. Evolution does not do away with the original creation of that from which all things have evolved. It does not do away with the great original designer and Creator, however severely it weakens the Mosaic account of the creation.

* * * * * * * * *

Now, what would be the effect upon the moral and physical condition of the human race of a KNOWLEDGE of a future life—of an assurance as positive as that to-morrow's sun shall rise or that day follows night? This is a question for the physician and the preacher. We know what effect two thousand years of faith and hope in it HAS had, a faith hardly strong enough to remove mountains, but who can estimate the effect an absolute knowledge thereof would have on the human race? Rev. Dr. Mackay's prophecy of what the effect would be strikes me as being somewhat narrow and contracted. Nor is he very consistent in his treatment of the subject. He says: "Faith in immortality must rest rather in the affections than in the intellect," and yet at the close of his article he is pleased to recognize intellect in the premises in the following sentence:

"In these ways, science (intellect) and religion seem to be coming together in recognition of the most glorious and inspiring truth that human thought can grasp, the immortality of the human individual soul."

Now, that is exactly the point I am trying to make in this paper. My object is to get religion and science together. In the beginning of his article, however, Rev. Dr. Mackay is keeping them apart, while in his close of it he seems to be glad that they are getting together in establishing the fact of a future existence. He congratulates religion because of the present tendency of science to prove a future life, and yet starts out in his article with the assertion that "The hope of immortality will never be more than a hope, and faith in it must rest rather in the region of the affections than in that of the intellect, and that a knowledge of a future life would not only cheapen but degrade the nobler side of life." His closing sentence seems to me to be in direct contradiction to his opening declaration.

Professor James H. Hyslop, in replying to Rev. Dr. Mackay's article, in the American Psychical Research Journal, very significantly remarks as follows:

"The age of science or intellect has gone for the church on its own admission. But this was not its position in the inceptive stages of its history. The New Testament, which is supposed by the religious mind to be authority and history, appeals to FACTS, present facts of human experience in proof of a future life, and does not base its conclusion either on 'faith' or philosophic assumptions. The "miracles" and the "resurrection" were alleged facts and they were appealed to as conflicting with the conclusion of speculative materialism at that time. Many phenomena which to-day come under the scrutiny and investigation of the Society for Psychical Research are alluded to in the New Testament record and made the basis of a belief in immortality. The appeal in this was to the intellect, not to the emotions."

Professor Hyslop further asserts that "Psychic research is the method of the New Testament which is not that of Rev. Dr. Mackay. It was in appeal to alleged and perhaps in some sense real facts, and not to 'faith' as assent to propositions. If religion is to have any intelligent basis at all it must come to this method. Hence, so far from attacking the religious mind the method here proposed is one that reconciles it with science as no other does. I understand the distrust which has infected religious minds of anything scientific. Physical science has so long antagonized, and successfully antagonized, religious beliefs, that it is not easy to conceive it as a friend of its fundamental postulates. But this traditional prejudice must be overcome and the sooner that the religious mind overcomes it and accepts scientific method as its best friend the better for the intellectual and ethical, to say nothing of the political status and influence, of religion as a respectable force in the community. Unless it does this it must go the way of Paganism, which could not sustain its usefulness after it fell to the rank of incredible things. The vitality of all beliefs is dependent wholly upon the measure of intelligent support that they can secure, and a doctrine so useful in the ethical and social system as the survival of personality ought not to be allowed to lapse in assurance for the lack of an intelligent appreciation and application of the method which can give it strength and recognition."

While all the mysteries of the universe are not solved, yet from what we DO know, the thinking mind can logically reason from "Nature up to Nature's God"—from the finite mind with its almost unlimited capacity, to the Infinite mind of the universe.

With what pleasure do we turn, then, from the gloom of annihilation, materialism and agnosticism to the cheering faith of the church, weak and unsatisfactory as that faith is, and the knowledge which promises to be added to it of a future life, as afforded by psychical investigations now going on.

The demonstrations of these psychical societies in addition to the demonstrations which long preceded them among investigators unorganized as societies have already proven that we are born for a higher destiny than that of earth; that there is a world in the unseen future where the soul shall live forever. These demonstrations teach us that all nature proclaims the overwhelming presence of an Infinite mind, the control of an Infinite power, and the existence of an Infinite God. The American Psychical Research Society is deserving of and should receive the hearty support and encouragement of the American pulpit.

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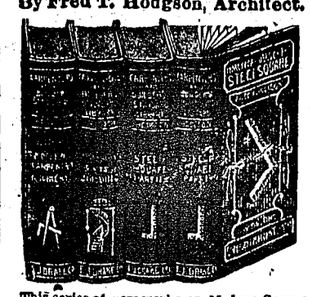
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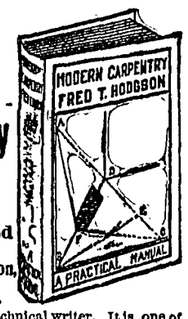


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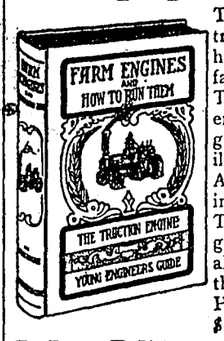


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Destroying the Comfort of Millions.

"Why should we seek to destroy the comfort that millions of tired and perplexed souls to-day find in what they understand to be the promises of God?"

Such was the honest inquiry of our Marblehead correspondent of several weeks ago, to which we replied in our issue of May 30; but the subject will not down at our bidding.

The words credited to Jesus, John 5:30, "Search the Scriptures; for in them YE THINK YE HAVE ETERNAL LIFE," crowded themselves on our attention until we opened to Deuteronomy 22:10-16 inclusive, and read:

"When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein, shall be tributaries unto thee, and they shall serve thee [that is, shall be their slaves]. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it into thy hands THOU SHALT SMITE EVERY MALE THEREOF WITH THE EDGE OF THE SWORD: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD THY GOD HATH GIVEN THEE.

"Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people which the LORD THY GOD DOTH GIVE THEE for an inheritance, THOU SHALT SAVE ALIVE NOTHING THAT BREATHETH."

It would be very wrong to "destroy the comfort that millions of tired and perplexed souls who derive from these blessed words of the Lord our God" who delighted to slaughter, and feast on the products of other's toil.

Several readings, to impress every feature of these inspired words on the mind, should be made. And note, good reader, that holy book, inerrant in every feature, translated into near three hundred different languages, and scattered broadcast among all peoples for their guidance, contains not only the blessed words quoted, but scores of similar passages follow, each concluding:

"So Joshua smote all the country of the hills, and the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly DESTROYED ALL THAT BREATHED, as the LORD GOD OF ISRAEL COMMANDED."

No, no, such valuable words of "comfort" should not be withheld from the Christian world. And the book containing such noble sentiments should have a place as a text-book in our public schools, and a copy should be placed in the hands of every little heathen and dirty little infidel as well, showing the loving character of the "Lord our God."

Let us see! Was it not this God, so generous to his friends, so cruel to the invaded cities, the inhabitants of which for declining to submit, and become the slaves of the aggressors, did he not repent that he had made man, and was he not grieved to his heart on account of his defective job, and was it not he who overwhelmed all in a common ruin, saving only a favored few to people the world again? It must have been a real "comfort" to those people to be thus destroyed, as there is a pleasure in directing attention to the affair.

Paul caught the spirit of these events, when he declared: "Great is the mystery of Godliness," and we are a convert to the theory.

Parallel Cases.

A short article in these columns, in our issue of June 27, and appearing at the head of the fourth column, first page of that date, copied from the St. Louis Globe-Democrat, has special value to physiologists and Spiritualists. We invite particular attention to it, in connection with facts of a similar character with greater detail, which attracted the writer's attention more than three-fourths of a century ago, as related in a missionary magazine of 1797, and is briefly referred to in the "Encyclopedia of Religious Knowledge," article "Tennent, Wan:"

Tennent was born in Ireland in 1705, and came to America when fourteen. He studied for the ministry with his brother, at New Brunswick, N. J. Close application to studies impaired his health, terminating in his apparent death. Preparations were made for his burial, but a young physician, a friend of his, detected indications of life. The funeral was deferred to the next day, and then, no animation, save a little tremor in the arm pit, when time was begged by the doctor by the hour. At the last moment, when appeals for further delay of burial was denied, the supposed decedent opened his eyes. He made a slow recovery; but his entire educational knowledge had departed. He was a child again, and did not know the alphabet.

While in his trance condition Tennent found himself in heaven, where he beheld a glory and heard songs which were indescribable. He was about to join the vast throng, when he was told: "You must return to earth." He groaned and opened his eyes. "For three years," says the narration, "the delightful sounds he heard were not out of his ears, and earthly things were to him as vanity."

Tennent, on recovering his health, resumed his studies, and made rapid advances. Again he was prostrated by illness; again he passed into a cataleptic condition, simulating death. Finally, aroused to consciousness, all he had learned since his former recovery was lost, and his earlier and forgotten education was restored to him. The friends of his earlier years were repulsive to Tennent after his first trance, but these came back to him with increased ardor with the revival of his earlier learning.

Like Mrs. Carton, Tennent said he knew everything that was going on around him, but he was without power to speak or move.

For thirty years this writer has clipped from the public presss, and has carefully filed, with dates, parallel cases to these, enough of themselves to make a large volume. He has also built up a theory on the accumulated facts, in which he accounts for insanity, and also for lucid intervals. He believes the difference between the sane and the insane is a matter of which the several lobes of the brain act their part. Anatomists tell us there are five lobes of the cerebrum, to wit: The frontal, the parietal, the tempero-sphenoidal, and the central lobes. These do not all seem to be active at the same time. Suspension of action of a lobe heretofore active produces forgetfulness of whatever transpired while it was dominant, and its restored action revives the past again; but obliterates whatever transpired while it was at rest.

The wandering traveler who has lost his personal identity, ignorant of his own name, is a case in point. An untutored lobe aroused into activity, void of memory, is met with in the insane. Restore the old lobe to action and we have a healthy, vigorous brain.

Will the doctors kindly consider these facts. There is more to it than may be suspicioned at first thought.

Conspicuous Inexactness.

The greatest sin of all the ages, and the one sure to be punished with endless damnation, an orthodox Christian telling the story, is the denial of the Godhead of Jesus; whilst belief in him atones for every crime, and is a sure passport to glory. The thief on the cross, without one worthy action, declared his belief, and was assured: "This day shalt thou be with me in paradise." But this was a case of conspicuous inexactness. Acts 1:3 says Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days." And Acts 1:9 says: "He was taken up; and a cloud received him out of sight."

If we are to build our faith on "inerrant revelation," there ought to be more harmony in its statements. "This day in paradise," then an interval of forty days before going up to that paradise where the thief awaited his coming, doesn't harmonize worth a cent.

The Slaughter of Dogs.

A war of extermination against all unmuzzled dogs is being waged in Chicago. And, really, it is none too soon. Better had the work commenced before a dozen humans, including several children, were bitten by rabid animals.

Strange how some people seem to delight in declaiming "there is no such thing as a rabid dog," hydrophobia being with them only the exaggerated imagination of superstitious ignorance—a borrowed lie from Mrs. Eddy.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay.

A Deserved Chastisement.

The Progressive Thinker, on several occasions has called attention to the vulgarity of that eminently vulgar pulpit orator and revivalist, Rev. Billy Sunday, an ex-baseball player, whose later mission it is to lower the standing of pulpit oratory to fit the slums of the large cities. It has seemed astonishing that churchmen with good morals could encourage such coarse and ribald methods to advance what they esteem the truth. It remained for the editor of the Christian Herald of New York, now under the management of the Rev. Dr. Klopsch, a well known Christian philanthropist and scholar, to administer a rebuke which may lead to a reform. Said the Doctor in a late leading editorial:

"Evangelist William Sunday delivered an address to the Presbyterian ministry at Pittsburg the other day which, if correctly reported, stamped the speaker as a man who has missed his vocation. The stream of vulgar abuse which flowed from his lips might have passed for wit on the ball field, the circus, or the variety stage, but it was altogether out of place in the pulpit, especially so on the occasion in question. Certainly the man who could apply to the average preacher such choice terms as "fudge-eating mollycoddle," "stiff," "salary-quack," "grafter" and "candidate for the funny house," is not one to command or deserve the respect of any American audience of average intelligence. His proper place is as interlocutor in a minstrel show.

"People may bear with Mr. Sunday's eccentricities in language, and even with his crazy, chair smashing theatrical antics; but when he undertakes to revile men who are a thousand fold abler, more respected and incomparably better qualified by nature, training and experience for their work than he can ever hope to be, he simply exposes himself to ridicule. His amazing suggestion to tear down the seminaries as useless and to 'stand the professors on their heads in mud puddles,' was his wildest recorded flight of oratory, and shows to what extent it is possible for a man to unmask his real character when he 'cuts loose,' as Mr. Sunday did. It would be a charitable construction to say that his language was that of a man who had lost his mental equilibrium.

"We regret to say that the Christian spirit was conspicuous by its absence throughout the address. Such an incident discredits evangelism and does more harm to the work than Mr. Sunday can ever repair."

Catholicism is Doomed.

The Catholic Archbishop of Milwaukee, Rev. Sebastian G. Messmer, as given in the Associated press dispatches, discoursing awhile ago on the disestablishment of the Catholic church in Italy within a few years, said:

"I would not be at all surprised to see a disestablishment of the church in Italy within a few years. From late indications, I believe the government is intent upon the same action that has taken place in France. The government for years has been the enemy of the church. Catholics in Italy, by papal decree, are barred from voting on national questions, and there is no one in the government favorable to the church. It is true a large portion of the people of Italy seem to be drifting away from the church, many of them into infidelity. This is due to two causes: First, to the fact that in the universities and other high class institutions, free thinkers are apportioned to professorships and the work of the so-called German philosophers, which tend to infidelity or at least to a denial of Christianity, are translated into Italian and taught in their institutions. Thus infidelity is being sown broadcast among the upper classes.

"The second reason for the religious indifference—and here I am speaking only of Southern Europe—is the neglect of the clergy to give the people proper relief in legislation. The people are ignorant of the principles of their religion. They don't understand it; they have gone to church from habit and not from principle, and consequently they have drifted away since the anti-religious sentiment has gone abroad in the land."

Whistling to Keep Up Courage.

The Catholic Archbishop of Paris, Monseigneur Amette, is reported to have declared in a public address that "The first year of separation of church and state has proved the first year of liberty." He says:

"The Catholics of Paris can now build as many churches as they choose without consulting any one excepting their diocesian. I feel we ought to be congratulated on the present condition of the church of Paris."

It is a probable fact that the efforts of the church party in the United States to get God into the Federal constitution, to get him acknowledged on our national coin, and in every way as far as possible to reunite church and state, have contributed largely toward producing the bad odor which surrounds all the American churches.

Prisons for Churchmen.

There were committed to the prisons of Canada during the year 1891, 11,810 persons for high crimes. Of these, 4,359 were Roman Catholics; 3,631 were Episcopalians; 1,624 were Methodists; 1,498 were Presbyterians, and of all other denominations there were 698; but not one Spiritualist; not one Infidel; not one Atheist.

Two decisions from the bench on scriptural subjects are reported. A Kansas City Judge rules that our first parents in the Garden of Eden contracted a common-law marriage, and Justice Gaynor decides in effect that "the Sabbath was made for man."—New York World.

There is in spring a sort of mental unrest, parallel with the impulse at work in nature. I always think there is something in me which I have not yet discovered. It leaves me to rest. Is it a thought? Is it a feeling? Is it a word? A deed? I know not. But I feel as if I wanted to give vent to something.—Auerbach.

Striking the Key-Note.

Impressive Thoughts, from the Pen of Harrison D. Barrett.

COMMERCIAL MEDIUMSHIP.

A Ringing Letter From Harrison D. Barrett, Containing Information With Which Every Spiritualist Should Be Familiar.

To the Editor:—Once more I crave your indulgence for the purpose of responding through your columns to numerous inquiries submitted to me at different times relative to the above-named subject. I stated my position frankly in a recent issue of The Progressive Thinker. I have nothing to retract from what I then said. Indeed, it is to emphasize my views that I seek further space at this time.

It does not seem wrong or "immoral" to me, for a medium to charge for his or her private sittings. It does not seem immoral to me for a medium to give incidental advice upon business or material affairs, **PROVIDED SUCH ADVICE IS NOT THE PARAMOUNT ISSUE INVOLVED IN THE SITTING.** The cases cited by my good friend Mrs. Longley illustrate my meaning in a very pronounced manner. Let my opponents take note of the fact that Mrs. Longley uses the word "incidentally" in respect to the two or three readings she cites. Such "Commercial" phases as she cited bore directly upon the spiritual needs of the sitter. Anything that adds comfort, consolation, instruction, soul-culture, etc., to the questioning sitter appeals to me as being **SPIRITUAL.**

The kind of "commercialism" to which I take exception is that of graft, and all of the evils associated with it. A "medium(?)" here in Portland took $25.00 from a hard-working, heart-broken Swede to bring him "good luck," and—never saw his victim afterwards.. Another "medium (?)" here took twenty dollars from a sick man, from whose spine the villainous grafter was to "pull an evil Catholic spirit," and, during the "pulling" robbed his victim of eighty dollars more! That kind of "business mediumship" I detest and abhor! The kind that locates gas wells, finds "hidden treasure," determines the position of rich mines of any sort, restores love, finds lost lovers, husbands, etc., I also consider FALSE AS HELL, and as great an abomination unto the God of Truth as is the terrible crime of murder!

I repeat my words: "I consider every man or woman who advertises as a "Business Medium" open to suspicion!" Take the "medium (?)' who advised (?) Cashier Bartnett and President J. Dalzell Brown of the looted bank of Oakland, California, for an example. Does HER work appeal to lofty-souled Spiritualists as being **"STRICTLY MORAL, PURELY SPIRITUAL,** and individually uplifting?" Take the "medium (?)' who misled Millionaire Lane and caused his financial downfall. Can any moralist argue that her work was inspired of God or by the clean-souled angels? Take the "mediums (?)", who receive pay to inveigle innocent young girls into dens of infamy, or into houses of ill-fame. Can anyone be so presumptuous as to assert that such commercialism is ever excusable or defensible?

Take those "mediums (?)" who hold from one to four or six shows per day, calling them "Materialization." Does any intelligent man or woman presume to affirm that there is an atom of honesty or of spirituality in such performances? Take those "mediums(?)" who hold six or eight "trumpet-shows" per day, at fifty cents admission for each person, there to witness, or be regaled by cheap vaudeville performances, risque jokes and almost obscene utterances ostensibly from the "spirit-world." Does anyone dare claim that there is a particle of spirituality or comfort in such wickedness? Take those "mediums(?)" who advertise "Business Sittings a Specialty," "Mining and Ores Their Specialty." Is there one person of ordinary intelligence brazen enough to stand up and declare that there is anything "comforting," "consoling," "spiritual," or "uplifting" in such pretensions? A certain "medium (?)" (and a few of her special friends) once claimed that she was the "private medium" for His Royal Highness, Mark A. Hanna, and His Excellency, Thomas C. Platt, and that it was the advice given through her organism that led to the selection of Roosevelt for McKinley's running mate in 1900! I am aware that there are those who would consider her an "archangel from glory" for so doing, but—I am NOT of that crowd, thank God! I prefer a man with a tender heart and a loving soul to one of iron and bloodshed for Chief-Magistrate of this Nation.

In face of all the foregoing examples, I yet dare affirm my faith in many mediums, and have the temerity to declare my belief in the doctrine of paying all honest mediums for their services. As my able brother, Rev. G. C. Love, well puts it, "Why should a lecturer be paid for his work, while a medium is asked to serve gratis?" To my mind, the honest workers, both lecturers and mediums, should be paid for their labor. In saying this, let it be understood that I am far from approving the methods now in vogue among our people. I do NOT believe in anarchistic methods in anything, especially in regard to spiritual work. The present itinerant system for our speakers and independent private sittings by our mediums are both decidedly wrong from my point of view.

A speaker and a medium should both be employed for at least one year, at one and the same time, by a local society. The medium should be accorded a place of equal honor and merit with the speaker, when his or her work is honest and reliable, and vice versa. **THERE ARE TRICKY AND COUNTERFEIT SPEAKERS, AS WELL AS TRICKY AND COUNTERFEIT MEDIUMS!** I do not feel that it is best to have the phenomena, the philosophy and religion of Spiritualism presented to the public at the same service. Special public meetings should be held by the Society for these divisions of our work, so long as there is **REAL NEED OF PUBLIC PHENOMENA!** To me, the home circle, the laboratory of the scientist, and spiritual communion service, are the only places where our phenomena should ever be given. I speak only as an individual, but my words are not idly chosen. I speak from conviction, feeling that Spiritualism would be greatly benefited by such a course.

I do not believe in the present method of giving sittings indiscriminately to "Tom, Dick and Harry," or to anyone who may apply for the privilege. Every medium should be employed by a legally corporated religious Spiritualist Society, upon a living salary. Every private sitting should be planned for by the officers of the society. Every dollar paid for such sitting should accrue to the treasury of the society, and not to the individual profit of the medium. I do not believe that more than six private readings should be given by any medium thus employed in any one day. The money received from this work would all come back to the medium in the form of a salary, upon which she could live without worry as to the source of her material supplies. The case of Mrs. Piper demonstrates the fact that this plan works well when honestly tried. I believe that it is the method employed by the Spiritualist societies in New Zealand, where it is also eminently successful.

I see no need of forsaking the good old name "SPIRITUALISM." It is plenty good enough for me, for it is broad enough to take in all forms of thought or study: Spiritualism is phenomena; it is science; it is philosophy; it is religion. Being all of these eminently respectable things, it must, of necessity, be likewise "eminently respectable!" There is no need of a change of name! As for the N. S. A. adopting a code of rules for the protection of mediums, let me say that it was done several years ago, and that those rules were amended and reaffirmed at the National Convention in 1907. Those rules (Usages) provide that all psychics and mediums for the production of physical and mental phenomena, or who depend upon private sittings for their income, shall be the "Associate Ministers of Spiritualism."

Those Usages define their duties, and wisely provide that they must all be members of some local society for a period of one year before they are eligible to appointments as Associate Ministers. Such ones are not entitled to use the term "Reverend," nor can they perform marriage ceremonies, both of which provisions I deem wise, just and proper.

I wrote the original draft of the provision of this division of "Associate Ministers" myself in the year 1903. It has been wisely improved and placed in perfect legal form by our honored Vice-President of the N. S. A., Hon. Charles R. Schirm. Wherever I have exhibited this special provision of our Usages to legal authorities, the universal reply has been, "All that your people now have to do is to use your own rules and Usages!" The trouble is this: Many speakers and mediums have a supreme contempt for rules and Usages of all kinds, and take special delight in defying the law! Let our representatives make proper use of our organic machinery, and there will be no further trouble for any honest worker. The individualistic tendencies of the majority of mediums, whose "guides(?)" refuse to permit them to join any Spiritualist society, are largely responsible for the positions in which mediums stand to-day before the law. Let them become members of duly incorporated societies, take our papers as Associate Ministers, and they will be as amply protected under the law as are the clergymen of any church organization.

The Unitarian Schism, and the split in the Quaker denomination, led to a test case being taken to the Supreme Court of the United States to determine the rights of the "Regulars" and of the "Seceders." About the year 1837, the Supreme Court handed down an opinion to the effect that whatever the National or Supreme body of any sect decided as to points of doctrine, church polity, Usages, etc., constituted the supreme law for that denomination. Our N. S. A. is the Supreme body for the Spiritualists of the United States. It has adopted certain Usages, ceremonials, etc., regulating the work of our people. Ordination is very properly provided for in those Usages; the appointment of Lay Ministers, or licentiate speakers, is also authorized; our mediums, both for physical and mental phenomena, are protected by being accorded appointments, when they have lived up to the rules of their local societies, as "Associate Ministers." Under the ruling of the U. S. Supreme Court, all mediums who avail themselves of this provision will have ample protection, so long as they do honest work! What more do they want?

It is passing strange that many mediums should be the open enemies of the N. S. A., when it is the only body that can afford them full protection—the only body that has ever offered them means by which they could stand upon equal footing with the representatives of other faiths. The fact is, many, very many mediums have refrained from joining local societies from purely selfish motives. So long as they could make money without any interference on the part of the law, they would stay outside, and complacently pocket their gains. Whenever they got into trouble, they did not hesitate to run to local, State and National Organizations for aid. Reciprocity is the highest law in life. Let the mediums remember this salient truth, and they will get along much better than they now do in all departments of their work.

In closing, permit me to say a few words to the "chronic kickers" against the N. S. A. A few days ago a wealthy Spiritualist informed me that he never heard of one good thing the N. S. A. had ever done! He was knowing to the fact that the N. S. A. he was condemning, was pensioning ten or twelve worthy people every month, and has been carrying all the way from ten to twenty such on its roll of honor for the past six years. Why is not this action on its part a good deed? In what way is the work of caring for the needy reprehensible? Why is it "EVIL" to provide for the protection of honest mediums? Why is it wrong to do needed charitable work? Why is the endowment of the organization (the N. S. A.) that does all of these good deeds, such a crime in the eyes of the "Individualists" who pose as Spiritualists? Is not their opposition to and denunciation of the N. S. A. based upon pure, unadulterated selfishness, rather than upon what they assume to be, spirituality? Is it not "up" to the opponents of organization to the enemies of the N. S. A., to the advocates of individual selfishness, to show us a better way, more intelligent methods for the conduct of our work, and means by which the evils attached to bald commercialism in mediumship can be avoided? Yours for Spiritualism,

HARRISON D. BARRETT.

I had rather be damned with Plato and Lord Bacon than go to heaven with Paley and Malthus.—Shelley.

A pound of care will pay an ounce of debt.—Danish.

"If" The Progressive Thinker Should Suspend

The Progressive Thinker is by far the largest Spiritualist paper published on earth to-day. It contains eight pages, seven columns to the page, and is furnished for ONE DOLLAR per year; and if it should suspend NOW (it will not of course) no other paper of its size could possibly be started to fill its place, and be sustained at one dollar. It is THE ONE Spiritualist paper that has lived and prospered for about twenty years. If wiped out of existence to-day, as said before, no DOLLAR PAPER, like it could possibly BE PUBLISHED with any degree of success. To do so would be utterly impossible with the present price of print paper.

The Progressive Thinker stands forth in a unique position. It is the ONE PAPER of the whole world that has persistently presented the DARK SIDE of Spirit Return along with its ANGELIC, SOUL-ELEVATING SIDE, and in so doing has been educational all along the line. Standing in this unique position, if it should cease to exist this moment, it would be impossible for the N. S. A., State Associations, camp meetings, speakers and societies generally to reach the public as they do to-day. Such being the case it is the duty of every Spiritualist who has the best interest of the Cause at heart to sustain The Progressive Thinker and extend its circulation.

A MODERN SERMON.

It is Far More Valuable Than Gold or Diamonds, as It Teaches an Important Lesson on "Habit and Life."

We spend a good deal of time [as set forth in the Chicago Tribune] denouncing bad habits and warning the youth against them while somehow, we have lost sight of the fact that there is just as much help in a good habit as there is hindrance and harm in a bad one. Habits may be allies just as truly as we find them to be enemies.

There are those who are habitually vicious, why should there not be those who are habitually virtuous? It is as easy to learn to do right and to have the doing of right become second nature as it is to learn to do wrong. It is just as easy both morally and physically to acquire the habit of walking upright as to acquire that of walking with a slouch.

Once we were taught that we were all naturally altogether depraved, that man was born in this world with a bent to evil, that the clean life and the upward tending life really were abnormal. Whoever first invented that doctrine must have had a terrible lot of iniquity which he was trying to account for with a theory.

Every man's chance of holiness is at least as good as his chance of health. Make up your mind that you were born to be sickly, the victim of predatory disease, and you never will be disappointed; you will have all the aches and pains that the most ambitious drug store almanac could covet to catalogue.

Make up your mind that Providence has cast you into the universe doomed to depravity, branded as a fallen being, a lost, undone, miserable sinner, and you have at least handicapped yourself by the adoption of such a view in any attempts to defeat Providence and to be better than you were destined to be.

Health of any kind is a matter of habit. But we never will acquire right habits unless we have faith in man as a being to whom goodness is no less attainable than baseness. You never will be any better than you believe you may be.

There are two ways of doing things, the intermittent and the habitual, the difficult and the easy. If you were to speak only once a year the act would involve as much difficulty as some people have, for example, in thinking. The rarity of the exercise determines its difficulty.

If the life of goodness and truth means to you the doing, with special, separate effort, of a long series of separate acts, then it certainly is a path of great toil that opens before you. May it not rather mean the steady doing of the right in all things until the determination and the doing of the right seem to require no special consideration and volition in each case?

Habits are life tracks; they lead either up or down. Habit is character in action working without conscious reflection. The laws of habit apply to to good as well as to the evil, to the higher life as well as to the lower. If it is possible habitually to breathe correctly, eat correctly, why should it not also be possible habitually to choose the right and do the best?

If we had to stop and measure every breath, count every vowel, reason over every step, one day's living would be enough to blight the life. So in the higher sphere of morals, living is a weary business if you still have to individualize and argue out all your actions.

Daily living is the gymnasium of the soul where moral muscles are trained to habits of implicit, apparently mechanical obedience to the impulse of high ideals, right motives, and noble standards. Here power is acquired to meet all temptations, to overcome difficulties, to be master of life itself.

He has a good education who has acquired the best habits of doing and of thinking. He is learning life's great lessons, finding the fullness of an education, to whom each day comes with its opportunities of training the soul, through tasks and troubles, to the habits of the higher life, to self-mastery, and to efficiency in service for our fellows.

HENRY F. COPE.

Is He an Agnostic?

To the Editor: The enclosed beautiful poem is from the pen of J. Edward Morgan, known as the Nebraska poet. Mr. Morgan calls himself an Atheist or Agnostic, yet on the death of his sister, whom he dearly loved, he writes this poem. Is he an Atheist? Does not his true belief reveal itself here when his bereaved soul throws off disguise? This same belief is revealed in all his poems, yet he openly fights the Spiritualists, calling them fakers, etc.

G. E. BROWN.

Denver, Col.

In Memoriam.

To write of one I knew and loved,
Whose spirit set forever free,
From cold confines and pangs of earth,
A joyful task assigned to me.

For it shall be my soul's delight
To point to where this flower did bloom,
Where blushed and gushed its quickening life,
And wafted forth its sweet perfume,

And say to each who loved her true;
As wide love's sweet contagion spread,
Where'er she smiled, whose tears fall fast,
"Oh! peace, be still, she is not dead."

Why flow the burning tears like rain,
As bow ye o'er her lifeless clay?
Why droop ye at the mocking tomb
And turn with breaking hearts away?

Because ye seek the loved and lost
And search the mocking house of death;
Oh! where is now its sacred prize?
Whence flown our darling's hallowed breath?

Oh! Buddie's laugh and song and cheer
That scattered sunshine far and wide;
Not all her harrowing pains could hush,
Not all Death's subtle arts can hide.

Gaze not upon the lifeless form,
'Tis but a baffled prison cell;
With broken panels, bolts and bars
That held her captive for a spell.

Where is she? Smiling from the flowers,
Her breath floats on the balmy air,
And Death's dark, charnel house of gloom
Cannot withstand her presence there.

A burst of sunshine as I write
In swelling billows o'er me roll,
And Buddie's laugh rings sweet and clear,
Awakening my sinking soul.

Pain sore distressed; fond Mercy stooped
In love, and silent turned the key;
And out the joyous spirit flew
To realms of light, forever free!

And Buddie walks with Maggie now,
And all our grief they know and share,
And whisper "cheer, for all your pain,
Behold the healing balm we bear."

They are not dead, nor yonder far,
But with us in the dear old home;
From father's, mother's love and care,
Our spirit loved ones will not roam.

The friends, the haunts they loved on earth,
They find, by guiding spirits led,
And haste to soothe the heart of grief,
And comfort those who mourn them dead.

And Buddie lives with those she loved,
And comforts those she loved on earth.
She is not dead—Death burst the bars
And gave her soul a grander birth.

A sweeter life, a rosier path,
Than e'er her blessed feet had trod;
A far sublimer pilgrimage
Thro' the eternal fields of God.

—Johnnie.

Nature is stronger than cold intellectual philosophy. It is stronger because it is truth; and its soul sentiments are allied to and have their foundation in eternal and immutable Nature.

This beautiful and expressive poem did not spring from Agnostic philosophy—but from Nature's fount in the human heart.

What Nature has written in the hopes and longings, and spiritual love nature of human beings—is true to Nature itself, and so it is that when an Agnostic gives vent to the natural sentiments and feelings Nature has implanted within him, he must and will express the thought of Spiritualism, of immortality and spirit return.

In the time of deep bereavement, the natural hope of the Agnostic, like Robert G. Ingersoll, will "hear the rustle of a wing," of spiritual import and deep, true meaning, conveying in Nature's way, a truth taught in Nature's own text-book, in the constitution of the human being.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Seneca.

Signs of Promise.

A Lecture Delivered by Mrs. H. L. P. Russegue of Hartford, Conn., at Springfield, Mass.

(Reported stenographically by F. H. Beadle for The Progressive Thinker.)

I will read a part of the thirteenth chapter of Acts, beginning at the fourth verse;

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

"And so were the churches established in the faith, and increased in number daily.

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia.

"After they were come to Mysia, they essayed to go into Bithynia; but the Spirit suffered them not.

"And they passing by Mysia came down to Troas.

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

"And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them.

"Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

"And from thence to Philippi, which is the chief city of that part of Macedonia and a colony; and we were in that city abiding certain days.

"And so on the Sabbath we went out of the city by a river side, where prayer was wont to be made: and we sat down, and spake unto the women which resorted thither.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

"And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord come into my house, and abide there. And she constrained us.

"And it came to pass, as we went to prayer, a certain damsel possessed of a spirit of divination met us, which brought her masters much gain by soothsaying;

"The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

"And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

"And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers.

"And they brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

"And teach customs which are not lawful for us to receive, neither to observe, being Romans.

"And the multitude rose up together against them; and the magistrates rent their clothes, and commanded to beat them.

"And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely;

"Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

"And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed.

"And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

"But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

"And brought them out, and said, Sirs, what must I do to be saved?

"And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Ending at the thirty-first verse.

I will read a poem by one of your former towns-women (Laura Cummings, now of Hardwick, Vt.), and I hope that the same spirit that quickened her thoughts may come to your hearts, that you may see the light:

My Castles.

Oh! the beautiful castles I've builded,
And they reached from my heart to the sky,
Though noiseless and void of confusion,
And measured by no human eye.

From no chart or design were they builded
Ever known to humanity's art,
But the turrets and domes were unnumbered,
As they rose in the air from my heart.

I have planned in rain and in sunshine,
At morn, and at noon, and at night;
When the daylight was lost in the darkness,
And the clock tolled the hour of midnight.

I have planned till my heart is near breaking
With pain, and unrest, and despair,
And my soul has grown weary with building
These beautiful castles in air.

Sometimes when I thought they were finished,
My heart would rejoice, free from pain,
But the storms would sweep down on my castle,
And in sorrow I'd build it again.

But sometime it will all be completed,
Each alcove, each hall, and each stair;
In the beautiful realm of the spirit,
I will find all my castles in air.

I shall select for my subject this evening, "Watchman, tell us of the night, what the signs of promise are."

The Infinite Spirit that pervades human life as upon this earth has as many watchers as there are thinkers; as many souls unmarking the progress of the ages, as there are men and women observing the laws and striving to obey their behests. There are in this life a variety of conditions incident to human experiences through which the world is moving on and upward to higher and better conditions. There are laws not yet fully revealed, or comprehended, by which all races are rising to a higher appreciation of the purport of life. The time has come when man is no longer living for yesterday and to-day, but he is paving the way for something better, something stronger, something mightier, that has preceded him.

Matthew Arnold very tritely says:

With aching hands and bleeding feet,
We build our lives, lay stone on stone,
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the dawn of light appeared,
Do we observe what we have reared.

No man is living for to-day alone; he is living for the outcome of the prophecy of the present time. He is looking forward to the fulfilling of hope, to the advancement of the ideas he cherishes, for the thought he is demonstrating each day of his life; he is believing and hoping that his hopes or desires may be fulfilled, or the plans that he has cherished may have been consummated in that which shall give to him the higher happiness. The gradations of happiness vary according to the organism through which perception manifests itself. The ignorant man, he who sees nothing beautiful above his present surroundings which encompass him, does not dream of the artist's heaven, or the beauties that are formulating themselves in the minds of those who stand upon the heights; he does not conceive of the wonders of the astronomer who is peering into the mysteries of the heavens; he merely sees the stars that are passing athwart the skies, but does not realize their relations to human life, and is wonder-struck, when he is taught the distance which exists between the planets out in yonder sky and himself is so great, and can hardly conceive of the marvels they are revealing to the eye of the student. The man who is grovelling in sin, who only knows through his ignorance the way to happiness is by the committal of some crime, believing that somewhere there is gratification to be enjoyed, and thus he commits the act which may bring to him great punishment, he does not conceive of a better way, it is the only path to that gratification to which he looks forward.

How are we to remedy the evil in him? Not simply by judging the act, but going to the causes, recognizing the causes from which this act sprung, realize the cause which produces the result, and thus apply the remedy for the source or cause and if this was done, justice would be rendered more directly than at this time, and the world which at this time is applying the sentence for the deed, will strive to supply the remedy direct to the root of the cause, and substitute something better. What will be the result when this shall have been accomplished? Prisons will become houses of instruction, churches will become individual centers from which the light of intelligence will go out into the world. There will be no longer cant or dogma and incompatibility of thought; our public commerce will be based upon justice, the rights of man will be honored, there will be no longer the discord that prevails between man and man, but there will be a higher justice prevailing amongst humanity.

The time is coming, and the signs in the heavens, and the signs of human society, prognosticate a future that shall bring a better condition to human society. The time is not far distant when charity shall mean conduct, when it shall mean love, when it shall mean helpfulness, when it shall not only imply raiment and food, but it shall imply spiritual instruction, spiritual kindness, spiritual charity, the brotherly love which Jesus taught, and of which the world to-day stands in great need.

There is prevailing in the land the mistaken idea that power is concentrated among and upon the few. The poor exists, as Matthew Arnold describes, in the minority of one. The power that rules the world is not always in the majority, but the influence that is percolating human society is in the work and thought of the minority. It belongs to the people everywhere, and whatever their acts may be, their influence is going out, and they are breathing into human life that which shall elevate and uplift and purify the world. Salvation from sin, salvation from disease, salvation from ignorance (which is sin), salvation from the wrongs that prevail in the human life here upon this earth must be brought through the general, the universal exercise of the power we may exert over one another. Intelligence is the Savior of mankind, knowledge is the Redeemer from sin. It is that which brings the world into closer relationship. It is that which binds nations together. It is that which redeems the laws of the land. It is that which gives each one individual opinions. It is that which inspires men and women to nobler living. It is that which leads you to place your offerings upon the altars of human life, and not to put away from you the kindly acts by which the world shall be benefited.

Once the Rev. Mr. Spurgeon declared, "I would save the world if I could, I would redeem all sinners from their sin, but the power of God is not great enough in me alone. I must join my forces with those who will labor with me in their behalf." Neither Spurgeon, nor all the religious teachers of the world can redeem humanity until they have taught mankind a better method of living, emancipated them from dogmatic faith, and freed them from the prejudices and fetters of bigotry and superstition. We must emancipate the intellectual and spiritual slaves before we can expect a free people, to think and act freely, independently, and wisely. All the religions of the world, so long as they are enclosed in the four walls of creed should be entirely emancipated from such thralldom, and be given an opportunity, each and all, to use them to brighten and beautify.

Religion has too long been the gem that has been in darkness and has not been polished and refined by use; it has been encompassed by the dogmatic faith of the ages; it has been sheltered by the influence of creed, it has been confined within circumscribed limits, and its influence has not been as wide-spread in the conduct of life as it should have been.

Emerson declares that it is the conduct of man that marks the condition of races, it is the conduct of man that outlines the intelligence of humanity. It is the conduct of man that tells how much godliness prevails amongst men, and how much goodness abides within them.

The signs that outline the future are many. Men are coming into the recognition of truth so thoroughly that they are requiring evidences by which they can demonstrate the laws, that they can prove beyond all question the principles before them by which they may probe to their depths every law that is given to rule; that by which they may question and receive direct answers to all the importunities that they may put forth concerning the principles of laws of their being. Everywhere justice is becoming more universal. A larger love is prevailing between nations and between societies, between the people everywhere. There is a recognition of the rights of man that is becoming established more and more in your midst everywhere. There is coming into use a larger thought, by which man is coming to know the reasons why he should think for himself, and judge for himself, intellectual food that should nourish him most, that should build up for him the better conditions into which he might enter, and he is coming into a recognition of the divine law that inheres his own being.

What has accomplished this? Simply the great needs of the world, that have been clamoring year after year, and age after age for a sign, and the sign comes to the seeker, it comes to the earnest investigator, and who will see and hear and know for himself the truth that is best adapted to him. My eye cannot see the wonderful light of Jupiter that you may appreciate its beauty for you. My eye cannot recognize the marvelous rays that are emanating from the distant planets for you; they may thrill me through and through, they may manipulate my brain it may be until every nerve and fiber of my being may respond to their beauty, but all this is nothing to you, until you are able to see for yourself the beauty that inheres those conditions. So it is with thought. I may receive a message from some source that may contribute to my happiness, that may mark my course very clearly before me; but it is of no value to you, until you can see, until you can hear, until you can feel for yourself that same potency that shall uplift your spirit. Truth appeals to all men. It varies in its manifestation as much as your desires vary. In science, no two scientists peer into the mysteries of nature through the same channels, each one selects his course for himself, he must direct his telescope to each planet for himself, and each must discover for himself. So it is with spiritual truths. What seems best to me may not seem best to you. What seems highest and truest to my consciousness, does not appeal to your intelligence, that you may accept it in the same degree that I did, consequently we differ in opinion, but as a result we grasp the whole subject, dissecting it according to our own abilities, and find the gems that inlay it, and consequently to-day, the agitations and opinions are bringing to the light its value, and the world is growing stronger thereby.

Religion is being probed deeper than ever before, and the world is stronger because of its verity. The religious world is clamoring for a sign as of old, and may have not seen or heard the signs that have been given, because their eyes have been closed and their ears shut to the resounding rhythm that was sounding through the universe, the glory of the Divine truth that is being poured upon you and into your lives. Modern Spiritualism has contained within its realm many signs that are prophetic of the future, the manifestations that belong to Spiritualism are by no means new. The Jewish Scriptures are filled with the history of them. The Christian Scriptures are full of the manifestations that occurred in their time, and they were as direct to to the believers and observers as they are at the present time. No man can receive for another these messages that shall appeal to him, shall convict his intelligence, and shall bring to him the actual knowledge. He must see for himself. Your father, your mother, your husband, or wife, or brother, or friend, must speak from his intelligence to you, in order that you may appreciate and identify those who may come to you.

Spiritualism has outlined to the world the promise, the sign of immortality. It has brought also manifestations bearing an influential value that no mind shall ignore, and that tell you that not only life here is earnest, spiritual, and under the domination of Divine law, but they tell you that life is continuous beyond the grave, that it is a larger life, a broader life, a sweeter life, a purer life, a truer life, because your eyes see and your ears hear just as you are. The veil has been rent, by which you deceive or contribute falsehood one to another. You are seen as you are. You have heard, and your senses imply not, as you utter language for others to accept as they may please; but you are to receive for yourself, see for yourself, know for yourself there, as you may here.

I would ask no man or woman to accept spiritual phenomena until they appeal to his intelligence, until his reason endorsed them, until he could bring to his own conscience the knowledge that he was communing with some friend who had walked and talked with him upon the earth. Until he receives this testimony, he can only accept the philosophy of eternal life, grounded upon the facts which inlay nature based upon the principles that are ever Divine, that belong to humanity. He cannot receive the testimony to his own consciousness that shall reveal eternity. The church has furnished evidences that others have accepted, but they do not satisfy, they do not gratify our hopes or our desires. You would not go into the chemists' laboratory and be satisfied with simply information. If you possessed a knowledge of chemistry you would desire that the elements might combine and bring forth results to the world. You may recognize the laws that oxygen and hydrogen (and all the elements that belong to water) are in the ice, but by the change of vibrations they are no longer the flowing streams, and note how beautiful they are, but the chemist knows that their waters are composed of oxygen and hydrogen. You may go out and look upon the ice-covered streams, and what do you discover, that oygen and hydrogen (and all the elements that belong to water) are in the ice, but the change of vibrations they are no longer the flowing stream, but are the solidified ice. Until you know these conditions, until you recognize the laws that govern them, you mistake the relationship of those elements, you do not comprehend why those combinations should produce those results, until you are able to know what they are, and to what laws they are amenable.

You look into the atmosphere, and you are able to comprehend its laws, it may be. It has within its realm oxygen, and nitrogen, and carbon, and hydrogen, and all those elements which contribute to human life. They are there, and take any one away and there is an imperfection in the atmosphere; you have not pure conditions without you in nature; it does not supply the great wants that nature demands, man demands, the material world demands. Any one element being withdrawn takes from the whole that part which is needful to its perfection.

Just so it is with the spiritual life of man; he needs all that contributes to his intellect or spiritual growth. He needs the truth, he needs love, he needs kindness, he needs charity, he needs helpfulness, he needs not only to receive it but he needs to bestow it, else his religion has no intrinsic merit; it is valueless so far as its application goes, and without it religion has no potency whatever in human society. The religion that belongs to perfection is not the religion of Christ, it is not the religion of love, and it has in it no signs of progress, only of decay. The signs of promise are the larger charities, the higher universal kindness, that is going out from one locality to another, What is in the home belongs to the community, what belongs to the community belongs to the country, what belongs to the country belongs to the nation, belongs to all races, because all are required to make that great unit of all things, the Eternal God.

Friends, you may well ask what Spiritualism has to do with all this. For more than two hundred years there has been going out into the world and has been sounding through the corridors of heaven the prayers of the sorrowing: "Where are my beloved? Prayers have gone from mothers' hearts, from men and women who have sorrowed and been bowed down by the weight of grief. Prayers have gone out: Where are my children, where are my fathers, where are my mothers, where are my brothers, sisters and friends? If there is a God, what sign is there that they still live, and what has been the consequence of the unanswered prayers?

Skepticism and infidelity have prevailed, until the world is clamoring to-day, as never before for a sign, and there has never came to the world in the history of man in any age any religion that has come as a theory with the evidence in the other hand to demonstrate that theory as has Modern Spiritualism. It has brought the testimony that appeals to the sorrowing heart, it appeals to the wise man, and to-day science is stretching forth her hands to take forth the testimony that it offers to prove the continuity of life beyond the grave. If this be true, what does it mean? Does it mean that we are simply here, and it means nothing more or less? It means that we are in the kingdom of God, it means that we are in the primary school here upon the earth, and that we are going out into a larger life; and it is our duty that we must obey, that we shall improve our minds, better our conditions, enlarge our happiness (and I mean universal happiness), to acquire all knowledge possible. It requires that we shall learn the causes of evil, that we shall know more of one another, that we shall remember the organic causes that induce so many wrongs, striving to to reach the inherent forces and remove them. If we make a better sanitation for the spirits, we shall have better spirits, the same as with the bodies. It is time, friends, that these questions become of serious importance, and it is time that we take hold of them and make them what they should be for the world.

Spiritualists, you have obligations upon you that are a thousand fold greater than any other religion, simply because you are preparing how to live, you are getting ready for a journey that knows no end. You are only revealing a still higher path you may climb, learning that progress, eternal progress, is the destiny of humanity. When you have acquired this knowledge, and it has become to you the imperative ruler of your lives, then you will become better. There will be a better sense of honor; falsehood, slander, envy, deceit and bitterness will fade away and in their places will come love, kindness, and helpfulness. These are the products of true religion, and they are the answers to the prayers that have been going up for ages, and they are the signs of the present time, they are the prophecy of what may come to us from better living in the future.

Friends, it is time we take up these duties in earnest, that we make the world better because we are in it, that we make the world purer because we are shedding a pure light upon the world; that we are making cleaner the standard of morals because we are leading moral lives, because we are becoming more earnest and truthful and just, because we are acquiring a greater justice. Hence, what is the result? I will tell you what is the result, the conditions of human society will have changed as soon as these principles become the dominating ruling power that shall govern society. The moment the rights of man are recognized, then no more claims will be made from one nation by another. Capital and labor are as dependent upon each other as they are independent in themselves. There is no use of a dollar for any man, unless he can use that dollar for the betterment of himself, and capital and labor must justly contribute to each one its own power. The place of one is as important in the economy of the world as the other, and it is a religious necessity that they shall be allied to each other, and based upon eternal justice to yourself, justice to each other, justice to humanity, justice to heaven. It means to make the world better, and truer, and nobler. It means that the wrongs throughout the world shall be abolished, and that sin shall fade away, and righteousness shall live instead.

The signs of the times are better, they are prophetic. They must come from a sweeter brotherhood, they must come from an internal sense of justice that has heretofore been shut out from the consciousness of mankind. It means that when man shall realize that the God of the universe is the God within, and the Divinity of man is recognized as belonging to every human creature, then man will begin to believe that there is something in brotherhood.

God has been put too far away, beyond the the stars, in a heaven made of dogma, and bigotry, and superstition; it is made according to the ideas and desires of the thoughtful artists of the time, but now Deity is being enthroned in reason, and finding a home in the hearts of the world, and mankind is becoming stronger and mightier everywhere. The world is better to-day than ever before, its standards of living are higher than ever before, its justice is more wide-spread than ever before. There is a recognition of rights that apply to individuals that heretofore have been shut out from human vision. Religion in fact is becoming a living fire that shall warm the hearts of mankind until they shall be blended as one, until humanity shall be one, God one, God all, over all, through all, and humanity shall be a brotherhood.

Benediction.—May that blessing crown your lives that shall bring peace to you, peace and good-will to each other, loving God because you love humanity, that is the joy of the world. Amen.

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Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.

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J. J. Pope, P. O. Box, No. 43, Mineral Wells, Texas, writes—"I have spent thousands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years and "Actina" is the only thing that has ever done me any good. Before using "Actina" I gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now I can read all day with little or no inconvenience."

Rev. Charles Carter, East Springfield, N. Y., writes:—I have made a severe test of "Actina" by casting aside my glasses and have not had them on since except to see what change had been wrought since the treatment began. My eyes gradually gained strength and power, and now my glasses are no longer necessary, for I see as well, if not better, without them. I recommend "Actina" to all my friends.

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

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If you will send your name and address to the Actina Appliance Co., Dept. 342N, 811 Walnut street, Kansas City, Mo., you will receive, absolutely FREE, a valuable book—Professor Wilson's Treatise on Disease.

Some Good Books.

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A Twentieth Century Symposium. An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from new standpoints. Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic. Price $2.00.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, $1.

Why I Am a Vegetarian.

An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price, 25 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

BEAR IN MIND that the Editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Will C. Hodge writes from San Diego, Cal.: "Kindly announce that all demands for Loveland funeral fund have been met. No more money needed."

Correspondent writes "The camp-meeting at Brady's Lake, Ohio, had a most auspicious opening on Sunday, June 28. Oscar A. Edgerly, the speaker of the occasion, gave two most eloquent lectures, calling forth hearty applause from the large audience present. Mr. Edgerly will also be the speaker on Sunday, July 5. Everything points to a most successful meeting at this popular camp, this year."

Frank T. Ripley, lecturer and spirit message medium, is now ready for Fall and Winter engagements. Address all letters to Unity Camp Meeting, Wonewoc, Wis.

Life and Death:—I am sure, however, now of one thing as I was once of the hopes and expectations, ventured in a girl's first book—that life and death are not two disrupted conditions, foreign if not antagonistic to each other; but that they are the perfect serial story of our race—a continuous, harmonious, progressive thing—the masterpiece of the Great Author, who carries the tale to the climax of mystery and suspense, and, seeming to leave it there, holds its denouement—with whatever beautiful and wonderful surprises, who shall say?—Elizabeth Stuart Phelps, in Harper's Bazar.

Mrs. L. S. Chase writes: "The R. S. C. C. held its monthly business meeting, semi-annual meeting, election of officers meeting, and social jointly at the home of the secretary, West Pullman, about 40 in attendance. Mrs Longstaff held a parlor test meeting, and the society their business meeting at the same time, resulting in a re-election of officers, and plans laid for a Summer Picnic, to be held August 2nd, at Wooded Island, Jackson Park, and the secretary was instructed to invite the other Spiritualist societies to join with them in making the day one of joy and recreation. Bring basket dinners, and come prepared to get acquainted with other fellow-workers. All mediums in the city are invited as well as anyone who wishes to learn of the grand philosophy and phenomena. The Sunday evening Hall meetings will be discontinued during the summer."

Lina M. Schanbacher writes from Detroit, Mich.: "As a student of the Morris Pratt Institute, I wish to express to you my hearty appreciation for publishing those two excelent articles of Dr. Wilkins. It is a pleasure to know so many of our people are beginning to realize what an important part the school plays in the cause of Spiritualism, and such able articles published in a paper that has such a wide circulation will do much to bring the school before our people as it should be. Knowing what the school has done in my behalf, and what it can do for those earnestly seeking a spiritual unfoldment, I cannot but feel to thank you for publishing the articles that are to benefit the school, and in that way benefit humanity."

E. H. Manning writes from 35724 Englewood avenue, Chicago: "Having disposed of my office and practice at Elkhart, Ind., I am now seeking a new location, and in the meantime would like to hear from societies or camps that would appreciate a successful healer, one who will discuss and demonstrate the work, at the public meetings. This work, is of spiritualistic origin and should be made a greater power in our ranks. Christian Scientists have made millions of converts by healing. Let us claim our just portion and put it on our platform."

Be therefore of good courage. Nothing is irreparable; everything passes, evil, as well as good. Take whatever punishment is given you like a man and bear it with a laugh. That is their creed. There is one certain medicine for ills, and that is laughter. Do not let the trouble of the body eat into the mind. Keep your mind free. Sometimes this courage and this happiness will cure the ill. The body is not always master of the mind; it should be the servant. The mind should be the master. The will should dominate. It can control in many things the body: it can make cures of illness. The West has suddenly discovered this as a new thing; the East knew it always. It can by sheer will sometimes restore health. Not always. That time when Will shall be the Lord or All is very far from us yet. We must have science as well as will. But it it cannot cure it can bring forgetfulness, an anodyne. The child who falls and hurts itself is caught within its mother' arms and told, 'now laugh.' It laughs: the pain-drawn lips relax, and then the pain is gone—forgotten. Laugh! Time will make all things right.—The Inward Light.

Mrs. Maggie Henry writes: "At Universal Occult Society, 77 East 31st stree, we had a very fine meeting. A short lecture was given by Dr. J. M. Temple. The Doctor needs no introduction to a Chicago audience, as all the old friends are glad to hear him again. The lecture was followed by spirit messages by the Doctor, and Mrs. Seybold, Mr. Hillis and your correspondent. Music by Mrs. Allen. All are welcome at our meetings, especially strangers in the city. Meetings conducted by Mrs. Maggie Henry, 3103 Prairie avenue."

Mrs. W. McCaslin, who is well known at Lake Brady and other camps, will visit Lily Dale this year, and act as agent for The Progressive Thinker.

Mrs. C. Bergere writes "Daughters, sons and friends, don't forget that the next semi-monthly social of the Fraternal Daughters, will be held at Mrs. Goldstein's home on Wednesday afternoon and evening, July 8, at 420 Ogden avenue, near Robey. An interesting program and good things to eat are promised. Supper will be served from 6:30 to 8 p. m. Test as usual by first class mediums."

W. J. Colville has just completed a long term of work in California, and is now again journeying eastward. Farewell meetings have been held in San Francisco, Oakland, Alameda and Berkeley. On July 12 and 19, and on all days between, Mr. Colville is announced to lecture at New Era camp, twenty miles south of Portland, Oregon. After completing that engagement, he will proceed direct to Boston, where his address will be care of Dr. F. J. Miller, 108 Huntington avenue. His engagements at summer resorts this season are, Onset, Aug. 2, 3, 4, 5, 6 and 7; Burlington, Vt., Aug. 10 to 17 inclusive; Lily Dale, N. Y., Aug. 19 to 31. While residing in Boston he will visit Worcester, Haverhill and other cities during September and October, before returning to Australia via England and India.

Hattie F. Pebt, corresponding secretary, writes: "The next 'Summer Social,' given under the auspices of the Band of Harmony, will be in the form of a picnic, at Lincoln Park, Thursday afternoon and evening, July 9. Coffee served on the lawn at 6 p. m.; as usual, coffee checks, 10 cents. Ladies will bring lunch for themselves and friends; also cup, plate, fork and spoon. Meet at 8 p. m. at the Center street entrance to park. All members and friends cordially invited."

Rev. May A. Price will speak at Lake Brady Camp, Ohio, July 13 and 19, and goes to serve the First church of Hamilton, Ont., during August and September. Mrs. Price is both an inspirational speaker and test medium, and will make engagements with other societies for months during the fall and coming winter. Address her at Morton, N. Y.

The Indiana state officers are working hard for a successful grove basket mass meeting, which they will hold July 19, at Chesterfield camp. The best of talent will be present. Good message bearers have been engaged, and a good live time is expected. This meetings is in part a preparatory to the National Convention. Do not miss this gathering on July 19. For information, address Mrs. Carrie H. Mong, Muncie, Ind.

The picnic of the Illinois Sunflower Club, held at Lake Bluff on July 4, was a joyous affair, a large number being present. Our hostess, Mrs. Laura G. Fixen, welcomed us in her most charming manner at this her summer home, with words of greeting and plenty of delicious hot coffee. Nature welcomed us with sunshine and showers. The tree, the grass and the birds joined in the welcome, and grand Lake Michigan made the music of harmony complete. Mrs. B. C. Peterson talked on the "Beauties of Liberty," and a number of message mediums did their part in making the day one long to be remembered.

Parrott hall, 2309 Santa Clara avenue, Alameda, California, remains open indefinitely for public work. Miss H. M. Young continue in charge and will regularly supply The Progressive Thinker and other good literature. The platform of that popular meeting place has recently been frequently occupied by Dr. Wilson Fritch and several other prominent lecturers. Mrs. Sophia Seip, from Portland, Oregon, will be a prominent worker there during July and August.

The Church of Spiritual Harmony (Spiritualist) held a social last night at the home of Mr. and Mrs. Kruse, 343 Callahan avenue. The object of this social, as stated by Rev. Milton Baker, assistant minister for the Spiritualists of the city, was first, to enable the members and friends of the Spiritualist parish to enjoy a pleasing evening in social intercourse, and to raise money to defray the expenses of the church. The sitting room and parlor of Mrs. Kruse's home were filled with guests. Ice cream and cake was served by the Ladies' Aid Society.—Muskogee, Okla., Democrat.

NUGGETS.

Heaven and Hell.

Those who seek for them will find
That heaven and hell are states of mind;
Heaven is ours when "all is well,"
A guilty conscience gives us hell.

Impractical.

He who takes no thought for the morrow,
Must either steal, beg or borrow;
He'll have no means his board to pay,
And naught for a sick or rainy day.

Sunday.

All days are earth's unceasing roll,
That bear us towards our heavenly goal;
We needs must have one day in seven,
For rest and spirit culture given.

"In the World Celestial."—A Spiritual Romance. By Dr. T. A. Bland. Price $1.00

WEIGHTY THOUGHTS.

Emanating From the Mind of an Octogenarian.

In our day and generation in this great country of ours, where so many people have become enlightened in knowledge and general information of the world's history it takes magnetic, eloquent and spiritual speakers, writers and teachers to reach the minds and thoughts of the people.

The growth of intelligence has been slow in all generations of men, and it takes master minds to arouse humanity and set them to thinking and investigating all subjects of importance.

Most readers like to read stories, and trashy fiction, and more light literature is read than facts, and deep subjects that require thought and careful study.

Book of great authors lie upon the shelves of libraries and are only read by a few literary persons compared to the multitude.

Is it any wonder, then, that progress, the eternal principle of growth in mind and thought is made manifest so closely in humanity's unfoldment for the higher and spiritual life?

Ignorance and prejudice keep the thoughtless masses from investigating Spiritualism or any great cause; and were it not for agitators and advanced educators, thinkers, speakers and writers of reform, the multitude would go back to savagery and a state of nature. But good impressions are made upon the minds of the people, who listen and think, by the above class of individuals, who are progressive and spiritual. In that manner good is accomplished for the children of men that is more precious than gold or silver.

Human nature is frail and fickle, as we learn by experience, and while under the power and influence of eloquent speakers and writers, we resolve to raise our standard of living and doing higher, and be useful to our fellow men.

But in the struggle for existence under present selfish conditions of society, we forget too often the good impressions received in our better nature under the influence of spirit power of love and wisdom.

I am made to believe, through experience and observation, that mankind is naturally wicked, and can only attain virtue, truth, love, knowledge of goodness and wisdom, by constant effort to overcome the evil in our nature, and reach a high standard of righteousness. True character is what exalts individuals and nations in this world, and it is the principle that will count in the vast future.

The great battle in this life is to overcome self, and be prepared to reach the higher spheres of existence, according to its development upon the earth plane.

I will now change my subject, to have variety. I was much pleased in reading the article of Mrs. Jerry Simpson, in No. 966, of our great moral and spiritual paper, as given previously in the Eagle of Wichita, Kansas.

Such individuals of true principle in any cause are worthy of imitation by all persons who love the truth, and hate imposition and hypocrisy.

It requires courage and firmness in combating impostors, frauds and fakes, who are bringing more disgrace upon the beautiful philosophy of Spiritualism than all other causes.

But those abominable creatures are found in the orthodox churches and in all grades of society. But to imitate our cause they can make money.

All honest mediums should be paid for their advice and time, but the fortune tellers who travel over the country for the dollars, are generally found to be frauds.

In all reforms and emergencies, true leaders rise up to combat the wrong and advocate the right.

Ridicule, scoffs, frowns and persecutions have to be endured by true reformers, before their principles become popular with the multitudes.

The politics that Jerry Simpson advocated were very unpopular in his day, as his widow states, and he did not live to see them advocated by the opposition of his time.

So I trust it will be in the cause of pure Spiritualism. The old promoters of the Glorious Cause will all soon have passed over to their reward; and may the bright light of the spiritual world that they have started in this country shine on in splendor and glory until all shall see it, from the youngest to the oldest, is my sincere prayer.

W. S. FRANKLIN.

Bedford, Iowa.

HEAVEN, OUR HOME.

There is a land, so we are told,
With gates of pearl, and streets of gold,
Where angels sing "Praise God on high,"
With crowns and harps, and tearless eye,
And righteousness doth so abound
That not one sinner can be found,
And no one minds, so well they've learned,
They sing while friends are being burned!

I like not this idea of heaven,
With ties of love and friends thus riven—
So that "saved souls" can say "'Tis well"—
While friends are languishing in hell.
Let us decline this dreary creed,
So deadening to human need.
Our Heav'nly Father's loving hand
Ne'er tortures souls in future land;
However high—however low—
They're his dear ones—where'er they go.

For God is love, and pity, too,
And both are given to me and you,
And both so clearly are akin
They love the sinner, while the sin
They treat as a disease, so grave
That Christ laid down his life to save
The world from its corrupting power—
And all mankind shall bless the hour!

Truth sets us free! And from the chains
If ignorance and sin remains
But links rust-eaten and so weak
That men need but to break and seek
To find and follow the better way,
That leads from darkness unto day,
Where Love unites, as but Love can
Our Father God, and brother man.

L. C. B. GAULT.

SUCCESS AND HAPPINESS, and How to Attain Them. By B. F. Austin. New Thought Lessons. Beautifully printed and bound in cloth. Helpful in every way. Price 50 cents.

To the Spiritualists at Large.

The ladies of the "Colby Luther Bazar" will thankfully receive any articles (fancy or otherwise), books, etc., that the friends in the Cause may donate. We would also like to add as many new members as possible to our list this season. Membership fee, 25 cents per year. This is a noble work and we hope all who can will respond. Address all donations to Mrs. F. C. Moore, 2102 Central avenue, Anderson, Ind., until July 23, after that date, Chesterfield, Ind.

MRS. F. C. MOORE,
Secretary.

IMPORTANT NOTICE.

As chairman of the committee appointed at the last convention of the N. S. A. to prepare an up-to-date book of music, crisp and modern in its words and tunes, intended to promote harmony and awaken the higher inspirations of attendants at all kind of Spiritualist services, I am able to report substantial progress in the work. Some appropriate music, and also excellent words for arrangement to notes have been already received.

Any one having suitable words or tunes, either or both, are invited to forward them right away. Remember, we cannot use anything upon which the copyright has not expired, without permission of the author, or composer, which rights run for 28 years, and may have one extension of 14 years more, or 42 years in all. Much interest in the outcome of this undertaking is being manifested. We hope our fellow Spiritualists all over the country will send us their suggestions and contributions of a helpful nature. Let us join hands to do the work in such a way, that the book will be a subject for pride, and set all our people to singing Spiritualism, not only with the lips, but from the heart, with the spirit and the understanding.

Any one wishing to give substantial encouragement to the committee's labors, is invited to forward me at Centreville, Michigan, pledges of financial contribution towards the expenses.

SOLOMON DILL.

Centreville, Mich.

TO INDIANAPOLIS SPIRITUALISTS.

Big Basket Picnic at Chesterfield Camp, July 19.

The Spiritualists of Indiana are going to be given an opportunity to spend a most profitable day at Camp Chesterfield, July 19, and at the same time assist the State Association to carry forward the arrangements necessary to entertain the National Convention to be held in Indianapolis in October.

A program of unusual interest has been completed for the day, which must please and instruct all hearers.

For the morning session Dr. Samuel Gould, of Argos, Indiana, one of the wheel horses of Spiritualism, will give one of his soul-stirring talks. He needs no introduction to Chesterfield audiences, for he has long been recognized as a fervent defender of the truth of our beloved Cause, and has convinced many into an acceptance of the fact of continuity of life.

At the afternoon session, Morgan E. Genge, the liberal lecturer, author, sailor and world-wide traveler will deliver his lecture on "The Uplifting Value of Ideals." Mr. Genge is a native of New Foundland, where he was educated, but finished his studies in the colleges of this country, Harvard being one of them. He has lectured in all the large cities of America, and spent years in travel and research of truth, is broad in conception and logical in conclusions. To fail to hear these two gifted orators will be to miss a rare treat.

Other speakers and workers will be present, also several of our noble mediums, who never fail to bring consolation to the sorrowing. The names of mediums will be published just as soon as arrangements can be made with one or more.

Good music on the grounds and some cheering songs at the services in which the entire audience can take part and promote the harmony.

Come with well-filled baskets and a mind open to truth, and a heart full of good cheer.

Indiana Spiritualists should be alive to the importance of this occasion and act accordingly, encouraging the State Association by their presence or sending money to our worthy secretary, Mrs. Carrie H. Mong, of Muncie, Ind., to help defray the expenses to be incurred by reason of the National Convention taking place in our beautiful city, and leave nothing undone that will promote the success of the meetings at Chesterfield.

MARGUERITE MILLER.

Rochester, Ind.

OBITUARIES.

Mrs. Abiah J. Bunnell, an old-time resident of Lawrence township, Van Buren Co., Mich., and a firm believer in the beautiful philosophy of Spiritualism, passed to higher life June 26, 1908, aged 75 years and one month. She leaves a son and brother and many true friends to mourn her departure. Services by the writer at the home of her brother, Mr. Lamphere, in the village of Lawrence, Sunday, June 28.

H. L. CHAPMAN.

Marcellus, Mich.

Mrs. Sophia Porter, aged 86 years, and mother of one of our best known mediums, Mrs. F. A. Gregory, passed to spirit life June 23. She has long been an invalid and patient sufferer, and most gladly did she exchange this for the spiritual expression of life. She wanted no tears nor sorrow expressed over her departure, but counselled her friends to move along in their accustomed channels as though nothing had happened. She was a firm Spiritualist, having positive knowledge of the continuity of life. Funeral services were conducted by the writer, the earthly tenement being deposited amid a profusion of flowers in Mt. Hope cemetery.

WM. C. HODGE.

San Diego, Cal.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"The Psychic Riddle." Wonderfully rich in Psychic Experience. Told in a sensible, practical way, by Rev. I. K. Funk. Price $1.00.

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Rational Memory Training. A series of articles on memory. How to improve and develop. A most excellent book. Price, 50 cents.

Vermont State Convention.

The Vermont State Spiritualist Association held its Semi-Annual Convention at Hale's Pavilion, Barre, Vt., June 12, 13 and 14.

The first session was called to order at 2:30 o'clock, Friday, with President, Mrs. Effie I Chapman in the chair. The meeting consisted of short speeches by the different speakers present.

Friday evening opened with a large audience. An address of welcome was given by the president of the local society, S. S. Smith, which was fittingly responded to by the president, Mrs Effie I Chapman of the State Association.

A song of welcome was sung by Mrs. A. W. Allen of Barre, Vt., who furnished us with her sweet music throughout the entire convention.

Mr. A. F. Hubbard of Tyson, Vt., then gave one of his best lectures, taking for his subject, "The New Thought, and What Do We Mean By It?"

He is one of our best speakers and always ready to lend a helping hand in the line of progression.

Mrs. Effie I. Chapman followed with spirit messages, which are always sought after in our conventions.

Saturday morning dawned bright and beautiful with everything in nature to make the convention a success.

Mr. F. A. Wiggins of Boston, Mass., spoke during the afternoon and evening, taking for his subject: "Can a Fountain Send Forth Both Sweet Water and Bitter?"

Mr. Wiggins is a message-bearer and soothes many aching hearts with his loving messages from the other side, giving names and answering questions which were very satisfactory.

He gave us several fine lectures which were appreciated by the large audiences present.

Taking all in all we had a fine convention

MRS. E. J. FALLON,
Montpelier, Vt. Secretary.

THE SECULAR PRESS.

The Great Work It Is Doing in Spreading the Gospel of Spiritualism—Letter From the Venerable William F. Nye, of New Bedford, Mass.

To the Editor:—I am pleased to receive this week's number of The Progressive Thinker, containing the first sketch of my 43 years' careful investigation of Modern Spiritualism. I am writing these up from time to time for the secular press, more particularly for the Sunday papers, as I find it is thus drawing attention to Spiritualism even more effectually than the spiritual press. They do not now play shy of this phenomena and philosophy as they once did, and they invite me to give them any phenomena that I met with. "Glad to have it," they say. The vast public that seldom, if ever, read a Spiritualist paper, thoroughly reads the secular press, and Spiritualism to-day is getting more publicity in that way than from the spiritual press. Since I have published these manifestations a great number of thinking men in the more humble walks of life have beset me on the street, in my office and in my home, telling me of the glad surprise they experienced in reading them, asking if it is really so, that we live on after death, and wanting me to tell them further what I know about it.

Really, I never expected to be a missionary after this order, but the fact is, I am in for it for all it is worth, but I stand firm and unflinching in this city where I have spent 72 years of my life. Priest and prelate have to listen to my analysis of the philosophy along with the sailor just in from a long voyage of fitting for another far-distant whaling cruise, and whom I supply with The Progressive Thinker, and I believe many a sailor has been lead to its soul teachings while whiling away lonely hours in the tropical seas. I verily believe that these manifestations lead the soul to logical conclusions; they develop the power of thought; they fairly discount the Societies for Psychacal Research, and impel them to tell the world that the souls' instincts are far superior to their science.

Yours truly,
WILLIAM F. NYE.

New Bedford, Mass.

THE LESSON OF LIFE.

Never Tell Anybody if You Feel Badly

In her great papers in Harper's Bazar on "The World Invisible," Elizabeth Stuart Phelps is writing of this life, as well as of the life to come. In the July Bazar she says: "'My dear,' said a woman of the wise world to a young girl, 'never tell people how you feel. Nobody wants to hear.' What is true of bodily disorder is as true of mental pain. 'Nobody wants to hear.' We learn the difficult art of silent endurance. Repression, reserve, courage, replace the first natural outcries of suffering. After a time, we begin to feel almot ashamed of ourselves, not for the pang, but for complaining of it.

"Then, from the rebellion of youth, from the endurance of middle life, we passon into the patience of advancing age. An impatient old person is a scholar at the foot of the human class; he is persona non grata at the court of life; he may be tolerated, but he will not be loved, and he will speedily find out, if he did not know it before, that he who has outlived his welcome in this world might as well be somewhere else."

King Solomon's Mining Scheme.

To the Editor:—Can you give me the address of "King Solomon's Mining Company," of altruistic fame?

I invested $50 in it, and never heard from it since they got my money. I wish some investigation could be made in it, and the facts made public in The Progressive Thinker. It might help some others to get their hard-earned money back. I also invested money in The Eldorado Copper Mining Company, of which C. Walter Lynn was a promoter. This company got out some very promising circulars, but I never heard from it after my money reached their hands. Any information regarding these parties would be gratefully received. Thanking you for past favors and wishing you the best of health, I am yours fraternally, ***

Hoboken, New Jersey.

Will someone of the hundreds of stockholders inform us about the above parties?

DR. T. WILKINS' POEMS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago. Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be $1.25, but those sending notice now for a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at $1.50 each, if that number are ordered ahead. So state if you want one.

N. S. A. Convention at Indianapolis, Ind.

It is somewhat premature to announce the convention of the N. S. A. to be held at Indianapolis, Ind., Oct. 20 to 24, 1908, but it is early receiving so much attention, and so many are interested that it is best to state the exact date, as above.

The convention will begin on Tuesday morning, and conclude not later than midnight of the following Saturday. Many who are now arranging to attend, and as delegates desire the facts of the coming important assembly, will appreciate this advance notice, if my correspondence warrants such a conclusion.

The early interest in the annual convention is certainly an indication of a grand one to be held this year.

Announcements will be made soon; and these suppled to all who may desire. The addition of a Monday night reception, and the following Sunday mass-meetings, will increase the desire of many to attend.

GEO. W. KATES,
Secretary.

600 Pennsylvania ave., S.-E.
Washington, D. C.

IMPORTANT NOTICE.

In Reference to the Indiana State Association.

The Indiana State Association of Spiritualists, through the management and kindness of the Chesterfield camp organization, has been granted the privilege of holding a Grove Basket Massmeeting on Sunday, July 19. This is just one Sunday before the beautiful grove is opened to the public proper for the camp season.

The Indiana State Association is working hard to make all arrangements for the coming N. S. A. convention, which will be held at Indianapolis, Indiana, Oct. 20 to 24. The best of talent will be secured, and message bearers will be present.

The camp season is short this year, and this will afford an opportunity to visit the beautiful grove early and hear speakers who are not on the camp program. The State Board desires a full attendance, that they may present their state work to the people of Indiana. Remember the date, July 19.

E. A. SCHRAM,
Peru, Indiana. President.
MRS. CARRIE H. MONG,
Muncie, Indiana. Secretary.

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By Prof. James H. Hyslop.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price $1.50; postage 10 cents.

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QUESTION AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Peter Madsen:—Q.—Who started the Catholic church? Where was the Mormon Bible found? How many Bibles are there?

A.—The Catholic is claimed to have begun with St. Peter, because Christ said, "on this rock," etc. As a church, however, it had a much later origin. It may be said to have been a growth through the ages, and not until its separation from the Greek, can it be said to have begun a distinct organization. Before this time the church was more Greek than Catholic.

Solomon Spaulding, wrote an historical romance sometime before 1812, but he failed to secure a publisher. By some means Joseph Smith came in its possession and had a revelation of the place where the Book of Mormon was buried. Accompanied by witnesses the place was disturbed, and in a stone box the gold plates were found on which in "reformed Egyptian" the text was found written. Those who buried it had conveniently left the "Urim and Thummim," a sort of spectacles by which, by putting on, Smith was able to understand and translate into English the strange hieroglyphics. Good and honest Oliver Cowdery was the scribe who wrote the dictations of Smith, while in his trance state, sitting behind a curtain. Then witnesses said they saw these plates which disappeared and were never again seen. These witnesses after a time repudiated the rascally leader. The deception was so crude that only the most ignorant could be deceived.

It is an object lesson in the origin and growth of religious sects. It came in recent times; in the blaze of knowledge. If it had come 500 or 1,000 years ago, before the era of newspapers and reporters, before books and general information, how different might have been its fate!

If by Bibles is meant sacred books, the number of Bibles is large, for all nations at some time have regarded all writings as sacred.

The oldest book in the world is the Egyptian Book of the Dead. The collection of Hebrew writings up to a certain date make the Old Testament. A collection made on obscure grounds, of the Christian writings of the first six centuries passes as the New Testament. The works of Confucius are sacred to the Chinese, as are the Kings. The Zend Averts contains the early literature of the Persians and is Holy Bible to that people. The Vedas and Shastra are sacred books to the Hindus. The Greeks regarded the writings of their poets as divinely inspired, and the Romans had the Sibylline Books.

The "runes" often of any one letter or a word were the beginning of a Bible with the Druids.

The Incas and Aztecs had sacred writings, preserved in indecipherable hieroglyphics carved on temple walls.

* * *

M. J. Faivre, M. D.:—Q.—What is the difference between memory and recollection?

A.—Memory is the name of the faculty; while recollection, remembrance, etc., are the exercise of the faculty. We recall ideas or experience; recollect the mental operations of the past. Memory is the active faculty which furnishes the records of past events and experiences. The distinction is between that which is remembered, and that which remembers.

* * *

Adin Bugbe:—Q.—When was the divining rod discovered? Is it trustworthy?

A.—The divining rod is of so ancient origin that its discoverer is unknown. The reliability depends on the impressibility of its user. While its success has been sufficient to keep it before the public, it has not been certain to demonstrate the claims made for it. The forked branch of the witch hazel was considered the best, but slender rods of flexible steel have been considered preferable.

MIRACLE IN FRANCE; HAIL BEARS IMAGE OF VIRGIN.

Clerical Commission Hears Witnesses and Affirms Reality of Alleged Divine Manifestation.

Remiremont, France.—A diocesan commission has been conducting an investigation at Remiremont of an alleged miracle, and having heard 107 witnesses it recently affirmed the reality of the supernatural event.

During a violent hail storm in the month of May hailstones were picked up, it is alleged, bearing images of the virgin on their surface. Contact with the earth had split them in half, and on the smooth inner surface were the miraculous pictures. Local Catholics consider this phenomenon a divine response and rebuke to the action of the municipal council in vetoing a proposed procession in honor of the Virgin.

The secretary of the Academy of Sciences attributes the phenomenon to photofulgural or vaporographic impressions of certain medals struck in honor of the Virgin.

"The Warfare of Science With Theology." By Andrew D. White, LL.D. The two large volumes of about 900 pages are indispensable to the student, and no library is complete without them. Price $5.00.

DRIVING HOME THE COWS.

(A New England Legend.)

The setting sun, like a ball of gold,
Sinks to rest 'mong the tree-tops far away,
And softly the village bell is tolled,
From its ancient tower, for dying day.

Long shadows creep o'er the sun's last smile
To nodding maple and oak and pine,
As, with answering "low," in single file,
From the meadows, come the wandering kine.

"Co-boss! Co-boss!" At the pasture-bars,
Will, noisily lowers rail on rail;
From conflicts bovine, bearing the scars,
And hung on his arm is the milking pail.

They struggle out o'er the narrow road,
And pausing to snatch at a hasty bite,
Young "Caro" acts as an eager goad,
And barks as they run, with a dog's delight.

The rustic lane is a "Lovers' Meet,"
And a maid as fair as the blooms of May,
Whose glowing cheeks, so rosily sweet,
Were kissed by the sun through the live-long day,
Glides softly there by the side of him;
But is almost hid by his stawart frame.
Her star-light eyes with the tears are dim,
For her heart hath burst into sudden flame,

A great unrest hath entered his soul;
He longs to enter the strife of the world,
Where the grinding wheels of riot roll
O'er its victims, down in the struggle hurled.
A deep, low sob, like the sad pines stir
As, stooping, he catches her in his arm,
And gives her a kiss, and says to her:
"I'm tired to death of this dull old farm!

"There's a place for me—the world is wide;
And when it is found, I will surely come,
My darling! and claim you for my bride."
But the maiden's quivering lips are dumb;
The roused kine dash with their quickening feet,
In riotous thud o'er the yielding turf
As, fluttering in pain, her poor heart beat,
As the wings of a wounded bird the earth.

Many a tale the maiden heard
Of lovers leaving the sheltering farm,
And never after a single word
From the wanderer came, of good or harm.
"But I will return in one short year,
When I've found a home for my bride-to-be;
And, that you may know your Will is here,
I'll drive up the cows as I come," said he.

In the morn he went—the days dragged by,
Till a year had passed o'er the maiden's head.
She thought of him as the nights drew nigh,
For she ne'er forgot what her Will had said.
The setting sun, like an orb of gold,
Was hid 'mong the trees with the same bright glow;
And softly the village-bell was tolled
With the sad, sweet sound of a year ago.

She glanced down the lane where the cows came home;
Why grew her fair cheek so strangely white,
Like the rising crests of the sea a-foam?
Ah! slowly the cows have come in sight.
She stops not for hat, but, with streaming hair
She flies down the lane with love-lit eyes:
"Will! Will!"she cries. "He is surely there,
And drives home the cows for a glad surprise!"

Aye! surely 'twas Will! and still the same;
The same as he was in the year gone by;
Still sturdy of limb and strong of frame,
With the glow of health in his cheek and eye.
He flourished a stick, as he did of yore,
As stopped the kine for a wayward bite;
And the milking-pail on his arm he wore,—
The pail he had on that other night.

"Will! Will!" she cried, as, with outstretched arms
And with faltering feet, she gained his side;
But her fond heart filled with strange alarms,
For 'twas written thereon, "THY HOPES HAVE DIED!"
He reached not down for a fond embrace;
He smiled at her, but said never a word!
A strange, sad look was upon his face,
That was deathly pale; and he never stirred!

The maiden's heart was a cold, dead stone,
As, slow before her he faded away,
Till naught remained! when she stood alone,
While the 'wildered cows went all astray.
Poor Will was dead, but his wraith had come,
And had driven the cows to meet her sight,
Keeping his word, though his lips were dumb,
He had given to her that summer night.

F. WALTER OSBORNE.
Bridgewater, Mass.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents

LIFE IS WORTH LIVING.

An Address to the Graduates of the Port Washington, Ohio, High School, Delivered May 20, 1908, at the Ninth Commencement, by Philip Lamneck, a Member of the Board of Education.

Ladies, Gentlemen, Honored and Respected Graduates: After listening to the fine class address delivered to you by the Rev. H. A. Fluck, and the opening prayer of the Rev. Theodore Fisher, both of which contained good advice and valuable admonitions, which if heeded, will help you over many of the rough places in your life's pathway; it again becomes my pleasant duty, as on several former occasions, to address a few remarks to you as graduates, before presenting you with your diplomas on behalf of the board of education.

You have now reached the milestone in your life's journey where you will have to enter a different school. Your future teachers will also be different. Your past school life has been comparatively easy and pleasant, because you enjoyed the aid and support of kind and loving parents, a board of education who provided capable and efficient teachers and the good people of Port Washington village school district, who furnished the money and means free to you of any cost, that you might be able to gain a good common school education.

In life's school the conditions will be different. You will miss more or less all these valuable aids and supports, and you will be obliged to fight the battles of life unaided and unassisted. To enable you to fight life's battles successfully has been the object of your past education.

Education is not an end, but only a means to an end. Education is like a tool in the hands of a skilled mechanic, by the aid of which he produces beautiful and useful things, but in the hands of an unskilled person the tool becomes worse than useless, in fact it becomes a dangerous weapon to himself and others as we see by everyday occurrences all around us.

Knowledge is power, and power may be a bad as well as a good thing. It all depends upon the uses that it is put to. Therefore it becomes important that you should realize the fact that unless you make the proper use of the education you have so far acquired it will benefit you but little.

Another important fact is that the acquisition of the material things of life, while necessary, should not be the chief end or aim of your efforts; because they, like education, are only a means to an end. Earthly riches are not bad things in themselves; only the wrong use made of them makes their possession a bad thing. Riches can be a blessing as well as a curse.

If this earth life was the only life, and the end of our individual existence, as many people believe, even so-called orthodox Christians, it might well be asked whether this earth life was worth living; whether it was worth all the sorrow, pain, sore and bitter disappointments, struggles and efforts to achieve higher and better things.

If you inquire of some people (even orthodox Christians) what they know about the future life, they only express a faint hope and very little faith; faith not even as large as a grain of mustard seed, and no knowledge; while some, and the most intelligent and so-called enlightened persons are rank materialists who do not believe in an individual existence after the dissolution of the physical body. But I am happy to state to you the positive fact of the existence of a future life, a life as real and tangible as this earth life is, only more perfect and more beautiful.

I make this statement not because I only hope for, or believe in a future existence, but because I KNOW from actual personal experience and knowledge, that the future life is a fact in nature, capable of scientific demonstration, the same as any other fact of nature is capable of scientific demonstration, and this fact is being demonstrated by the most scientific and learned men of the present day in all parts of the world.

In view of this positive fact and knowledge that this earth life does not end all, it becomes worth living, and worth living right, and it becomes worth all the sorrow, pain, sore and bitter disappointments, struggles and efforts which we are compelled to endure and make to gain the intellectual and spiritual heights. It is a blessing to be born.

Your whole earthly career is only a primary and preparatory school, to fit and equip you for that future and that higher life in that house and in that city not made with hands, eternal in the heavens.

I now have the honor and also the pleasure of presenting you, on behalf of the board of education, with the visible tokens of your efficiency and capacity to fight life's battles successfully; with the hope and wish that at its close you may be able to graduate into the higher life with even greater honors than you do today. On behalf of the good people of this beautiful village, as well as myself and the other members of the board of education, I extend to each of you our blessings and heartfelt best wishes for your future success, prosperity and happiness.

THE THINGS THAT COUNT.

Not what we have, but what we use;
Not what we see, but what we
Choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Nor what we seem, but what we
are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is
true;
Not what we dream, but good we do:
These are the things that shine like
gems,
Like stars in Fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for
peace,
Both now and after Time shall cease.

Clarence Urmy.—

"A Discussion on Reincarnation or the Successive Embodiments of the Human Spirit." Reincarnation, or the doctrine of the Soul's successive embodiments. Examined and Discussed pro and con by Dr. J. M. Peebles versus Dr. Helen Densmore and W. J. Colville. Price 30 cents.

MORAL PHILOSOPHY.

Experiences and Lessons in the School of Life.

Nature is true to itself, and all things balance in time. Many things exist as long as they are useful, then pass away. Ages come and go, each having its period of adolescence, maturity, decline, senility and extinction. Natural law is ever pushing things on from lower to higher, urging on the oft-flagging endeavors of feeble, frail humanity to surpass all previous unavailing efforts. We can always get knowledge and discipline out of a hard experience, if we cannot get anything else.

Upon the merits of another we cannot rise one degree, but must carve out our own career to develop the moral nature, set aside imperfections and meet the results of our own life. Individual action, growth, knowledge, are the basis of moral status responsibility.

Wrong of any kind soon brings its bitter fruit. Wrong-doing rebounds upon and wounds the wrong-doer.

Our religion makes life practical; leads manly and womanly men and women into the higher walks and thoughts of life; makes the poor, honest man feel rich in spirit, and the rich rascal poor; appeals to no money-bag or savior as god of forgiveness, but makes people haul themselves up before the mirror of retrospection for judgment by their own conscience.

A well spent life of correct conduct affords greater assurance of a happy future, than blind faith in anything whatsoever. Any person whose life has been thus spent can meet death without dread, horror or fear of a future world.

Any person who seeks to break evil habits, attain elevation of heart and life will certainly progress; yet the memory of the past reappears even in these days when he is striving to live a better life, and confronts him with its records. This is something which he cannot avoid; and the more sensitive the person, the more keenly will he feel the bitterness and sorrow which the reflection of the past seems to cast upon him; yet even through the scourge of bitter memory it lays upon his quivering spirit, may he rise to more glorious planes of spiritual effort and achievement.

He will look back upon his past follies and mistakes somewhat as he looks upon the failures of childhood, and so make allowance for them, because of the ignorance that clouded his life. If he finds himself strengthened in spiritual character, then he need not sink down under the memories that weigh upon him; for he may press onward toward the light by aid from spiritual sources, and finally he will find that peace and contentment which at present seem so far away.

Some spirits at once rise above the temptations that infested them on earth. In dropping off the mortal garb they leave the old desires and allurements behind them. But these are the souls who, while in mortal life, are above their surroundings; they are creatures of environment and inherited conditions; and while falling before temptation at times, do not willingly or easily yield to it; they revolt at doing wrong even while being swept down beneath the physical and magnetic forces that are too powerful to be resisted. Yet such individuals do not lie in the rut, but struggle on again, determined to win the victory at any cost. Such souls grow even amid the limitations and weaknesses of the flesh. When they do slip from the body their aspirations aid them to leave the temptations of the past and rise to a higher state.

Man without education is only an unfortunate animal, because his animal propensities predominate. Also education without ethics or enlightenment or knowledge how to shun inharmonious laws and improper living, has but little value in it. The faculties and functions of the mind require care and culture.

To excel nobly is not to outrival and surpass another in the race of life, but it is an honest endeavor to shine successfully in that particular sphere of effort where the individual can serve humanity best.

If young people are deliberately idle and vicious they must take the consequences of their folly and crime. They may have their fitful moments of revelry and fun, but if it results in harm to themselves and fellow beings they will have occasion to bitterly regret their course of conduct sometime.

"That we reap as we sow is a maxim of truth;
Though a hard thing to learn in the days of our youth;
But at last it shines out like the words on the wall,
This law has its debit and credit for all."

We have a persistent desire to live, to enjoy, to be happy by an impulse that leads us on to a career of progress, and the condition of being happy consists as much in the pursuit of things attainable as in their possession.

The soul that garners fruitage for spirit life is capable of grasping the enduring joys; and as the mental horizon widens the world beyond displays its unending vistas of spiritual attainments, in comparison to which the sordid acquisitions of the mundane plane pale into insignificance.

A. H. N.

KAISER AND WIFE FEAR WAR BECAUSE OF OLD PROPHECIES?

Monks of Days Agone Said Great Conflict Would End Hohenzollern Reign With Death of Wilhelm II.

Prais, France.—The Echo de Paris quotes an anonymous member of Emperor Francis Joseph's entourage to the effect that it is well known in Austrian court circles that the German emperor, despite his bellicose talk, has a superstitious dread of war on account of two ancient prophecies, according to which he is destined to be the last Hohenzollern ruler.

The first prophecy is not wholly known, but was made by an old monk of Tehnim. The other is well known in several European courts and originated in an ancient monastery in the neighborhood of Mayence.

Both foretell the end of the Hohenzollerns with Wilhelm II., adding his death would be caused by a great war. The kaiser in shares in the superstition and is eager for peace.

"Materialization." By Mme. E. d'Esperance and Rev. B. F. Austin. Excellent. Price 10 cents

THE HUMAN SOUL.

Is It Ever Disintegrated?

To the Editor: A few weeks ago I read an article in The Progressive Thinker from Charles Dawbarn, the Pacific Coast philosopher, wherein he makes the startling statement that certain denizens of the spirit world are disintegrated. I wonder how the Professor obtained that valuable information. In The Progressive Thinker of June 13 Mrs. Jennie Martin, of Grand Rapids, Mich., writes:,

"Yes, the distinguished Pacific Coast philosopher has presented thoughts which have attracted a great deal of attention. To me they are important witnesses as to what was given me by a controlling spirit some over a year ago. When first receiving the seemingly strange philosophy I did not care to impart it to others. I feared ridicule and strong opposition; but now when seeing it from the pen of our noted Charles Dawbarn, I no longer hesitate to give the important information that was handed to me from my reliable guide, who likewise claims that the so-called dark spirit has not evolved the brightness of the one we call our angel visitor. He also states that the retrograeding spirit is on the road to extinction, and to actual disintegration of his personality; and positively affirms that he will again appear in another form of existence."

I do not believe that such, as it seems to me, irrational statements, whether made by a spirit in or out of the physical body will be accepted as a fact by any thoughtful, analytical, thinking individual, because it is a subject that is absolutely unknowable. It is beyond the ken of either spirit or mortal man. When that profound knowledge has been obtained the ultimate analysis of the human race will have been solved. Is it possible for any denizen of this or the spirit world to positively know that even one single soul will live and retain its separate individuality through all the countless ages of eternity? If one soul will have an eternal future, I believe all will have, and if one is, in the course of time, annihilated, inevitably all will be.

Nature is just. She makes no discrimination in the application of her laws.

Disembodied souls may come to certain conclusions that are erroneous the same as we do who are in the physical body. It is not infrequently that those who have been supposed to be dead for many years appear in our midst alive and well, and may it not be possible that in the so-called spirit world some may disappear and the thought be obtained that the disappearance was caused by the spirit's disintegration.

The physical man, the body I mean, had a beginning, therefore it must have an ending, but the real man, the soul man, as some designate him, I believe is as old as time itself, having no beginning, and if it has no beginning, isn't it reasonable to suppose that it will never have an end? You find me one end of a string, and I will find you the other end; it may be made into a ball as large as our old Mother Earth, still the other end can be found. Everything that has had a beginning must have an end. I believe that to be a proposition that cannot be controverted.

Not one of us know, so far as our memory serves us, that we had an existence when we were 12 or 18 months old; still we do know that children of that age are living to-day, and therefore we may reasonably conclude that we lived at that age, and if we could or did live one year and a half without it being brought to the threshold of our memory, is there any good and substantial reason why we could not have lived through all the eternal past without a beginning, therefore without an end?

In my humble opinion, nothing can be created to-day that can or will have an eternal and everlasting future. I do not believe that one single atom can be or ever was created out of nothing. I believe that everything that is in this boundless universe to-day has been and always will be in it; that not one single particle can be taken from or added to it. The various forms may take on other forms, because constant change seems to be the universal order of the universe. The statements made herein are not stated as facts. I make make them simply because they are my honest opinions; only that and nothing more.

I have often observed that some people talk and write the most fluently about matters and things of which it is utterly impossible for them, or any one else to know anything about. One naturally comes to the conclusion, after reading what some think they know about God and divine power, that what they really don't know, in their own estimation, is not worth knowing. I believe I know as much about God and divinity as any one that ever lived upon this mundane sphere, and I am free to acknowledge that absolutely I do not know anything about either. I have never seen God, and I do not believe that any man, woman or child now living or ever did live upon the earth or anywhere else, ever saw him or heard his voice. I firmly believe that he is wholly an imaginary being created by the church and designing knaves. What does any priest or preacher know about God more than the most illiterate person knows. Positively nothing.

CORTLAND BALL.
Indianapolis, Ind.

Using the Planchette.

I wish to write you of the very wonderful experiences my mother and I have had within the past four months.

My mother is 70 years of age, while I am on the downward side of life, and until within the past five months, we knew very little of Spiritualism. Last winter a friend of mine advised us to use a planchette, and see if we could not develop a phase. We did as she suggested, and after a few weeks were astonished at the results. We first began to draw scrolls and flourishes; then faces, seemingly wrapped in a mist. From day to day the pictures grew more distinct, until we were very much amazed at the productions brought forth by the little planchette.

I then began to try with pencil alone in hand. After many attempts and failures, I began drawing, and also got automatic writing, describing the picture. My pictures improved, and then writing began to come by impression. My mother also draws now with pencil, although hers is very different from mine, being principally portraits of priests, or men of the long ago, judging from the robes and peculiar head-dresses worn. My pictures are of temples and idols of past ages, and pre-historic animals.

MRS. W. P. GLEORES.
Houston, Texas.

TOTAL DEATH.

By a Long Violation of Natural Laws, the Soul Gradually Disintegrates.

Some Spiritualists have only lately heard of the idea that there can be a total extinction of the soul; or that some human beings have no souls strong enough to survive the death of the body. How can a born idiot survive in spiritual life? How can the totally insane or the totally depraved be made alive again? T. J. Hudson, the psychologist, said: "Unless we sincerely desire and struggle to attain immortality, we will never reach it or have it." An eminent psychologist said: "Unless the soul has spiritual food, how can it live? It is possible for the body to starve to death; but something more than that might happen, the soul might starve to death. "The soul that sineth, it shall die!" **THAT IS, BY A LONG CONTINUED VIOLATION OF NATURAL LAWS THE SOUL GRADUALLY DISINTEGRATES AND LOSES ITS POWERS:** not annihilated,, but dissipated, disorganized, annulled, rendered powerless to suffer or enjoy anything.

St. Paul says: "Quench not the spirit." If we can quench a part of the spirit, and we know we can, then it follows, as the night the day, we can quench all of it. Then we would become blind, deaf and dumb to all the splendors of the universe. It is a constant struggle to keep a soul. If we consent to fall we must struggle to rise.

We are either growing better or worse.

We are going forward or backward.

Immortality is the survival of the fittest. Those who are fit to live, do live; those who are not fit to live, die. And then what supreme satisfaction it would be to know that all the little devils and demons along with the supreme big devil, have been eliminated from the spirit world. And such a destiny could be best for all concerned. O. L. HARVEY.

West Lafayette, Ind.

A HORSE SEES SPIRITS.

Senses a Grave When Near One.

To the Editor: As set forth in the Kansas City Star these are sad days for Charger, an intelligent horse that evidently sees spirits.

Could anything be more humiliating to a proud country horse than to be brought to the "dinkey" market in Kansas City and sold to a junk dealer to haul a rickety wagon through the alleys? That is exactly what happened, not because Charger was old and worn out or had a mean disposition, but simply because he had a nose for ghosts. The horse saw spirits at night, and for that reason he was sacrificed.

Charger was not a plow horse. He never followed the long furrows. From the time the animal was a colt he was a pet. He was trained for a family riding and driving horse, and had not been subjected to hard labor. Charger could be driven double or single, he could go most of the gaits as a saddler, and he ate sugar from a child's hand.

"I had to sell Charger for my own peace of mind," the former owner, a farmer south of Kansas City, said. "He could smell a ghost a mile. Of course, I didn't have to use the horse but it made the family uncomfortable to have the superstitious animal on the place.

"There is a graveyard between our house and town. That horse would get scared and tremble in every limb and snort and pant every time he passed the graveyard at night. When I told the neighbors about the horse's actions they said that the animal was frightened at the white tombstones.

"Just to find out if that was the case I tied a thick cloth over the horse's eyes the next time I rode by the graveyard at night. I fixed it so I was positive the horse couldn't see. I put on the blindfold before I left home. Everything was all right until I got within about a mile of the graveyard. Then the animal began to show signs of fright. Charger had a chill when we passed the graveyard.

"The first time I noticed anything unnatural in Charger's action was about a year ago, just after he had been broken to ride. I was riding home late one night. As I passed through an open pasture I felt a breath of hot wind in my face and then Charger stopped and began to snort. It wasn't very dark and I could see in all directions. There wasn't a tree, a fence post or an object of any kind in sight, just the level land. But that horse stood there and shook until I thought he would fall over. I had to turn out of the road a quarter of a mile ahead. Charger was nervous all the rest of the way home.

"Afterwards I learned that there was a grave near the road in that pasture. The grave was not marked in any way, but the residents of the neighborhood were positive that a man had been buried there many years ago."

The farmer told of other similar experiences with Charger. They pointed to one conclusion: Charger always knew when he passed by a grave at night, and he saw spirits at other times.

"If I could have seen the ghosts, too, it wouldn't have been so bad," the farmer continued, "but it made me feel uncanny to know that Charger could see spirits that I couldn't see. I seldom rode or drove him at night that he didn't meet up with a spook.

"I'm out a good deal at night and I want a horse that has no insight at all into the spirit world. It's scary enough at night, any how, without having your horse reminding you that there's a spook in the road."

It is a well-known fact that animals often see spirits, and I have no doubt Charger was highly gifted in that direction. C. CHRISTE.

Kansas City, Mo.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

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List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have first-class speakers and mediums. For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wonewoc, Wis., Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Brady, Ohio.

The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.

The Winfield Camp opens July 18 and closes July 28. Mr. L. H. Bellman, of Winfield, president; Mrs. Willa Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp.

The Etna Spiritualist camp-meeting will open August 28 and close Sept. 6. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monson, Maine.

Etna, Washington, Camp.

The fourth annual camp of Etna, Clark county, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Onset Camp.

Onset camp commences its thirty-second annual meeting July 19 and closes Aug. 30. For full programs address the Secretary, Onset, Mass.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Mt. Pleasant Park, Clinton, Ia.

Opens July 26 and closes August 23. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Chesterfield Camp.

Begins July 23 and ends August 30. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Forest Home Camp, Mich.

Opens Aug. 2 and closes Aug. 23. For programs or further particulars, address Frank Lesher, president, or Millie Mitchell, secretary, Mancelona, Mich.

New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further information address the secretary, F. E. Dunton, 358 15th street, Eugene, Ore.

Ottawa Camp, Kansas.

Eleventh annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. W. Henderson, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Kansas, 2028 North 11th street; E. A. Carpenter, Ottawa, Kansas; John Hartung, secretary, Iola, Kansas.

Swampscott, Mass., Camp.

The camp at Mowerland Park Grove, Swampscott, Mass., opens June 7. For programs address B. H. Blaney, 150 Elm street, Marblehead, Mass.

Madison, Maine, Camp.

The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington.

Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washington.

Temple Heights Camp, Me.

Temple Heights Spiritualist Camp-meeting commences August 15, and ends August 23. For full particulars address A. D. Champney, secretary, Rockport, Me.

Vicksburg, Mich., Camp.

Vicksburg Camp, Mich., opens July 26 and closes August 16. For full particulars address Miss Jeanette Fraser, Vicksburg, Mich.

Ocean Grove Grove Camp, Mass.

Ocean Grove Camp, Harwich Port, Mass., opens July 12 and closes July 26, 1908. President, Samuel Small, South Harwich, Mass.; secretary, Mrs. Geo. D. Smalley, Harwich Port, Mass.

Unity Camp, Saugus, Mass.

Services at 11, 2 and 4:30 every Sunday from June 14 to Sept. 27. Excellent speakers and mediums. Refreshments served. Address all communications to the secretary, Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July 26 and closes August 23, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Parkland Heights Camp, Pa.

Parkland Heights Spiritualists' Home and Camp Meeting Association will open its camp on Sunday, July 5, and continue every Sunday until the last of August. Able and talented lecturers and mediums have been employed. Address Dr. James B. Candy, secretary, Langhorne, Bucks, Pa.

Delphos, Kansas, Camp.

Opens Aug. 9, closing Aug. 23. I. N. Richardson, secretary, Delphos, Kansas.

Ashley, Ohio, Camp.

Ashley Spiritualist camp meeting opens August 9, closes August 30. Write for circulars. W. H. Randolph, secretary, Ashley, Ohio.

Pine Grove, Niantic, Ct.

Pine Grove Camp Meeting, Niantic, Conn., commencing June 13, continues until September 19. Hepsy C. Boden, Secretary, Willimantic, Conn.

Central New York Camp.

Central New York Camp Meeting, at Freeville, N. Y., commencing July 25, closes August 23. B. L. Robinson, Secretary, Dryden, N. Y.

Sunapee Lake Camp, N. H.

Sunapee Lake Camp Meeting, at Blodgett's Landing, N. H., commences August 9, closing August 30. John W. Clay, Secretary, Sutton, N. H.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake Mich., opens July —, extending until August —. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July —.

ILLIBERAL LIBERTY.

It Is Plainly Manifested in a "Liberal Club."

When a person magnifies his own qualities we naturally become suspicious of those qualities being real knowing that the true attainments of whatever nature have a tendency to make the possessor of them modest instead of boastful. Likewise, societies that boast of their philanthropy, progressiveness or liberality generally lack these qualities in practice.

We have an example of this in a society of this city, misnamed the "Liberal Club." Its members are all, or nearly all materialists, many of whom are great talkers, and some of them, chronic debaters. Having no platform nor stated belief in anything but their own individual opinions, its members are ready and anxious to debate any question for or against, if only for the fun it affords them, or to display their great oratorical talents. But although they are glad to debate any question under the sun with anybody it is when they succeed in getting a Christian, a Theosophist or a Spiritualist with whom to debate that they have the most fun.

To them the belief that man is an immortal spirit, or that there is a spirit world is so ridiculous and preposterous that the mere allusion to these things never fails to bring a broad grin to the faces of the members present, each one of whom is chock-full of quotations from materialistic philosophies that will answer any question and annihilate any opponent.

At a previous Sunday evening to the one to which I shall refer hereafter, Mr. Hall, representing the Prohibition Party, spoke at the club in opposition to W. C. Owen, one of its members, who agreed to sustain the proposition, "That the Prohibition movement is derogatory to personal liberty." Before the debate Mr. Bennett, acting chairman and champion debater of the Club, made a long, funny speech, in which he eulogized the Club members for their truth-loving qualities; for their impartiality and fairness to hear all sides of a question, and for their unexampled liberality in inviting a Christian, like Mr. Hall, to speak at their meeting.

Mr. Owen, in opening the debate, had no difficulty whatever in making plain to all present—at least to all the members of the club—that the Prohibition Party has done more than any other movement to curtail individual liberty. Throughout his speech he was listened to by all with the greatest attention and courtesy. But when Mr. Hall commenced to refute the sophistry of Mr. Owen's argument, all the "fairness, truth and liberty-loving" qualities of the Club members vanished. The speaker was continuously interrupted by interjections, and at one time it appeared as if all the members were talking at once. However, regardless the chairman's introductory "funny" speech, I doubt whether the vain, intellectual freebooters belonging to the Liberal Club felt the narrowness and incongruity of their behavior.

In accordance with the dominant wish of the members of the Club to get all the fun possible by non-plussing all that can be induced to speak for them, Professor Bowman was invited and advertised to speak last Sunday on "Spiritualism." He being well known as an able exponent of Spiritualism, a large attendance came to hear him. There were expectancy and subdued excitement visible on the faces of many of the Club members, who expected much fun, knowing that Mr. Bennett, their champion debater and annihilater of all arguments, was to speak in opposition to Professor Bowman.

After the basis of Spiritualism had been elucidated from an harmonial standpoint by Professor Bowman, he stated that Spiritualism has a scientific, philosophic and religious side, and that it is not based, as often supposed, upon a mental delusion, but upon personal evidence; and its philosophy sustained by reason. He admitted that there is much counterfeiting of its phenomena, but maintained that there is enough genuine to be found to prove Spiritualism. He was moderate and cautious throughout his entire address, and went so far as to commend the Club (which was a great mistake) for its liberality in allowing all opinions to be expressed from its platform.

Mr. Bennett then came forward with great gusto to reply to the arguments that had been made. He annihilated Spiritualism and the immortality of the soul first; then wound up his "flapdodel" oratory by reprimanding the Supreme Being of the universe, and finally wiped Him out of existence altogether. During the entire time he was talking he stood directly in front of the venerable Professor, who sat facing him on one of the front seats, addressing him personally; pointing one of his fingers in an impudent manner toward the face of Professor Bowman, as an accuser condemning a culprit, and occasionally looking over the audience in search of applause, which, by the way, never came.

The Club members as a whole, I am sure, felt ashamed of the conduct of their loud-mouthed professor.

There is a moral to be learned from the above incident: Next time you go to a materialistic, liberal club, do not go in a serious mood, but rather to have a good time poking fun at the absurdities of its professional reformers and its mushroom philosophers.

P. A. JENSEN.

Los Angeles, Cal.

THE DEPARTED FRIEND.

Though he that ever kind and true
Kept stoutly step by step with you,
Your whole long, gusty lifetime thro',
Be gone awile before—
Be now a moment gone before,
Yet doubt not; anon the seasons shall restore
Your friend to you.

He has but turned a corner—still
He pushes on with right good will
Through mire and marsh, by heugh and hill,
That self-same arduous way—
That self-same upland, hopeful way
That you and he through many a doubtful day
Attempted still.

He is not dead—this friend—not dead,
But in the path we mortals tread
Got some few trifling steps ahead,
And nearer to the end.
So that you, too, once past the bend,
shall meet again, as face to face, this friend
You fancy dead.

Push gaily on, strong heart; the while
You travel forward mile by mile,
He loiters with a backward smile
till you can overtake,
And strains his eyes to search his wake,
Or, whistling, as he sees you through the brake,
Waits on a stile.

—Robert Louis Stevenson.

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SPIRITUALISM IS DATA FOR [illegible] BANK'S UNDOING.

San Francisco Financiers Consulted Astral Syndicate, Says State.

San Francisco, Cal.—An astral syndicate, made up of the spirits of Jay Gould, C. P. Huntington, James G. Fair, and other dead financiers, directed the affairs of the wrecked California Safe Deposit and Trust Company, according to Prosecutor William Hoff Cook, who told the jury at the trial of Walter J. Bartnett yesterday that he would establish by direct evidence to what extreme Spiritualism had been carried in investigating the funds of the depositors.

Cook described the minutiae of dark-room seances which Bartnett, J. Dalzell Brown, President David J. Walker and other officers of the company attended with their wives, telling how a tapering trumpet went through eccentric twists in the center of a Spiritualistic circle presided over by Mollie Smith, a professional medium, and voiced messages which were applied to the material details of bank management.

"The power" or Spiritual syndicate, according to Cook, was quoted by Bartnett as advising the falsification of the books of the bank.

The above telegram to a Chicago paper from San Francisco, Cal., speaks for itself. That gigantic swindles have been perpetrated by alleged spirits at different times, every intelligent Spiritualist must admit. When Spiritualists learn that there is a very dark side to our Cause as well as one that is exceptionally bright, beautiful and soul-elevating, then they will realize its true status.

DIVINE WRIGHT.

AFTER DEATH.

Edwin Arnold, the celebrated English poet and journalist, is best remembered for his long poem "The Light of Asia," published in 1879. The extract below is from his "Pearls of the Faith" and is a paraphrase of Arabic verses quoted in "Palfrey's Travels in Africa." The word "Azan" in the third line is the Moslem name for the hour of afternoon prayer.

He made life—and he takes it—but instead
Gives more: praise the Restorer, Al Mu'hid!
He who died at Azan sends
This to comfort faithful friends:

Faithful friends! It lies, I know,
Pale and white and cold as snow;
And ye say, "Abdullah's dead!"
Weeping at my feet and head.
I can see your falling tears,
I can hear your cries and prayers,
Yet I smile and whisper this:
"I am not that thing you kiss;
Cease your tears and let it lie:
It was mine, it is not I."
Sweet friends! What the women lave
For its last bed in the grave
Is but a hut which I am quitting,
Is a garment no more fitting,
Is a cage from which at last
Like a hawk my soul has passed.
Love the inmate, not the room:
The wearer, not the garb; the plume
Of the falcon, not the bars
Which keep him from the splendid stars.

Loving friends! Be wise, and dry
Straightway every weeping eye;
What you lift upon the bier
Is not worth a single tear.
'Tis an empty sea-shell, one
Out of which the pearl is gone.
The shell is broken, it lies there;
The pearl, the all, the soul, is here
'Tis an earthen jar whose lid
Allah sealed, the while it hid
That treasure of his treasury,
A mind which loved him: let it lie!
Let the shard be earth's once more,
Since the gold shines in his store!

—Sir Edwin Arnold.

ALL THINGS SHALL BECOME NEW.

Dear ones who are drooping in sadness,
'Neath thought-waves of sorrow and woe;
Just look at the beautiful promise
God gives in the brilliant rainbow.
Dwell not in the valley of shadow,
Come forth in the glory of light,
For the All-Omnipotent Spirit,
Gave promise to banish the night.

Oh! dear ones, come out of the darkness,
If you have been weary and lone,
There's more in this beautiful earth-life
Than the crumb and pillow of stone;
There's a wideness, a richness and fullness,
A peace that shall ever abide,
There's joy in the knowledge of knowing
That Infinite Love, like a tide

Flows o'er us, dear ones, as the ocean
Sends foam-crested waves to the shore;
Let surges of life-giving water
Heal hearts that are wounded and sore.
There's never a shadow, but in it
A glimmer of light may be found;
There's never a sorrow so bitter,
But Infinite Love can surround.

Dear ones, there's a glory in living
In a world renewed like our own.
There's ever a gladness in giving
The best that we have, to be sown
Like grain that is scattered in springtime,
O'er the earth, its cradle to be,
So, only a thought-wave sent outward,
May cause fettered vision to see.

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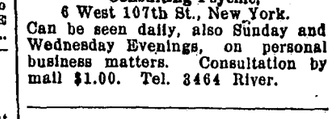
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CONDEMNS CHURCH AS HE LEAVES MINISTRY.

In Farewell Sermon Rev. E. C. Smoot Says Religious Organizations Are Losing Ground.

In leaving the ministry to take the lecture platform, the Rev. E. Calvert Smoot of the Second Unitarian Church San Francisco, Cal., made an unsparing condemnation, yesterday, of the modern church and modern theology. With his departure the society will disband and sell the property at 24th and Capp Sts.

That the modern church is losing ground because it is unprogressive and does not keep stride with the times was the conclusion of the Rev. Smoot on "The Church That Is."

The church its still under the guidance of a philosophy and theology, he said, that was founded before science and discovery had enlarged the conceptions of men as to the extent of the universe and of the world. Therefore, he believes, the church can not advance in thought. It is static while the world moves, and there is no room in the church for the man who reaches conclusions at variance with the established and accepted theological views. According to the speaker, it has ever been the last to accept a new idea, especially those born of science and has opposed the spread of new ideas with the cross, the stake, the dungeon, the anathemas, the ban. "The church is a human institution and every type of life fights for the preservation of life as it is."

Continuing the Rev. Smoot said:

"Men who on Sunday hear exhortation toward brotherly love go out on Monday and find themselves pitted against each other in business as enemies. The instinct of self-preservation makes everyone take care of himself, no matter what becomes of the other.

"Man dreads change because change means uncertainty, for he knows only that which he has experienced. This fact is responsible for the unprogressiveness of pulpit and pew. The church is founded upon a certain set of ideas and its ministers are expected to promulgate these ideas. When a minister reaches any conclusion which is subversive to these ideas he is expected to leave the pulpit. This is true of all denominations.

"From all over the land we hear the wail going up at prayer meetings, conferences, conventions and synods, deploring that the attendance at church is so small, and statistics bear this out—that the churches are not largely attended relatively. The reason is that the church is unprogressive and that there is little room for original thinking in the churches."—Bulletin, San Francisco, Cal.

LONGINGS FOR HOME.

I long to go back to the country so fair,
In the early sweet springtime of June;
Where the meadow lark's in the wild free air,
And Aeolian harps are in tune;
Where the raindrops like diamonds gleam bright on the trees
And the redbirds are pluming their wings,
'Tis there that my soul knows life's fullness of joy,
'Tis there my heart freely sings.

I long to go back to the meadows so rare,
Away down home on the farm,
Where wild roses blossom and ivy wild clings
To the home that shields me from harm.
'Twas there in the springtime of life I enshrined
In my heart, the fairest wild flower,
With petals of pearl, and with heart of pure gold
Growing wild in nature's fair bower.

How little I dreamed in that springtime of cheer,
That sorrow would ever betide;
I deemed that my love was so strong, so sincere,
'Twould shield her, my sweetheart, my bride.
But winter's chill blast struck a chill to her heart,
She faded and drooped like a flower,
Till angels in sweetness and pity came down
And bore her to heavenly bowers.

And yet, when I wander adown the old lane
Made sacred by memory and tears
My sweet spirit wild flower blooms brightly again
And a rainbow of promise appears.

ALICE D. GREEN.

Hamilton, Ill.

THE WORLD TO COME.

"There Is Another World! And Fell Upon His Pillow Dead."

A distinguished German scholar who had devoted his faculties to what he claimed to be the demonstration of atheism came consistently to his death-bed. He was prepared, he said, to prove out of the expiring sparks of his own life that it must become a quenched and blackened flame. He observed the processes of dissolution calmly, with the long habit of the scientific method. Friends, themselves unbelieving and unhoping, stood about him, waiting to catch the last flicker of defiance from a soul to its God. For some hours he had lain unexpectedly silent, and with eyes closed. He had very dark, large eyes, piercing and powerful. Suddenly he opened them, and from their caverns shot out a fire before which the coldest scoffer in the room shrank back. With a loud voice the old scholar cried out:

"There IS another world!" and fell upon his pillow, dead.—Elizabeth Stuart Phelps, in Harper's Bazar.

Simplicity forms a main ingredient in a noble nature.—Thucydides.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with ypocrite.—Ingersoll.

What Is Death?

A Highly Interesting and Suggestive Answer to the Question, by Mrs. Mary T. Longley, of Washington, D. C.

A city alley; tenement houses swarming with human beings, large and small; the signs of squalor and poverty everywhere—sin and crime are not unknown in that dingy lane, a poor place at best for the breeding of children, yet they abound in that locality. Little mites of humanity are tumbling over steps and each other, ragged and soiled, they show but little of the immortal soul that dwells within their dusty forms.

In a back room of one of the dirty tenements, a little girl lies dying; the surroundings are unattractive, all its conditions are foul and dingy. The child burns with fever and tosses to and fro without relief. All her little life she has known only want and the conditions of dire poverty; often extreme neglect; yet she has sang and danced and played in the streets and has not known the difference between happiness and misery. But she is dying; her father is away with other drunken companions; her mother, a bloated and miserable creature, watches the child in a half dazed and stupid wonderment. The little is oblivious to the surroundings, a soft haze—unseen by mortal eyes, envelopes her, in its cool meshes she is gradually growing quiet; the fever is lessening its hold upon her frame; a sense of something sweet, something so restful steals over her. It is so cool, so cool; not cold, like winter frost, not chilling like damp and gloom, but cool and beautiful and all the fevered pulses are becoming still. Death is in the air; the child is enmeshed by its delightful atmosphere, enthralled by its entrancing power. She is but six years old, yet she has lived long in experience in those half dozen years; she has learned much of hardship, of life's conditions, in home and street these things have come to her, things no child should know, but now she is drifting away from them, they have no part of the spiritual atmosphere which is slowly enveloping her.

Out of the mists, white forms appear. Tender faces are smiling at the little child; beautiful beings hold out beckoning hands to her; there are children among them and she smiles back to them. The unkempt mother does not see those forms, nor is the lovely mist apparent to her, but she does notice the smile upon the lips of her child, and is awed by it. The little one pays no attention to external things; she is gazing on other scenes now; a land of loveliness is opening to her consciousness. Now she feels herself being lifted in strong arms and folded to a gleaming breast; she is in the arms of a sweet woman and being borne away, far away, followed by those other bright beings who came in the shining mist. As she is thus traveling outward into the clearer and still clearer light and sweetness, still tenderly held in that motherly embrace, the child becomes insensible to her surroundings and in this magnetic slumber is borne to a beautiful pavilion in a garden of delight and placed upon a bed of snowy, fragrant flowers. Time passes, the tiny earth form is carried from sight; the mother for a day bemoans the death of her child, then becomes buried in her own sordid affairs, and soon the thought of the little life passes from her mind, for Maggie had been an unwelcome babe, and the woman had done her utmost to prevent its birth, and now that the burden has been removed, she has but little grief and no regret.

But What is Death? Where is the child of squalor and of ignorance? Not in the low vibrations and murky atmosphere of the parental quarters; not amid the crime and sin of a polluted city; not in dust and tears. A higher and grander force than that of mortality has swept in and has borne the child to other scenes and rates of vibration, where she will be quickened with finer activities, purer consciousness and environed by more beautiful conditions. During that magnetic sleep in the bower of roses, Maggie has changed vibrations and lost her childish connection between the old home life and her spiritual being. The mother, who had no welcome for her, was mother of the physical body only; she has no claim upon the spirit of this ascended one; yet in later years, when Maggie has acquired power and knowledge she will be attracted to the presence of this woman whom she once called mother, and by her soul intelligence and magnetism she will be instrumental in drawing that latent soul force to a spiritual and progressive consciousness and expression.

In time, Maggie awakens amid the flowers. She is happy and free from suffering. Everything around her is beautiful. A sweet lady bends over her, prettily dressed children with joyous faces are by her side; she is strong and feels perfectly well. She has no thought of the old life. Now she arises, and as the sweet lady makes passes over her form, the misty substance that enveloped her becomes shapened into a fleecy, beautiful gown. She is thus arrayed in light, and her own features are shining with beauty; her attendant holds a crystal bowl containing a foamy substance surrounded by an amber liquid; this sweetness she feeds to the child, and all sense of hunger is allayed. Now, the children beckon to this new comer and she is at happy play with them.

After awhile school lessons are in order, and Maggie takes her place with the others. The good lady is teacher as well as matron and caretaker, and the lessons are simple and full of interest, much like play. A home of peace and harmony, well appointed and of fine conditions is there; the children inhabit it, and the good lady cares for them. She was a tender, motherly, sensitive soul when on earth, one who was passionately fond of children, but to whom the joys of maternity were denied. She faded from earth, and the many sorrows that she knew, and had gravitated to this sweet home among kindred souls, where she had found her vocation in caring for the waifs that she could reach and bear from poverty and gloom to her home of love, light and peace.

Another Scene.

A ward in a children's hospital; the free ward where poor little sufferers receive care and treatment at the public expense. Maimed and crippled children are here, a score of incurables whose tiny forms are often racked with pain, yet they are cheerful, too, and bear their misery with fortitude and courage that many an older person might well imitate. The nurses, passing to and fro between the cots, are of kindly touch and gentle word. They are pleasant to look upon in their simple uniform of striped gingham gown and snowy cuffs, collar and apron; all is neat and tidy here, but suffering abounds and many a little heart herein is also lonely and forlorn. The hours come when the screen is placed first around one tiny bed and then another. The Angel of Death has come, little spirits are set free from their pain-racked bodies. Ministering spirits are there to take those little ones in charge and conduct them to happy homes above. There is no gloom in the rosy light that surrounds them, no chill of disease in the soft, sweet air of heaven, no crying with pain, no sobbing to sleep—all is beauty and comfort and joy. All who pass from this and similar places do not go to the same spot. Sanitariums, home schools, abiding places where love and protection abound, are in the great universe of spirit in plenty for all who come, and each is taken care of according to his needs and temperament. The law of life is the law of Nature, and the going out of the mortal is under the operation of this vast beneficent law and purely natural.

But we will turn our attention to the closing of the mortal life of one of these little sufferers; a newsboy but ten years old, and yet a buffeter with the world for his daily bread. Jimmie was brave, and he was cheerful even after they had amputated his feet, and he knew he would have to go through life with only stumps to walk upon. The accident that had mutilated him had injured others, too, and in his boyish sympathy he had frequently asked concerning their fate. A bright boy and full of fun. Jimmie had not lost it all when he emerged from the wreck and misery, but even now the brightness shone in his face and his words were those of cheer; but he was dying; vitality had not been sufficient to bear him through the ordeal, and he knew it as he said to his nurse, "I'm going somewhere, I guess, I don't know where, but if I have feet and hands there I know I'll get along." In the silence of the midnight hour he floated out, conscious only of a restful feeling in all his little frame, and above all that he had feet, and as the nurse bent over to catch his whisper, the words in feeble but glad tones, "I've got my feet," fell upon her ear. In that moment, Jimmie had gone. Let us watch him as he glides from sight; watch him with spiritual vision and not with eyes of earth; yes, he is there, and not alone. Happy beings are with him; they are taking him home; but he has feet and is gladly using them as he moves through space as naturally as a boy swims in the lake. Everything is bright and pleasant in his path; at once he feels at home with the physician who is by his side—one of the many benevolent souls in the higher life, who spend their time in doing good, and of the class that is naturally attracted to the hospitals and other institutions of earth where sickness and sorrow reign.

Jimmie, feeling fully at ease with this man, sensed rather than heard the question, "How are you now?" and responded in the old-time boyish spirit and vernacular, "Bully."

"Are you hungry?"

"No."

"What would you like most of anything?"

"A good swim."

"You shall have it," and in a moment the boy was in the centre of a beautiful, shining lake; the water was warm and soft; it gave him a delicious thrill, and as he moved about in its limpid waves it seemed to him as if it went through and through his frame; he scooped some of it in his hands; it was sweet as if mixed with some saccharine substance. It was all so strange to him, yet so pleasant and enticing. His conductor had not entered the water with him, but seemed to be floating just above its banks, and finally he floated down, caught the boy in his arms and placed him on the sward. Obeying an instinct, Jimmie shook himself as a spaniel would on emerging from a pond, and was surprised to find all moisture had vanished from his limbs and clothing, and now he oberved that his garments were fine and well shaped, handsomer than any he had ever possessed before, and that his hands were different from the little roughened members that he had possessed. Looking up at his guide, he said in an easy, off-hand tone, "Reckon I'm dead?"

"Yes, my boy, the earth people call you so, but you are all right; a new life is before you, and you are now going to your new home; we are already there. How do you like it?

At the entrance to what appeared to be a small temple of purest white substance that gleamed in the mellow light, they paused, and from its portals came trooping perhaps about a dozen children with happy faces and springing steps. Behind them stood a woman whose sweet face and loving expression gave Jimmie a modest, shy, yet sensitive longing, such as had been very foreign to his independent little heart. As the children gathered around him, his guide introduced him to each one as a brother who had come to live with them and share their studies and sports, and then the beautiful lady came forward and clasped him in her arms, calling him her own boy, and making him feel at home by her tender and loving welcome. We shall leave him here, at the Home Temple. No longer is he a street urchin, no longer a stray child without compass or guide, but at home amid conditions of love, harmony and peace, where the richest attributes of his being are fostered into strength and unfoldment, and the cruder conditions of human nature, belonging to the animal plane, are suppressed for want of nourishment and support. To him, Death has been a deliverer, the blessing and the benefactor, the opening of an endless round of progress, infinitely beautiful.

What is Death?

To the human spirit it is nothing to be feared. To the carthworn soul it is infinite gain. Not that all who have to meet it are at once ushered into gardens of delight or temples of beauty and homes of light. Many there are, who, because of their willingness to live amid the vibrations of sin or selfishness, find themselves engulfed in waves of darkness which have emanated from their own unholy lives.

Another Scene.

A beautiful apartment in a home of refinement and plenty; a dying child upon a bed draped in snowy linen and lace; a pretty little girl, perhaps eight years of age. Everything is in this home that heart could wish; cultivated minds, refined natures, gentle hearts, loving parents, harmony, peace and prosperity. An only and idolized child is dying and the parental hearts are rent with grief. A quiet hush pervades the room till the child arousing from her seeming slumber speaks.

"Mamma, dear, I was not asleep. I knew you and papa were here, but I saw such a beautiful place; lovelier than any you ever read to me about, or said we should visit when I grew up. I can't tell it mamma, but it isn't like heaven that you read of, it's more lovely for it has trees and flowers, and, oh! such grand buildings. I'm going there mamma. Don't cry. I'll never be sick there; no one ever is. I saw grandma, and she said I am to live with her. It's all right, mamma, dear."

We shall not linger over the dying scene, nor dwell upon the grief of the stricken parents, especially of that of the mother whose sensitive nature had been wrapped up in the life of her child. We are gazing behind the veil and watching how life fares with the ascended one. Again we behold beauty indescribable, light ineffable; homes of peace where all is sweetness and love. The little girl is there in one of these homes. During the day of earth she is drawn back to the parental home, is in the mother atmosphere, her innocent spirit bathing the stricken mother in rays of love. The child is there because her sensitive nature is attracted by the powerful force of the mother spirit, and it is the magnet that draws her earthward. By and by, when the mother life is adjusted to the spiritual conditions that the change has brought and thus becomes more reconciled, the child will not spend so much time in the earth home, but now it is her beneficent mission to be ministering angel there, and she is happy.

But at night, when the mother is asleep, she floats out from contact with the body, held to it only by a light, elastic magnetic cord, and comes into the realms of spirit. In her slumbers she beholds her child, clasps her to her heart, goes with her to the spirit country, visits the home of beauty there, enters the schools and halls of music where her darling is to be trained and developed, realizes that she is safe and happy and pure, and then at last returns to the pallid body, refreshed, peaceful and happy till she opens her eyes upon the empty chair and beholds the tokens of absence of the cherished form.

But this mother is growing spiritually. She knows that in her dreams she is with her loved one, and gradually a sense of peace is permeating her being. After awhile she will become clairvoyant and behold her child and others of the spirit with the inner sight; then she will use her talents and powers in good works; in one way and another she will accomplish much for humanity; she will be good to the poor and needy children that she meets, and at length will adopt a little waif and rear it to a useful and intelligent womanhood, because of the precious child that early went to the heavenly life.

Such is Death; a beneficent power, even in the grief which it creates, a power to beautify human hearts, stir them to nobler deeds and make them of blessing to the world, in memory and tribute to the dear ones that it bore away.

MARY T. LONGLEY.

Washington, D. C.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Hold your thoughts, your mind, your will in principle and you will succeed.—Ruling

Things unknown are the true scope of imposture and legerdemain; * * lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true."—Huxley

DOWN THE DEVIL.

The foundation of Altruistic Philosophy and Life.

Men say to me: "Mr. Strong, you write pointedly. Why do you not formulate principles and then construct your altruistic philosophy." I answer: "The principles on which I build were laid down by Buddha and Jesus, two and three thousand years ago." It is not a better basis men require, but the strength and courage to stand by the Golden Rule, first conveyed to the people by these ancient philosophers. "Whatsoever ye would have men do to you, do ye even so to them." For want of the knowledge of sound philosophy, based upon the wisdom manifest in eternal law, men and women are afraid to abandon selfishness and take their stand upon this old principle of justice and love.

A friend of mine wants to build a house to live in, he is afraid to venture, for the reason that he has not sufficient material. More of the material of which houses are constructed would give the man confidence to begin the work. More knowledge of nature (divine law) would remove the fear and doubt which keep men weak. Our selfish natures demand too much, while our crude and uncouth churlishness refuses to bestow. This condition of things keeps the race poor. Some are poor in pocket, very many are poor in the grace of generosity which is the greatest wealth. Very few are in possession of true liberality or the divine principle which operates in the Golden Rule. Do not misunderstand me. This principle is infinitely broader than the bestowment of material good.

When we begin to devise means for helping others, we are truly on the best line for self-improvement. Then it is that the material to build up character begins to accumulate. We then gradually lose fear and venture out upon the principle of eternal justice and love. This we may do with increasing courage. There is no shipwreck on this sea. This is not fancy. This is fact.

Those who hoard up for a happy old ago, shutting the fist tightly, will never see the happy old age. Happiness never comes that way. That is the path to the other condition, namely, disappointment and sorrow. Men and women are very anxiously longing for true happiness. Longing for it will never in itself bring true happiness nor any other desirable condition. This world is governed by law. Scientifically correct principles regulate all life. Cause and effect are inseparable and govern everywhere.

Get to the point in your own unfoldment, where you can plan in some humble way to make another happy. Secure the position where your soul delights in doing good and happiness begins to dawn, just as naturally as the faint sunlight appears in the early morning above the hilltop. This law operates in all grades of society, wholly apart from the weight of your purse or dimensions of your estate, or bank account. Begin with the kind word. Be slow to accuse. Be ready to forgive. Put forth the helping hand, but do not expect to get returns very quickly. Have the husbandman's confidence in the laws of nature. If you sow wheat, expect to reap wheat. If you sow thistles, don't expect roses. If love is the motive power, you will not weary in the good work. The harvest is certain to come. Begin to-day to sow good seed. Life is made up of little things. Speak kindly to that child in your path and catch its love vibration in return.

Help that cripple or aged person trying to make an honest living, selling some small wares. Let suffering humanity know that you have a heart of love and catch the "Thank you" by wireless phone. Thus the law operates in its simplest forms. The man who is kind and helpful at home and on the street, who is honest and truthful in business, who is performing his duty as a citizen, need not trouble about death and the grave, or the terrors of the judgment day. These find no place in sound philosophy.

A kindly disposed old man said to me not long ago, "Mr. Strong, the devil is after you. You are on the wrong track." Personally I have no fear of the devil from without, and I do love to down the devil within.

WILLIAM STRONG.

Hamilton, Ont., Can.

SUNSET.

(From the Spanish of the Mexican poet, Vicente Manuel Florente.)

It is the hour of love. Now silently
The day, departing, throws its last sad sheen
Upon the lemon grove, umbrageous, green—
A kiss divine from yonder sunset sky.
The fields with perfume breathe, with music sigh,
And woo the mind to reverie serene;
The meadow-lark's sweet lute now quivers keen;
The heart is lulled by evening's harmony.

The orange groves their odors sweet and strong
Yield lavishly; the dewy blossoms white
Unfold their petals to the subtle breeze,
Meanwhile the sun, inspirer of my song,
A monarch vanquished by the coming night,
His greatness hides behind the western seas.

—Alice Stone Blackwell, in Woman's Tribune.

There is not the least necessity in trying to prevent people from thinking. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can.—Sir Leslie Stephens.

It costs more to revenge injuries than to bear them.—Latin.

THE ACT OF DYING.

"If One in Truth, Should Evade the Body in Such a Moment, Death Would Stand Chosen, as the Supreme Delight of Living."

The mere ultimate process of dying may be a relatively easy matter. Any person who has been long ill probably suffers more on any given day of his life than he will suffer in the act of departing from his body. It is probable that a broken bone, a delirious fever, a disordered vital organ may cause more anguish than the final struggle. I have my doubts whether the last pang is as bad as it seems. We are told by surgeons that chloroformed patients may give apparent evidence of acute agonies which they do not feel: death itself is often an anesthetic so merciful that what people call "living trouble" is obviously a worse matter.

I, for instance, who have never fainted and never been anesthetized in my life, have twice become from serious causes, unconscious for a short time, and I have often wished that I could make over to some recoiling soul whose name has been heard ringing upon the last roll-call, the unspeakable comfort which that brief experience has given me. There was no pang—no terror—no time, no chance for either. One seemed to slide gently and swiftly down a warm abyss, flower-scented, grass-grown, safe and beneficent, into unutterable content. One melted into peace. One drifted into ecstasy beside which the deepest joys of consciousness are poor, pale things. If one in truth should evade the body in such a moment, death would stand chosen as the supreme delight of living.—Elizabeth Stuart Phelps, in Harper's Bazar.

SPIRIT VIBRATIONS.

Not seen are they in brightest light,
Not strong enough the power can be—
Seen only by clairvoyant sight,
And only heard by those who see.
Rejoicing now they are, to know,
How many are truth-seeking here,
Attracting to this plane below,
The stellar-lights of higher sphere.

A knowledge far beyond our ken,
Is waiting for development
By inspiration, word and pen,
And spirit-message, 'twill be sent—
What we call "wireless" here and now,
Vibrations are upon their plane,—
More of their laws we soon shall know,
True psychics will these truths obtain.

Those bright ones who for long time past
Began the highest heights to climb,
Are ready to send back, at last,
Vibrations on the waves of time,
Enabling those who can, to teach
Step after step, to those who seek
Instruction—which will help them reach
The higher plane, by words they speak.

How far above our mortal thought,
The knowledge which they now have gained.
All earth-clogs left—a freedom brought,
All power to understand attained.
Now, gladly they would give us light,
Showing us how to comprehend
So many things beyond our sight,
So far removed from earthly trend.

In this way only shall we see
The light that o'er that pathway shines;
By this way only can we be
Prepared to reach those happy climes.
Sometimes on earth we strike the chords,
Vibrations reach to where they live,
Reflected back we hear the words,
In messages true psychics give,

Which comfort, and give strength to bear
The burdens of this earthly lot,
Which help to lift the weight of care
And drive away the saddening thought,
Alternate lights and shadows form,
Thus rounding out our human life,
Not sunshine all—but sometimes storm;
Not peace alone—but sometimes strife.

DR. L. M. ENTWISTLE.

The Excommunication of Count Leo Tolstoy.

Count Leo Tolstoy, the famous author and advocate of peace, occupies a unique position in Russia because of his absolute freedom of utterance. He has not failed to denounce the shortcomings of the government, and he has not spared persons in authority from his stinging criticisms. The reactionaries in Russia would be glad to suppress him, and they would summarily do so were he not the world figure which he is. They are well aware that any move against him would bring down upon them the denunciation of the entire civilized world. The count was indeed punished to the extent of excommunication by the holy synod of the Russian Greek church, but this did not cause him much anxiety. Attempts were made to persuade the czar to effect a reconciliation between Tolstoy and the church. The czar askedone of his nephews to write a letter to Tolstoy with that end in view. The count, however, sent a vigorous reply to the czar in person, in which he called upon his majesty to mend his ways and to follow and realize the words and example of Christ. In order to enable the emperor to do this he submitted a set of rules for his guidance. These rules appear to have considerable merit, and it is to be hoped that the emperor will give them due consideration.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

Religion of the Aztecs, Its Parallels in Roman Catholicism

"Judge Ladd of California turned the light of legal evidence on Christian Origins, and found no reliable proof that such a person as the ecclesiastical Jesus ever lived."—Progressive Thinker, March 21, 1908.

When Bishop Las Casas took possession of this bishopric in Yucatan in 1545 he sent a friar named Francisco Hernandez on a missionary tour Some time after, so the bishop relates, the friar reported a conversation he had held with one of the nobles who exhibited paintings showing that the Aztecs believed in a Trinity, one in three, three in one; that the Father had created man; that the Son was born of a virgin, was scourged, crowned with thorns and crucified with his arms extended, on a beam of wood, to which he was tied, and where he died for the sins of mankind. He remained three days and then came to life and ascended into heaven where he is with his Father. The Holy Ghost then came and filled the earth with everything it needed. The holy bishop adds: "I remember that, being in Chiquisaca, an honorable priest showed me an information, which I had long in my hands, when it was proved that there was a certain Oratory whereat the Mexicans did worship an idol which they said was one in three, three in one." And as this priest stood amazed thereat, I said that the devil by his infernal and obstinate pride (whereby he always pretends to make himself God), did steal all that he could from the truth to employ it in his lyings and deceits."

Prescott says: "The Spaniards met with the cross in various places, and the image of a cross may be seen at this day, sculptured in bas-relief on the walls of one of the buildings of Palenque, while a figure, bearing some resemblanve to that of a child, is held up to it as if in adoration."

The Spaniards found the cross in every country south of Florida. Jesuit Acosta says that Quetzalcoatl was born "in their first month, answering to our December; they then celebrated a solemn feast called Capacrayme, wherein they made sacrifices and ceremonies which continued many days." Humboldt thinks he was born during their third cycle, as he saw a painting representing him "appeasing the wrath of the gods, when, 13,060 years after the creation of the world, a great famine prevailed in Culau."

Of his life, few records remain though all historians agree that there had been a complete history, but there are some incidents during his manhood that may appear familiar to readers of the New Testament. Speaking of some of these, Kingsborough says: "The TEMPTATION of Quetzalcoatl, the FAST OF FORTY DAYS, the CUP with which he was presented to drink, with many others relating to him, WHICH ARE HERE OMITTED, are very curious and mysterious."

Torquemada, in his history, speaks as follows of one of his journeys: "Coming to a place called Quanhtitlan, where was a large, thick and lofty tree, he leaned against its trunk and desired one of his pages to hand him a mirror, which, looking into, and perceiving himself older than he was before, he exclaimed, 'I have become old,' and gathering up stones from the ground, flung them at the tree. From this place he passed on and was accompanied the whole of the way by a great multitude of people playing flutes and other instruments. He arrived at another place, which was a hill adjoining the city where he sat down on a stone and laid his hands upon it and left their impressions there, the marks of which are at present day quite visible." Torquemada wrote his history about 1600.

On this journey Quetzalcoatl is credited with having cured the blind and lame.

Now, Father Schagun—about 1560—says that the tree referred to was called "Pochult," which means "barren," and orthodox Kingsborough commenting on it, remarks: "How many incidents analogous to those which are related in the Gospels of Christ, occur in this short passage. The withered fig-tree; the crowd which followed him strewing branches in his way, singing hosannas; his custom of sitting on the ground and discoursing with the people and the disciples by whom he was attended. * * * If more of his history and the action of his life had been preserved, we cannot tell where these analogies would have ceased."

In his remarkable work, Kingsborough gives us many copies of paintings taken from the vatican and Borgian MSS. showing the crucifixion. In one "he is represented as being crucified between two persons who are in the act of reviling him, and who hold as it would appear, halters in their hands, the symbols, perhaps, of some crime for which they themselves were going to suffer." On page 73 of the same MSS. (Borgian) he is crucified on a cross of the Greek form, with impressions of nails in his hands and feet and also his burial and decent into hell. On the 4th and 72nd pages he is nailed to the cross as "atonement for the sins of mankind." The 75th shows him crucified within a circle of 19 stars, while a serpent is emasculating him. This is positive evidence of phallic worship. The 61st and the 9th in the collection at Bologna show him with his side pierced by a spear and water flowing from the wound.

Commenting on these Kingsborough says: "It is remarkable that in these Mexican paintings the faces of many of the figures are black; and that the visage of Quetzalcoatl is frequently painted in a very deformed manner." This is strong evidence of their Eastern origin. The Aztecs were not black, but Chrishna is frequently represented as a negro; black images of crucified men, admittedly of Eastern origin were found in Italy; the Idol, representing Jesus, now in Rome, and reverenced as a miracle worker, is black. The white of the eyes disproves the claim that the figure was discolored by incense. K. R. H. Mackenzie, no mean observer, says: "From the woolly texture of the hair I am inclined to assign to the Buddha of India, the Fuhi of China, the Sommonacom of the Siamese, the Xaha of the Japanese, and the Quetzalcoatl of the Mexicans, the same, and indeed an African, or rather Nubian origin." He might have added, "and the Jesus Christ of the Christians."

Various paintings, too numerous to mention here, show that the earth was rent and the sun darkened at the crucifixion. His resurrection and ascension are also to be found in the Borgian MS.

Both Humboldt and Prescott, as well as the Spanish writers, agree that the Aztecs were Second Adventists, and to this may be attributed the easy conquest of their country, as they fully expected his return, not like the Christians "on a white horse," but from the East; he departed for the East; he was to return from the East. Jesuit Acosta says: "In the beginning of the year 1518, they (the Mexicans) discovered a fleet at sea in which was the Marquis Del Valla, Don Fernando Cortez, with his companions; a news that much troubled Montezuma; and conferring with his council they all said that without doubt this great and ancient Lord Quetzalcoatl was come, who had said that he would return from the East, whither he had gone." And Kingsborough says: "But his second coming, after the lapse of a long period of time (over 5,000 years) is an enigmatical piece of history which it is not probable will speedily be explained."

Page 76 of the Borgian MS. represents the scene of the "Last day and the dead awakened by the sound of a trumpet." Diaz, one of the conquerors, tells us that when the Spaniards opened the graves, searching for treasures, and scattered the bones, the Aztecs entreated them to desist, because "on the last day the bones would be re-united in the resurrection," prior to the total destruction of the world.

Kingsborough is surprised to find such similarity in the titles of the Aztec and the Christian God. He says: "With respect to the appellation Mesi or Mestli, the name by which he was known among the Mexicans, it is remarkable that it is precisely the same as "anointed," which is applied by Christians to Christ." He was also called "Our Dearly Beloved Son," and the Inquisition boldly changed another of his names from Teopilitzin (the Son of God) to Topilitzin (our Son). As it is claimed that Jesus is depicted in the Bible under many types, Kingsborough thinks "it very strange" that the Aztec God should have similar ones: 'The Morning Star,' 'Light,' 'The Vine,' 'Our Bread,' and others."

As the earth experiences, as far as the Inquisition have allowed them to reach us, of the Aztec God, are so similar to those of the Judean Savior, it is reasonable to suppose that the rites and ceremonies of their respective religions should correspond.

Jesuit Acosta says: "The Mexicans had an infinite number of ceremonies and customs which resembled the ancient law of Moses, and some approached near to the law of the Gospel; as the baths, or opacuna, as they call them; they did wash themselves in water to cleanse them from their sins." It was called "the water of regeneration," and Martyr says: "The priests seem to baptize children with holy ceremonies, pouring water crosswise out of a cruet upon their heads, saying: 'May this bath wash away and remove the stain of defilement which thou derivest from thy parents'." This ceremony was also called "to be born again," and during it, the child was named, several sponsors vouching for its good conduct. Priest Sahagun gives a detailed account of this ceremony, as an eyewitness to it.

They also had auricular confession. Jesuit Acosta remarks: "The father of lies would likewise counterfeit the sacrament of confession, and in his idolatries seek to be honored by ceremonies very like to the manner of Christians." The priest becomes exceedingly wroth when he discovers how "very like" this is to the sacrament of the "Holy church" and he calls their confessors, and penitents dupes; scouts their claim that "the confession was held a secret," wonders how his satanic majesty managed to impress on "these poor and deluded people" that the most grievous sins were "to be forgetful in reverence to their priests, and not to obey them, and not to observe the fasts and feasts of their church." He concludes by saying, as if astounded at the information: "They (the penitents) received penance; yea, sometimes very sharply, especially especially when the offender was a poor man and had nothing to give his confessor."

This confession carried with it an absolution and forgiveness for all sins. It was in reality an "Indulgence" and was received in place of the legal punishment for offenses, and authorized an acquittal in case of arrest. But it was granted only once during a lifetime, which seems to be an improvement on "Holy Mother Church" who is always lavish in these favors, for a small consideration. Prescott informs us that "long after the conquest the simple natives, when they came under the arm of the law, sought to escape by producing a certificate of their confession."

There was money to be made in indulgences; the Aztecs were accustomed to the scheme, as the church, in the plenitude of its mercy, flooded the country with them. But Philip II. kicked in the traces and demanded a share of the booty. So an arrangement was made whereby he bought them at wholesale, from the pope, shipped them to America, where his agents peddled them out to the natives. During the reign of Elizabeth, Captain Thomas White, a Londoner, captured two Spanish ships having on board two millions of papal indulgences. They were invoiced as having cost Philip 300,000 florins and were marked to sell at various prices, showing a net profit of five millions (5,000,000) of florins. The florin of that time was worth about fifty cents of our money, but as money then had at least ten times the purchasing power of to-day, it was not a bad speculation for either pope or king.

The Aztecs also celebrated the "Lord's Supper." Jesuit Acosta almost had a fit when he discovered it. And he does pitch into the devil: Poor devil! Of how many crimes you are accused? Acosta says: "That which is most admirable in the hatred and presumption of Satan is, that he has not only counterfeited in idolatry and sacrifice, but also in certain ceremonies, our sacraments, which Jesus Christ our Lord has instituted and the Holy church does use, having especially pretended to imitate in some sort the sacrament of the communion, which is the most high and divine of all others."

Let us see how far the Aztecs imitated the papists in this "most high and divine" cannibal feast.

In the Codex Vaticanus there is a copy of an ancient Mexican picture showing the celebration. "The virgins came out of their convent, bringing pieces of paste (made of corn meal). Placing themselves in order about these morsels, they performed certain ceremonies with singing and dancing, by means whereof the pieces were blessed and consecrated for the flesh and bones of this idol." The people then gathered together, the priest blessed the morsels and taking a thorn, for the pieces were too holy to be touched by human, he placed a small piece on the extended tongue of the communicant. The Aztecs insisted that in this communion "they did eat the flesh and bones of God."

So similar to the mass is this picture, that the commentator of it, after vainly attempting to explain away the similarity, adds: "I am disposed to believe that these poor people have had the knowledge of our mode of communion or the annunciation of the gospel; or perhaps the devil, most envious of the honor of God, may have led them into this superstition, in order that by this ceremony he might be adored and served as Christ our Lord" The 4th and 74th pages of the Borgian MS. also represent the ceremony of "eating the body and drinking the blood of their god."

The similarity of the two systems is apparent, and as the Aztecs had been practising theirs for several thousands of years before the Christian era, it is not difficult to discover who is the infringer. Even up to today, the "host" is manufactured by nuns in certain convents. In the earlier days, any old loaf of bread was utilized. This is testified to by Pope St. Gregory I—the Great—590-604) who speaks of the doubts of a woman of his congregation about a loaf that she had made having been turned into a god. For several centuries thereafter the "mass" was always celebrated by singing and dancing. Innovations crept in; this pope and that pope added new ceremonies, but its sacro-sanct character was not fully established till the pontificate of Leo X. (1513-21), who, according to the testimony of his secretary, Cardinal Bembo, once remarked: "This fable of Jesus Christ has done us good service."

In speaking to-day with any papal theologian, you will be assured that the "host" is a symbol; that the communicant partakes of the substance of Jesus. This substance is the spiritual part, the life essence of their god, and not his actual human body. But this explanation is a manifest lie.

Prior to the Council of Trent in the sixteenth century, the papal faith was a jumble. Popes, councils and theologians differed. The various religious orders were in heated debate, each advocating some theory of their own. Every pope had his own ideas, and as he had formerly been a member of some order, he advocated the side of his order. Hence it is that there is no decree or "bull" of any one pope to which a counter decree or "bull" of some other pope may not be quoted.

This Council of Trent attempted to regulate these various differences, and when they reached the subject of the Eucharist, it was decided, by a small majority, that after the priest had pronounced the mystic words the host was changed into the body of Jesus—the veritable human body. Their words were "Into the veritable body and blood of our Lord Jesus Christ; Christ in his entirety; Christ as he suffered on Mount Calvary for our sins."

When mankind became more enlightened, the absurdity of this cannibalistic feast became apparent, and papists were called "Christ eaters." Then theologians discovered that the "host" was not the "veritable body of Christ" but simply his spiritual nature. But turn to the mass in any papal prayer-book and it will be found that in administering this sacrament, the priest, as he places the wafer on the outstretched tongue of the communicant, says: "Corpus Domini nosti Jesu Christi custodiat animam tuam in vitam eternam, amen." "May the BODY of our Lord Jesus Christ preserve your soul in eternal life." "Corpus" means "a body," "a human body." Yes, the Aztecs ate the flesh of their God, Quetzalcoatl, and the papists eat the flesh of their God, Jesus Christ.

"The rites of marriage," says Prescott, of the Aztecs, "were celebrated with as much formality as in any Christian church, and the institution was held in such reverence that a tribunal was instituted for the sole purpose of determining questions relating to it. Divorces could not be obtained until authorized by a sentence of this court, after a patient hearing of the parties." As in their political economy marriages were considered to be not only for the convenience of the interested parties, but for the ultimate benefit of the state, no fee was charged for the ceremony, and Jesuit Acosta ruminates: "Although it seems that many of their ceremonies agree with ours, yet differ they much."

Let us compare the papal system with the Aztec. When the papal church became consolidated as a political and a spiritual power, the leaders recognized the great hold they would have on the laity by turning a civil contract into a spiritual one, and making it a sacrament that could be administered only by a priest. And to still further strengthen themselves they decided that the validity of all sacraments depended entirely on the "intention" of the officiating priest, who could secretly, and of his own volition render it null and void by simply not concentrating his mind on the sacrament he was administering. There is absolutely no doubt of the truth of this statement; consequently no papist knows, for a positive certainty, if he has been canonically married.

The only authority—if it may be thus dignified—that they had for this change of sacrament, was the marriage feast at Cana, when Jesus is supposed to have gone into the distilling business and made enough strong wine to intoxicate all the guests. The declaration of the indissolubility of the tie is a manifest fraud. Jesus, if he ever lived, never made such a statement. It is a monkish forgery of the eleventh, possibly even the thirteenth, century.

History teems with instances of papal decrees for divorces, given on the most frivolous pretexts, in which the woman always suffered, and sometimes there was no pretext except the desire to change a bed-fellow. And these decrees always cost money. For political reasons and even in order to keep property in a family, men have been allowed to marry their sisters. If any papist in authority chooses to deny this, I am prepared to quote my authorities.

Rome has no regard for the sanctity of marriage. She looks on woman as simply a plaything for man. Motherhood, looked upon by all decent men as the culmination of a great mystery, is viewed by Rome as a crime. The mother has become an unclean thing, who needs purification before she may be admitted into the presence of even an adulterous priest. And from this infamous charge the priests have not spared even the mother of their God.

Priests are debarred from marriage, but they may keep concubines provided they pay their bishop for the privilege. This monetary tax is called "Cullaglum." I call as my witness to this St. Alfonso Maria de Liguori.

This gentleman—I mean saint—founded the Order of Redemptionist out of which the Paulists sprang. He wrote a moral theology and several books advocating Mary to be superior to God, and then went on a protracted visit to that lady in 1787. Gregory XVI. canonized him in 1839; Pius IX. created him a doctor of the church in 1871. So he is a modern saint and is supposed to be "up" in papal theology. In reviewing his works, the Holy Penitentiary, the highest authority in the church, whose decisions are always reviewed and approved by the pope, in order to make them valid and binding, decreed that "An opinion being in St. Liguori's writing is amble warrant for its adoption, without any need to weigh the reasons."

CHAS. McARTHUR,

New York, N. Y.

(To be continued.)

"Continuity of Life a Cosmic Truth." A powerful argument along scientific lines. By Prof. W. M. Lockwood. Price $1.00.

GRADUATING FROM CHILDHOOD.

And Rising to a Higher Plane of Thought and Action.

The time has come when Spiritualism will have to take higher ground. We have spent much time in criticising the old school. There has been good cause for all that has been said. Part of the trouble has been in ourselves and part in the creeds. Having cut free from the bondage and restraints of a crude system, men and women have promptly set to work to abuse the forces which hold them, forgetting that they themselves were most to blame. Having now received the light, "let us walk as children of the light." We are not yet full grown men and women. Are we not still fretful and restless, like children troubled with the prickly heat? Have we got over the whooping cough and measles and the constant whining associated with cutting teeth? It is common for children who are improperly trained to foster strife, jealousy and envy, to pout and grin.

A man who was a power according to ancient history, has said, "When I became a man I put away childish things." We greatly prize the fact that we are on speaking terms with the great of the ages. Then, shall we not do honor to our co-workers from the higher vibration? How can the world accept our high philosophy, unless it is manifest in our every-day conduct toward each other and toward our enemies? "By their fruits ye shall know them," must still be the great test.

Do we desire to win souls to truth and righteousness wherever we go? Then let us be wise and patient, kind and gentle, strong and loving. Let our everyday life be filled with helpfulness. Let us not impress our friends in the churches with the great distance there is between them and us, but let us first find the common ground of agreement in a common humanity.

The beautiful teaching of our common Master, the Man of Galilee, will furnish the material for bridge building. "He was led as a lamb to the slaughter, yet he opened not his mouth." "When he was reviled, he reviled not again." His love for his enemies has made the world adore him. The vibration of that love has been a power through ages.

Let us build the bridge low and easy of access, so that the people may find it easy to cross the gulf between the old and the new. Let us be students of human nature, offending none. This does not mean that we need to compromise principle. The strong can best minister to the weak, without fouling their garments.

Every time we pander to lust, selfishness and low pleasure we lose strength for service and suffer a setback in the great work.

Arise, shine! Let the Lamp of Truth burn brightly in us, that the storm-tossed soul, seeking the harbor, may catch our light and "pull for the shore."

Let us give a full share of credit to the lights of the ages, Joseph and Daniel, Buddha and Jesus, Paul and John Wesley. At the same time, let us rise so that we may prove that all good is in the humanity of to-day, that life is progressive, and that the angels have come with the key to open the door to the great brotherhood of the race.

WILLIAM STRONG.

Hamilton, Canada.

MYSTERIOUS WOMAN FACES THE CAMERA.

Strange and Perplexing Case of Possible Spiritism.—South Water St. People Agitated Over the Revelation of a Photograph—Prof. Hyslop To Be Consulted—Interesting Case.

Where did the mysterious woman come from? Is she of the earth or of the spirit land?

If anyone can solve the appearance of a third woman in a photograph made of two women they will find a hearty welcome at 311 South Water Street.

Professor Jesse Todd, the photographer, lives in this house. He is the same man who innocently offended some parties in Riverside park last year by making a photograph of a mermaid for a magazine contest.

This spring Mr. Todd was married to Mrs. Clara Butterfield. They have a handsome home with a colonial porch having large and beautiful white columns.

The home had never been photographed and it was natural enough that Mrs. Todd asked her husband to bring down his camera and make a picture of it. He did so very willingly.

Mrs. Todd has a neighbor—a woman. Ladies are naturally not disinclined to have their pictures taken and so when Mrs. Todd called her neighbor out to be in the picture, she came very willingly and tried her best smile.

When the negative was developed Professor Todd opened his eyes until they showed as white as goose eggs. He wondered who the third woman was. She looked almost exactly like his wife, but there was Mrs. Todd as distinctly as any picture that was ever hade. He quietly called Hubert Child into conference with him, and Hubert's eyes opened wide and big, too, for he had seen the photograph taken and knew that only two women posed for it. Mrs. Child and other parties were witnesses also. All of them are willing to go before a notary and swear that there were only two women in sight when James Todd took that picture. Mr. Child called in a reporter for the Eagle, and both of them took a magnifying glass to see whether they could explain the mystery of the camera. The third and mysterious woman is so near like Mrs. Todd that they thought at first that it was her reflection that was photographed. They then noticed other things that knocked their first theory out of joint. The figure of the third woman was really nearer to the camera than Mrs. Todd and she was leaning up against one of the white columns. Then it was figured out that it might have been that Mrs. Todd's figure was mirrored on the white column, but two proofs were developed against that theory of the case. The first one was that the gauzy skirt of the magic woman was in front of the patent foundation of the porch and the square cement stones could be easily distinguished through it with a magnifying glass. Besides that her elbow was seen on the other side of the column.

Mr. Child is sending one of the photographs to Professor Hyslop, a great authority on such subjects, and one of the best modern physicists in the United States.

Mr. Child has been converted to the theory that the third woman is the spirit picture of Mrs. Todd's sister, Bertha, who died several years ago. She looked very much like Mrs. Todd. It is known that through mediumistic control Bertha has often called for her sister Clara, who is Mrs. Todd. That, at least, is the story told now by well known Spiritualists—people who are intelligent and honest in that belief.

Late last evening it was again discovered that while Mrs. Todd wore a black belt in the picture the mystic woman had no belt on and was dressed in pure white.

The Eagle reporter who looked into the case with Mr. Child believes there is an explanation of all these things. but for the present everybody is stumped over it.—Wichita Eagle, Kansas, June 27, 1908.

SOMETIME.

Dedicated to the Spiritualist Society, San Diego, Cal.

Sometime,—ah, mystic realm that holds
So much, to run into Life's molds,—
The essence sweet, the toils we meet,
And more, is hidden in its folds.

Sometime, we'll speak the kindly word,
To stay the wrath that malice stirr'd;—
Sometime,—but when? We wait, and then
We speak, but oh, it is not heard.

Sometime, we'll learn that each is best,
That none is better than the rest;
That Nature's grace, to each in place,
Fulfills the Soul's desirous quest.

Sometime, we'll see the blinding "beam"
In self, that takes the mote, to seem
A great mistake that "others" make,
And we will look with Pity's gleam.

Sometime,—perchance,—we'll understand
That clouds are God's outstretched hand;
We'll do our best, and trust the rest,
For Law doth move, with firm command.

Sometime, within the blinding tear
We'll see the face we hold so dear;
The mirrored smile, a little while,
Will soothe our pent, rebellious fear.

Sometime,—ah, would that it were NOW,
When kept would be each goodly vow;
The heart's great need, well filled indeed
Would be, if just,—sometime, were NOW.

JOHN W. RING.

To the Spiritualists at Large.

The ladies of the "Colby Luther Bazar" will thankfully receive any articles (fancy or otherwise), books, etc., that the friends in the Cause may donate. We would also like to add as many new members as possible to our list this season. Membership fee, 25 cents per year. This is a noble work and we hope all who can will respond. Address all donations to Mrs. F. C. Moore, 2102 Central avenue, Anderson, Ind., until July 23, after that date, Chesterfield, Ind.

MRS. F. C. MOORE,
Secretary.

PARAGRAPHETIC.

The greatest awakening the world ever knew is before us. Ignorant and creedbound spirits beyond the veil are clamoring for light, and, like a drowning man, will grasp at a straw; and mortals must, with their thoughts and examples, start them on the right road.

The changes, experiences and vicissitudes in life bring out its possibilities; if it were otherwise man would die of dry rot; their languages would be localisms, and aspiration would be non est.

Soul-prayers may raise men's souls above the groveling and plodding every-day existence, on to happier spheres, for the time being, and possibly leave its blessing; but like our solar orb, a central power of the universe keeps its distance.

Religion is the same throughout the world, but creeds, beliefs, ceremonies and orgies differ.

The selfish man who overestimates his own identity, will leave in to-day's boat, together with the anti-reincarnationist who stoically denies the possibilities of things unknown to him, and abuses others for believing. The battle-ax and hell-sermons left on yesterday's boat. The "saving grace" and unwarranted notions about warring, jealous and loving gods will sail in tomorrow's boat, while none carry return tickets.

Great thoughts are at times greater than the mortal who utters them. Accept the thoughts and be benefited, and thank the instrument for its utterances.

The majority of spirits passed from our mortal sight during the last century, do not need to "come back" to communicate, as time and space is of non-existence in the land of souls.

Do not unfeelingly condemn a fellow-mortal, for there are young, inexperienced souls who cannot stand the temptations the older souls can withstand; for there are aged souls, mature, and also untutored souls clothed in physical forms in the same age, just like there are sturdy old oaks in the forest, and saplings growing at their sides.

The Sumatra uran-utang can build his own shelter, although but an animal; the Southern Bornean, though a biped, cannot.

Here we find an animal with intellect, and a man with but a feeble instinct.

No avocation is lowly if it is honest; no elevated station honors its possessor unless it is honestly conducted; for as Pope has written, "Honor and shame from no condition rise; act well your part, therein all the honor lies."

Geology is the a b c of our education; its strata the foundation of our vast planet, and the birth-place of all that we are to-day. All of our opportunities are derived therefrom, until we have occasional glimpses of a new state of life beyond.

A greedy, jealous and envious mortal can never be beautiful; but as beauty is considered only skin deep, he ought to be skinned to see if the saying holds good.

Wireless telegraphy, with its vibration through space, may in time be utilized so that similar vibrations may be transmitted from the spirit spheres to mortals.

Modern vanity of countless titles does not changeblood, while titled ancestry encourages conceit, about which Pope wrote: "And then you prate about your noble blood, which has run through scoundrels ever since the flood."

In dealings between men, where one is a great gainer, the other party is generally a great loser—hence, in such a case, it becomes a dishonest deal.

Everyone's experience proves that among our fellow-mortals are many cruel and selfish beings, therefore let us try not to be cruel or selfish ourselves, for even the courts do not punish in revenge, but for safety to others. The essayist writes; "Man's inhumanity to man makes countless thousands mourn." Let us not be one of him.

When the age arrives that ostentation and display, which causes jealousy and bitterness, is outgrown, and when man works for the upbuilding of self and his brother man, then the harmonial age, or millennium, is not far off.

C. J. JOHNSON.

Pocatello, Idaho.

WHEN I GET INTO BED.

I'm never frightened in the dark,
Though I am very small;
I never sit all scared, and bark
For ogres in the hall;
But when my prayers are said
I have one awful dread,
That something waits to grab my toes
When I get into bed!

I try to think of pleasant things
Each time I get undressed;
And how each day no evil brings
If children do their best;
But the thought comes in my head,
As I'm turning down the spread,
That something's going to grab my toes
When I climb into bed!

And when there's nothing more to do
With bed-clothes open wide,
It makes me shiver through and through
A-trying to decide
Which foot shall go ahead,
Cause I'm sure I'd tumble dead
If something ever grabbed my toes
As I got into bed.

—Burgess Johnson,
In Harper's Magazine for July.

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Charles Bailey.

Another Account of the Remarkable Manifestations Occurring in His Presence, Followed by a Lecture on "Atoms and Ether."

Mr. T. W. Stanford's Seances With the Medium, Charles Bailey

(By Mrs. Charles Bright.)

It is beginning to be seen by investigators all over the world that there is nothing that so effectually opens the mind of the unbeliever to psychic realities as the demonstration of the imponderability of matter. For myself it has been a settled conviction for years that a new and scientific basis for the spiritual philosophy was necessary if it is to fulfil its mission to the world. After a while, as many Spiritualists affirm, the limit of so-called "message-giving" is reached, and the earnest inquirer wants something more than the restricted ground to which he is chained thereby. So it is a source of satisfaction to everyone concerned to find that the supplements of "apports" brought to Mr. Stanford's circles are compelling world-wide attention. Letters by the latest mails from America and South Africa contain requests for photos of the "apports" to be reproduced in lantern slides for courses of lectures by distinguished speakers. Others say how the supplements are cherished and framed for illustrating to unbelievers some of the potent forces at work behind the scenes.

Since our last issue the chief events have been the bringing of "apports," two of which are reproduced in the supplement, from Borneo. It was on the evening of March 20, after an interregnum of four weeks in the sittings, that the first one—a native dress worn by the Dyaks of Borneo and neighboring islands—was brought. It was said to belong to a native chief, and made of finely woven grass, followed on the succeeding evening by a dress worn by one of the native women of similar construction. Special conditions were asked for, such as the uniting of the hands of the sitters and much singing. But, as usual, the addresses, of which one by Professor W. K. Clifford on "Atoms and Ether," is given below, proved the most remarkable test of the medium's psychic's powers. From far and near has come such keen appreciation of Professor Clifford's address in the April issue on "Atoms" that the concluding one on this subject has been selected as of prime importance.

The following is a brief account of addresses and phenomena continued from April issue:

80th Seance.—Feb. 21. Address by Professor W. K. Clifford on "Atoms and Ether," as printed below, a sequel to "Atoms" in the April issue. Phenomena. Lump of clay with mosaics. Nest, which was said to be luminous in the dark from phosphorence in the mud and twigs composing it. Seed for tree grown sixteen inches high in less than half an hour; photographed in April issue.

81st Seance.—March 20. After an interval of four weeks. Address, Signor Valetti, "The Shadow of the Unseen." Phenomena. Lump of clay with mosaics. Native chief's dress from Borneo.

83rd Seance.—April 3. In memoriam, address by Signor Valetti. Phenomena. Lump of clay with mosaics. Belt made from skin of Rock Python, ornamented with the foot of a Cassowary. It is one of the illustrations in the supplement of this issue. Manuscript from the Himalayas about Alexander the Great in Greek.

ATOMS AND ETHER.

An Address Delivered by Professor W. K. Clifford, on Friday Evening, Feb. 21. 1908.

[Specially reported by Miss M. Wilson, shorthand writer and typist, premier buildings, Collins street, Melbourne.]

I will continue my last address to you and will call it "Atoms and Ether." I presume that all present tonight were here on the last occasion. If so, you will remember that scientists tell us that matter is composed of molecules, atoms and electrons. The electrons, you will remember. I said were electrified points carried in the atoms. To-night I am going to let you into a secret not known to scientific men on the earth plane, but will assuredly be known sooner or later. It is believed by scientific men that atoms are the smallest particles of matter that exist. Latterly they suspected that there might be minuter particles, to which they give the name of electrons; but one thing they have not suspected, and that is that the polarized points, or electrified points, composing the atoms, are in reality the ether of which I have been speaking. It is thought that an atom of, say iron or oxygen, is the smallest particle of matter that can exist as such, but that particle of iron may be made up of smaller corpuscles. I give you that word because it is a better one than any I know in current use. This house represents the atoms, but it is made up of bricks. I told you that the atoms floated in the etheric waves, and that their numbers are countless. Their motion is so quick that it eludes the eye of man, and it is owing to this rapidity of motion that they do not disturb the rays of light which come from the sun and planets in an undulatory, wave-like motion. The Roentgen rays—the X-rays—are due to the wondrous influence thrown off the electric poles, and which is composed of etheric atoms. For this reason the eye of man cannot see the light which penetrates. Will you make a note of that? The etheric atoms composing the X-rays are so rapid in the movements that you cannot see the ray which is thrown off from the apparatus.

About Auras.

For a short time I desire to say something to you about auras. Credit is due, I think, to the Spiritualists for having introduced that term, and for having a great deal of information about it, which is, of course, derived from the spiritual world. The atoms that we have been speaking about are constantly changing, but very slowly. Take, for instance, a grain of musk; it will scent a room for many months, and there will be hardly perceptible diminution of its The dog will follow a man's track for a long distance because fine particles have been given off from the matter of his feet through his boots or flesh. The perfume of the rose is another instance. Small particles of the atoms of a rose pass off and combine with a chemical production which gives the delicate odor of the flower. Every man, every animal, everything possesses an aura. It is an emanation. Supposing that I could give you spiritual eyes to-night, you would see round the person sitting next to you a peculiar halo very much like the aura or halo usually painted round the heads of saints. Looking closer you would perceive that the color nearer to the body would be perhaps a pale pink or cream, and then further from the body it would shade off into another hue. What is this emanation or aura? It is simply an electrical combination which comes in the first place from the sun, and floats in the atmosphere. We have called it ether. Man absorbs this ether through his physical organism, and gives it off again. Sometimes the color of the aura changes, and this is due to a certain state or condition of the body. Now, this aura is simply animal magnetism, which may be used for giving health, and curing diseases. It will not cure all diseases, but it has cured a great many, and all of you possess it in a greater or lessor degree. Some are heavily charged with it. When you are told to renew your magnetism by going out into the woods and communing with nature, you are simply absorbing directly from its source the magnetic power that is all around you.

Ether, the Wondrous Force of the Universe.

Regarding this wondrous ether of which the more minute corpuscles are composed, it is a subtle force pervading every part of the universe, existing in the rocks, in the water, in the air. It plays a most important part in the germination of plants, the ripening of fruits, and in the various functions of the organs of the body, including the reproduction of the species. By its subtle power the rays of light come from the sun to the earth and to other planets. You will have gathered from what I have said concerning its composition that it is charged with electricity, and in my last lecture I said reverentially that it might be called the Spirit of God. It permeates everything, and there is nothing that it cannot pass through. In my argument last week I endeavored to show that if anyone possessed a knowledge and power on the other side to reduce the atoms to ether, there would be no difficulty whatever in passing matter through matter—none whatever. I might go on for a considerable time telling you of its wondrous power but I wish to speak about the spiritual body and what connection it hath with matter.

Ether and the Spiritual Body.

When I speak of the spiritual body, I mean the spiritual man. Man, the true man, is a spirit, or perhaps to speak correctly, man is spirit. God is not a spirit, but God is spirit, invisible. Note that the etheric corpuscles are invisible. They may be sensed by the spiritual man, but cannot be seen by the physical eyes. Now, we find that the atoms, these minute particles of which I have been speaking, are made up of the etheric corpuscles, and not any man in the flesh or in the spirit has been able to yet grasp what is the vital force inherent in these corpuscles. They are called by scientists primordial atoms which exist from the beginning, and if you can lay hold of my meaning you will see that I am striving to impress upon you that the spirit of man is part of the Divine spirit which permeates everything right throughout the universe. I have said also that no one can give a definition of it. You may define matter, but not that vital power or influence which is active in primordial atoms. That is spirit. Have you ever heard theologians give you such a definition as I have given you to-night No, they cannot do so, because they are on the earth plane. They are not acquainted with certain facts with which we are acquainted, and never will be until they have entered the realm of spirit. This wondrous power is manifested throughout all matter. Of what then does the spiritual body consist—because it is recognized that man hath a spiritual body in the spirit realm. Is it composed of the atoms of which we have been speaking? No, because then it would be matter, but it is composed of something more subtle than that which composes the atoms, and we call it "spiritual substance" in speaking to you, for want of a better name. It may, however, be manifested through matter. The materialized form, of which we have instances recorded in the Bible and our own experience, is an actual fact. The spirit appeared and was handled. It drew from the medium, from the sitters, or the persons to whom it appeared, certain atoms which went to form a spiritual body materialized and made ponderable so that the fleshly eye could see and discern it. The Eternal Spirit is present everywhere, and, in that sense, you will understand God to be omnipotent and omnipresent. The wondrous manifestations taking place throughout Nature are all perfected through this wonderful medium, the Spirit of God. It is omnipresent, and, in a sense which you cannot realize at present, it is omniscient also. Do you remember me telling you in my last lecture how each atom composing matter has its affinity? This atom finds its affinity and they come together. Supposing this to be removed, then it would find the next best and cohere with that, and if that were removed it would find the next. How is this? It is through the Spirit of God. Perhaps I am going rather too deep into spiritual problems. You are intelligent people, I know, but these matters are perhaps a little beyond some of you while yet in the flesh. But I have given you a few thoughts you can turn over in your quiet hours.

Spiritual Forces Everywhere.

As the Spirit of God is immortal, eternal, existing to all eternity, so then is the spirit of man if it is part of the Divine. Let me say matter and force are eternal. You will remember that I spoke of force in connection with the atoms. You must think also of the changes constantly going on. You know that it is possible to change certain chemical substances. Magnesium, for instance, is changed when you ignite it, being combustible. There are thousands of such substances that change their form if a certain chemical process is set up. And matter has always existed in some form or other. Have you not heard the expression, my friends, from theologians and others, "when time shall be no more." It is an utter impossibility! You might just as well try to find the beginning of time as to find its end, and when you can find the beginning of time, then you will find the beginning of the universe. Oh, how wondrously vast, how all absorbing is this subject! To what far distance is the mind of man carried? Well might the Nazarene, the Great Teacher, who understood the mysteries, declare unto his immediate followers, "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without all these things are done in parables." And so it is to-day, my friends. To you, who with minds spiritually attuned, seek for light and knowledge on these important subjects, to you it is given to know the mysteries of the kingdom of God, and to those it is foolishness. The world has made a discovery, a very important one—how to send messages through the atmosphere without wires, by an electric shock or spark, powerful enough to cause a disturbance of the etheric waves, and a receiver able to receive that which is transmitted through the etheric waves. This is wireless telegraphy. There is something I would like to tell you to-night which might in the future be of great benefit to the world. Existing in the atmosphere around you are various gases, composed of atoms in a gaseous state. It will be possible by and bye to take out of the atmosphere nitrate salts, atmospheric substances which will be healing, life-giving and sustaining. Do you know that Nature goes through an elaborate process to produce your food? And why should not a man be able to take out of the atmosphere that which will keep him alive, heal his diseases, and a hundred other things? Some years ago an attempt was made to get a fertilizer for the soil—nitrate—from the atmosphere, but it failed, and no progress has been made since. Some day it will be an accomplished fact. Knowledge is the source of happiness. When you get to the spirit side of life you will have the power to investigate, and as men in the flesh are able to receive this knowledge you perhaps will be commissioned to impart. How slow is man's progress! The first man who suggested the earth was spheroid was voted to be a fraud, a liar, and opposed to the truth, and was put in the prison house. To have told our forefathers coaches would one day run without horses would have been to bring the smile of incredulity to their lips. To send messages without wires, to throw off from an electric apparatus a ray of light so powerful and subtle as to pass through a man's skull and flesh to his bones would have been voted impossible. Were I to tell you what would be actual in the future you would say that I was but romancing. All things are possible to him that believeth." Do not imagine the wonders performed by the Nazarene were miracles. His was a master mind, and he had a knowledge of the mysteries of the kingdom of God. Why should not a man walk upon the water if he knows how to do it? There was a time when man could not ascend into the upper atmosphere. Now he can do so because of the advancement of knowledge. Do not be deterred from seeking knowledge from spiritual sources. Man will never make great progress until he casts aside once and for ever old preconceived notions and ideas, received in the days of ignorance from their forefathers. Get rid first of the idea of an anthropomorphic God. Man cannot do any good for himself or his fellows while he continues to believe there is some giant in the form of man, all powerful and revengeful. But when you can conceive of Deity as an all-pervading power, having the attributes of omnipotence and omnipresence, without passions, not wayward like a man—then you will have a sublime and grand conception. There will not be any need then for cathedrals, and rituals, and sprinklings, because they will be useless. Man's prayers will be his thoughts and aspirations for good, for the uplifting of himself and his fellows.

In Conclusion.

Have I made it clear to you concerning the composition of matter? Change is constantly taking place. If so you will realize that death is but a dissolution of the atoms composing your body, liberating or setting free the spirit, which shall return to the Eternal, Universal Spirit. Man will then have no fear of death, and there will be no need of prayers over the decaying body—the disintegrating corpse. Until men discard these old ideas received from teachers in the childhood of the world and in the days of ignorance, they must be practically at a standstill. Who are the greatest scientists of the age? They are either skeptics or men who have freed their minds from the teachings of the church and its theology. The world has denounced them, as it always will denounce those who leave the beaten track, but the heterodox and the unorthodox are those who are the pioneers of freedom and free-thought. Priests have invented a crime which they call blasphemy, but there is no blasphemy, as one great writer has said, save the crime of injustice. Realizing this, every man will be free to investigate the phenomena of Nature and of Spiritualism, and no man shall say him nay. When I hear of a person laughing and sneering at others for investigating these things, I say, What colossal, what superb insolence, arrogance and impertinence. Man should be free to investigate the phenomena of Nature, and not only should be free, but he should be applauded for so doing. Some are ashamed to own that they are investigating these wondrous facts, but what does it matter that some have not grasped them, that some have passed them by? Be you, yourselves, sincere, and an example unto those who are round about you. Teach men that they have nothing to fear, as the atoms composing the universe are constantly changing. In the process of nature, man's mortal body must undergo a change with all the other elements surrounding him. The disobedience of one man did not bring death. It is a childish story, and no one but a child could believe it. You are children if you believe it, but when grown to man's estate you will discard it, you will laugh and say it is a fable of childhood. Matter is changing everywhere, and my body of clay also had to undergo the same change; but my spirit, the true man, which is part of the Divine, cannot change. Therefore the proposition that I put forth at the opening of my first lecture stands good. Your reason attests the fact that spirit is superior to and dominates matter, because all matter is changing and spirit does not change. And for this reason man lives forever—is immortal!—Harbinger of Light, Melbourne, Australia.

The Great Agnostic.

DID INGERSOLL RECANT?

Some Orthodox Are Already Claiming That He Confessed He Was Wrong in His Attitude Toward Christianity.

In a recent epistolary controversy with an orthodox friend in Wichita, Kansas, on theological questions, my respected correspondent deliberately in black and white, informed me that Col. Ingersoll had confessed before his death that he was all wrong in his attitude toward the churches and Christianity. My first thought upon reading this assertion was one of very great surprise, but it was immediately succeeded by the reflection that it was but orthodox history merely repeating itself, being reminded that I had heard many pulpit utterances describing in detail the confessions, regrets and horrible deaths of our noted "infidels," which were all proven to be without foundation in fact, unauthentic, mere pulpit stories related for effect in accordance with the seventh verse of the third chapter of Romans.

I remembered, too, of Col. Ingersoll himself having spent no little time, work and money in running down and nailing a similar story about Thomas Paine, and I embrace the present opportunity of defending in my humble way the memory of the lamented Ingersoll. I do not know how extensively this story about Mr. Ingersoll has been circulated. I had never seen or heard any intimations of it before reading it in this letter.

Of course, it would be the most powerful and conclusive argument the church could use against the teachings of Ingersoll, far more effective and successful than any orthodox argument hitherto advanced against those teachings while he lived, if this assertion of my correspondent could be authentically established. But Mr. Ingersoll's death was too sudden to give rise to even a remote suspicion that he had made any confession, statement or any change whatever in his theological views. He died of apoplexy, a disease peculiar to men of physical and intellectual vigor. Paradoxical as it may appear, it is a disease of robust health. He died while actively engaged in his magnificent attacks upon theological ignorance and superstition. Being suddenly seized and entering immediately into the condition of coma characteristic of that malady and which precedes the final dissolution a few hours or days, he could not have made any ante-mortem statement of any character. I hope this will be sufficient to prevent any further circulation of this story.

I cannot better close this communication than with a quotation from Ingersoll's "Shorter Catechism," based upon his replies to Six Sermons delivered against him and his attacks on old orthodox Christianity, by Rev. Dr. DeWitt Talmage.

Question.—So you think that, after all, it was not God's intention that the Jews should become civilized?

Answer.—We do not know. We can only say that "God's ways are not our ways." It may be that God took them in his special charge, for the purpose of keeping them bad enough to make the necessary sacrifice. That may have been the "divine plan." In any event, it is safer to believe the explanation that is the most unreasonable.

Question.—Do you think that Christ knew the Jews would crucify him?

Answer.—Certainly.

Question.—Do you think that when he chose Judas he knew that he would betray him?

Answer.—Certainly.

Question.—Did he know when Judas went to the chief priest and made the bargain for the delivery of Christ?

Answer.—Certainly.

Question.—Why did he allow himself to be betrayed if he knew the plot?

Answer.—Infidelity is a very good doctrine to live by, but you should read the last words of Paine and Voltaire. (Now it seems they are adding to the list the name of Ingersoll himself.)

Question.—If Christ knew that Judas would betray him, why did he choose him?

Answer.—Nothing can exceed the atrocities of the French Revolution—when they carried a woman through the streets and worshiped her as the Goddess of Reason.

Question.—Would not the mission of Christ have been a failure had no one betrayed him?

Answer.—Thomas Paine was a drunkard and recanted on his deathbed, and died a blaspheming infidel besides.

Question.—Is it not clear that an atonement was necessary; and is it not equally clear that the atonement could not have been made, unless somebody had betrayed Christ; and unless the Jews had been wicked and orthodox enough to crucify him?

Answer.—Of course the atonement had to be made. It was a part of the "divine plan" that Christ should be betrayed, and that the Jews should be wicked enough to kill him. Otherwise, the world would have been lost.

Question.—Suppose Judas had understood the "divine plan," what ought he to have done? Should he have betrayed Christ, or let somebody else do it; or should he have allowed the world to perish, including his own soul?

Answer.—If you take the Bible away from the world "how would it be possible to have witnesses sworn in courts?" How would it be possible to administer Justice?

Question.—If Christ had not been betrayed and crucified, is it true that his own mother would be in hell today?

Answer.—Most assuredly. There was but one way by which she could have been saved, and that was by the death of her son—through the blood of the atonement. She was totally depraved through the sin of Adam, and deserved eternal death. Even her love for the infant Christ was, in the sight of God—that is to say, of her babe—wickedness. It cannot be repeated too often that there is only one way to be saved, and that is, to believe in the Lord Jesus Christ.

Question.—Could Christ have prevented the Jews from crucifying him?

Answer.—He could.

Question.—If he could have saved his life and did not, was he not guilty of suicide?

Answer.—No one can understand these questions who has not read the prophecies of Daniel, and has not a clear conception of what is meant by "the fullness of time."

Question.—When God created each human being, did he know exactly what would be his eternal fate?

Answer.—Most assuredly he did.

Question.—Did he know that hundreds and millions and billions would suffer eternal pain?

Answer.—Certainly. But he gave them freedom of choice between good and evil.

Question.—Did he know exactly how they would use that freedom?

Answer.—Yes.

Question.—Did he know that billions would use it wrong?

Answer.—Yes.

Question.—Was it optional with him whether he should make such people or not?

Answer.—Certainly.

Question.—Had these people any option as to whether they would be made or not?

Answer.—No.

Question.—Would it not have been for the better to leave them unconscious dust?

Answer.—These questions show how foolish it is to judge God according to a human standpoint.

What to us seems just and merciful God may regard in an exactly opposite light; and we may hereafter be developed to such a degree that we will regard the agonies of the damned as the highest possible evidence of the goodness and mercy of God.

But I have quoted sufficiently from this catechism, which covers 75 or 80 pages, to give the reader some idea of its character, which is certainly not very suggestive of any probability of its author's change of mind in relation thereto on his death-bed, even had his illness been a lingering one and his mind normal to the last. There are in my opinion, no more interesting and valuable volumes bequeathed to the world than those left by Col. Ingersoll, on the subject of which they treat, and the time is rapidly approaching when they will be much more appreciated than they now are. He had, however, while living, made a most profound impression upon the theological thought of the world and has radically changed it.

The late lamented President Harper of the University of Chicago, a few years before his death, uttered expressions of regret that for the last fifty years there had not been a single change made in the Catechism and general teachings of the various churches, nothing to imply that theology and religion had in the least kept abreast with the progress of science and education. Mark the contrast between President Harper and Pope Pius X. The latter has just issued an encyclical against scientific progress under the head of "Modernisms," while the former lamented deeply the tardiness of the orthodox church in accepting those "Modernisms."

But theology is not nor has it ever been noted for the adoption of any scientific fact, however well established, which contradicts its own preconceived theories.

H. V. SWERINGEN.

JUSTICE.

As Set Forth in Poetry and Prose.

A star of priceless value
Gleams along our way,
And the torch is held by Justice,
Fair Goddess of the day.

Lo! she beckons with her finger
To the Lords of earth who reign,
And a tear is dropped in pity
For the men in conflict slain.

But those who died on fields of battle
Died 'mid agony and strife,
Were the champions of Justice
Striking chains from fettered Life.

Yes, Justice slowly gains in power, yet at times her face is veiled from mortal view but as the sun is obscured thus causing dullness to overshadow the beauties of Nature, still behind the clouds she shines resplendent in all her glory; yet we know the day will come when the clouds shall disappear and once more all hearts rejoice. So it is with Justice, only for a time is she hidden as in a shroud, though long may it seem to mortal vision. Ever waiting she stands with her watchful eye centered upon the menacing evils that like the lion's snare, are cunningly woven to entrap the good and bad alike. The time must come when Justice with her arm uplifted, guided by a power higher than herself, will strike the blow and break the chains of ignorance and superstition that generations to come may never know the fetters that once encircled mankind. Never in the history of worlds has Justice allowed her arm to fall upon a people in haste, for when war and bloodshed have to pay the price of Liberty, Infinite Intelligence makes no mistakes, and what is a seeming cruelty is in the ultimatum only spiritualizing the planet and its inhabitaits. Have patience, oh ye children of earth, and when faint of heart know that Justice conquers in the end.

ALICE LUELLA HOLBROOKE.

Everett, Mass.

"A Short History of the Inquisition." What It Was and What It Did. To which is appended an Account of Persecutions by Protestants, Persecutions of Witches, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully illustrated. Price, $2.00.

THE KNOW-ALL CHURCH.

A New Religion Throughout, Gotten Up on a Unique Plan.—Thus Adding One More Discordant Note to the Scale of Human Thought.

As if humanity did not have churches enough a new one has been launched, called the "Church of Humanity." And such a church! It has now about 250 members—oh, no, not in one compact congregation; but scattered, like lost sheep, over the United States. Its founder and a few of its members are to meet in convention this day, Sunday, June 7, at Great Bend, Kansas, to organize the "church." It is unique; it has no God, a godless church. Every person joining it must say: "Having learned that all gods are fabulous beings and death the end of conscious life."

The founder has set about the impossible task of having all the members agree in their views, especially in what he calls fundamentals. One view is that God is a myth, like Santa Claus.

Each member of the "church" must declare, "I know there is no God." To say that he believes there is no God will not do; or that he does not know whether there is or not. Thomas Paine and Col. Ingersoll would not be eligible to membership in the "Church of Humanity." No Spiritualist, however liberal, or however much he loved humanity, can be permitted to join this latest church. The "founder" must be conscious of the fact that such a church is a "narrow-gauge" affair, for he says: "This course seems narrow to some who cannot understand its necessity."

This is what all sectarians say:

He adds: "I limit membership in the Church of Humanity to those who have learned the discoveries that all Gods, devils, and holy ghosts are fabulous beings, heaven and hell myths and death the end of conscious life forever."

He proceeds: "Since Gods and spirits are creations of fiction and cannot reveal themselves."

"Our society must be limited to those who know the discoveries it is based on."

Mr. Loper, of Oregon, wrote to the "founder," saying, "The rationalists should have an organization of millions, and very likely would if someone went about it right. I think there is something too narrow and limited when you cannot let one of the Paine or Ingersoll type into your church."

The "founder" replied: "All such people must be kept out of the society for its own preservation until they learn the truths it teaches." "If they attempt it they would have to be promptly expelled. Any other course would bring internal strife, contention inharmony and final disruption and disorganization of the society."

Free speech and free press would be the death of it.

He knows that there is no God, knows that there are no spirits, no future conscious life. It has been discovered, he says, that death is the "termination of conscious life."

When, where, by whom was that discovery made? I have been seeking for evidence on that question for many years. In my opinion no man "knows" that "death ends all," or that there are no spirits; no man "knows" that there is "no future conscious life." Indeed, I have always said "I hope there is."

Is it not strange that, on the one hand, I am not eligible to membership in the "Church of Humanity," and, on the other hand, am not eligible to membership in the Spiritualist Society!

The members of the "Church of Humanity" saying, "We know that death is the end of conscious life forever," does not make it a fact.

Permit me to put the question to them: Because a million of people, or more, say that they KNOW spirits exist and communicate, does that prove it?

Their answer is, "No!" A loud No.

C. Kallum, 7504 Normal avenue, Chicago, says: "Spirit return, by which is demonstrated life after death. We all believe this, or rather we KNOW it!" "It is a science [Spiritualism] because it proves, without shade of doubt, that life does exist after so-called death." This is the attitude of the Spiritualists.

The "founder" says he knows; 250 others say they know. On what evidence I cannot say. It must, in the nature of things, be negative evidence.

The evidences presented by the Spiritualists, whether acceptable to the world at large or not, is better, clearer, more convincing than Christians offer of the immortality of the soul.

Among astronomers there is discussion on, "Are there inhabitants in other worlds than ours?" Some are almost confident that Mars is inhabited. Reasons are given why Venus, Mercury, Vulcan (if there is such a planet) cannot be; and the giant Jupiter, wonderful ring-girdled Saturn, wide-sweeping Uranus, and the lone Neptune—not an inhabitant upon their vast surfaces. What a waste of worlds if this is true! How little we know!

Then outside of this solar speck of the universe there are millions of suns, centers of other systems, which are probably surrounded by myriads of planets. Are they inhabited? Who knows? Perhaps, if we are not to be snuffed out, like candles, we may live and prosper on some of those planets.

Where shall we be when that mighty sun, Vega Lyra, 12,000 years from now, becomes our polar star? Shall we witness its inauguration? What a resplendent spectacle! Some suns are dying, supposed to be, others are young. The red suns, like Antares Scorpio, may be in the last stages of consumption. Take a good opera glass some clear night, when the "Seven Sisters," the plelades, are favorable for observation, and behold the magnificent burst of starry gems, scores, and then say with me, "How little we know!"

True, we are learning. But what dull scholars in this school of life; and what mite of a man, a mote in a sunbeam, has successfully peered into every nook of all the galaxies, and swears by himself that he has discovered to a certainty, that there is no god and no spirit in the whole wide universe!

The surprising thing about this church of to-day, June 7, is that nearly all who have joined it are lovers of truth and liberal-minded. But the "foundor" is a sectarian.

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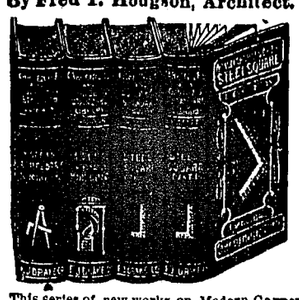
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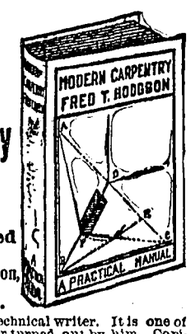
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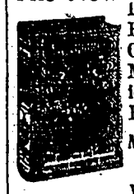
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SATURDAY, JULY 18, 1908.

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Remarkable Parallels.

A howling dervish is a Mohammedan monk and religious fanatic, whose name betrays his leading characteristics. There is another variety known as dancing dervishes. Singular how these lunatics are duplicated among Christians. The dancing dervishes find their parallel in the Holy Jumpers, and the Shakers have some features in common with them. They all leap and dance, and work themselves into a frenzy, when they believe themselves inspired of heaven. David, minus the fig leaf, "danced before the Lord with all his might," as related 2 Samuel 6:14, was possibly the pioneer in this sort of exhilaration; but the howling dervish finds his best duplication in modern times in the person of Rev. Billy Sunday. The New York Evening Post, in a late issue, told us of this religious mountebank thusly:

"Throughout Sunday's preaching, and, indeed, his praying, he uses every vulgarity of irreverence of language, addressing his hearers, and the Almighty, in the idiom of the saloon, the gutter, and the yellow newspaper. One Western audience he recently carried by storm with the assertion, 'I'm going to stay in this city and preach till hell freezes over, then I'm going to get a pair of skates and keep socking it into Satan.'"

The Presbyterian Banner, of Pittsburg, a church organ, thus compliments its hero, for Sunday was a mouth-piece of the Presbyterian church while ministering in the Smoky City:

"Sunday's audience is never surprised at anything he does or says. He is just as likely to sit on top of the pulpit as to stand behind it, and to take off his coat as button it up. It is nothing unusual for him to give directions to his assistants while he is praying, or stop in the middle of a petition to command some enthusiastic brother who has waxed too loud with his 'amens,' to 'shut up.' And if he doesn't 'shut up' and stay 'shut' he can look for a worse thing to befall him before the prayer is through. From the time Sunday announces his text until the sermon closes he storms and rages up and down the platform, whacking the pulpit and twisting and working his body until we are as much amazed at the physical endurance of the man as at the resources of his tongue. He outrages every rule of church decorum we have been taught, and slaps in the face all our traditions of dignity and reverence in worship."

It is hoped no Spiritual platform speaker will ever borrow the mountebank's methods. It is regrettable there are persons who steal his title, Reverend, which neither adds dignity, grace or reputation to a name, but makes the wearer appear as cribbing priestly livery to imitate his false teaching.

Brothers, sisters, copy our oldest, ablest, best speakers in this regard, and let ecclesiastic pulpit pounders monopolize church titles, which had their origin when they who used them had little else to recommend them to popular favor.

Worthy of Emulation.

That was a noble tribute an old Roman bestowed in an epitaph on his wife:

"Never have I experienced a pain from thee save in thy death."

If the wife had survived, and could truthfully have expressed herself in similar language, they set a glorious example for a whole world to imitate. Immortality should be theirs, and it is.

He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper.—Burke.

The Septuagint.
(No. 2.)

The student of history, in pursuit of Christian origins meets with the so-called Septuagint in his earliest researches, and, directed by his minister, opens to chapter 2, book 12, of "Josephus' Antiquities of the Jews," and wades through the long chapter, with many sections, laboring under the impression he is gaining the truth in regard to the rendering of the pretended Jewish Scriptures into Greek, about 280 years before our era. He finds it stated in notes to Josephus that the Jews used that Greek version in their synagogues; that Jesus, wherever he quoted the Jewish Scriptures, always used the language of the Septuagint; and that all of the quotations from the Old Testament used in the New Testament drafts were made on the Septuagint. Continuing his researches our student finds the Latin vulgate of fthe Old Testament is only a Latinized Septuagint. And then he finds that the Greek author of Josephus had a full knowledge of the Septuagint, and it alone was used in all the renderings of the Old Testament into the modern languages of Europe, as it was the principal guide of the King James translation of the "original Greek" into English.

By this time our student sees the value of that translation by the six selected members of good character, elders in age, skillful in the laws, from each tribe, making a grand total of seventy-two Hebrew scholars, learned in Greek, who assembled at Alexandria, in Egypt, to translate the Jewish Scriptures into Greek, at the instance of Ptolemy Philadelphus, to fill a niche in the history of all nations which was being compiled for the great Alexandrian library, with its 700,000 tomes.

Our student learns from Josephus that it was one Aristeus who was the projector of this translation; that he influenced the reigning Egyptian king, and that the scholarly Josephus was guided in his story of the translation by a letter from that Aristeus.

Wishing corroborating evidence of such important work he opens the Encyclopedia Britannica, article "Septuagint," Vol. XXI., page 667, first column, and reads. "There is no question that THIS LETTER [of Aristeus] IS SPURIOUS." And a little further on: "A genuine, honest witness could not have fallen into the absurd mistake of making delegates from Jerusalem the authors of the Alexandrian version. The FORGERY, however, is a very early one."

Now, good reader, open to the article Septuagint, in "Smith's Dictionary of the Bible," Houghton, Mifflin & Co.'s edition, Vol. IV., page 2912, second column, and read:

"SEPTUAGINT. The Greek version of the Old Testament known by this name, is like the Nile, fontium qui celat origines. [A fountain whose source is concealed.] The causes which produced it, the number and names of the translators, the times at which different portions were translated, are all uncertain."

The author then goes on to show that not until 1514-1517, did the Biblia Polyglotta Complutensis appear, and that this was not authorized until 1520. Passing to page 2919, second column, of Smith, and we read:

"The general belief of scholars now is, that it [the Septuagint] was the work of some Alexandrian Jew, whether with the object of enhancing the dignity of his Law, or the credit of the Greek version, or for the meaner purpose of gain. The age in which the letter of Aristeus makes its appearance was fertile in such fictitious writings."

Then, quoting from another, Smith says:

"When the Attali and the Ptolemies were in emulation about their libraries, THE KNAVERY OF FORGING BOOKS AND TITLES BEGAN."

Now we want to say right here in brief, what it will be our pleasure to elaborate further on; that Josephus, its very original, was a clumsy forgery, brought out during the fourteenth, or the beginning of the fifteenth century. It sole purpose was to corroborate Old Testament literature, which, until Josephus appeared, had nothing to sustain it. We intimated in article No. 1 of this series, headed "Still Searching for Truth," that what is now passing as the Jewish Scriptures, was unknown to that people until comparatively modern times; that the whole Christian world has been misled and deceived by the rascality of the Catholic priesthood; and that bribes of a seat in heaven, threats of purgatorial fires, and Inquisitorial tortures, with confiscation of estates, were all necessary to make Popery the great ruling power it became and was when Luther and his coadjutors came upon the stage a little more than three and a half hundred years ago.

It is claimed by some writers that the rendering of the Jewish Scriptures into Greek was for the accommodation of the 120,000 Jews who were held as slaves in Alexandria, and were engaged in building that city. That story is also one of the fabrications of this fictitious Josephus, though it has been thoughtlessly accepted as truthful by most historians. They who wish to know the truth in regard to Christian origins and frauds should read with care, and preserve this series of articles, each complete in itself, for future use. With the series commenced Dec. 7, the conclusion of which is not yet written, it is believed new light will be thrown on the beginnings of the dominant religion which will astonish its ablest advocates.

The Race Suicide Question.

Domestic animals, with no knowledge that their young are cultured for the shambles, following natural instincts, may go on forever generating their species for human slaughter and consumption, but educated women, equal in ability with her brother, seeing the uses governments make of the bravest and best of her sons, should have a direct voice in administrative affairs, and should be allowed to determine whether war, otherwise wholesale butchery of humanity, shall go on.

If women in all civilized countries were allowed to declare war and establish peace, national discord would end, and fond mothers would be saved the grief of seeing their dear ones marching to the battle field to shoot down others, perchance to serve as targets for the bullets of those they hoped to slaughter.

Establish a congress of nations, make peace universal, culture the arts and the sciences, and

"Let the dogs that delight to bark and bite"

Do all the killing. The home should be a heaven, and "race suicide" should not be thought of.

Again, if nine-tenths of all births are to suffer the tortures of hell forever, as revivalists teach, then race suicide should be universal. Think of a child nurtured by a fond mother, watched over, sleeping or waking, during all the years of infancy and youth, so organized he cannot believe the universal Father, the Creator of the mighty universe, with its countless suns and solar systems, forgetting his dignity as a God, descended to rise as a son by mortal maiden; and that son, endowed with all the characteristics of humanity, and no more, dying on a cross as a common malefactor, and the unbeliever damned to all eternity for rejecting such a damnable faith!

Don't be astonished when you read your morning paper, to almost invariably find an account of a loving mother who killed a half dozen children, of whom "such is the kingdom of heaven," accepting hell for herself, to save the dear babes from endless perdition!

Let Him Live and Suffer.

The sentence of the multi-murderer, Harry Orchard, to hang July 8, for killing Gov. Steuninberg, was commuted by the governor of Idaho to imprisonment for life.

That was just. Death is too slight a punishment for such an infamous wretch, guilty of twenty-two murders. Let the assassin live, daily reflecting on his crimes. The longer his life the more severe the punishment. And in another state of being he will learn what should have been taught him in mortal life, that a Jesus never paid another's debt. His merit, had he been a real character, was not great enough to atone for the sins of a world. Each offender in the great economy of Nature must suffer for his own wrongs, and a God has no pardoning power.

The pagan hell, a mere transference of volcanic fires to another life, which Christians stole with the residue of their creed from their heathen ancestors, is merely the extension of the torture chamber of the Middle Ages into eternity.

An Inerrant Bible.

A case of precocious fatherhood is related in 2 Chronicles 21:20, which we hope will please those who want us to select the good in that holy book, and pass by the evil things. We learn in the verse cited:

"Thirty and two years old was he [Jehoram] when he began to reign, and he reigned in Jerusalem eight years and departed."

It follows Jehoram was aged 40 when he vacated the throne, probably died. Now, verses 1, 2, chapter 22:

"So Ahaziah, the son of Jehoram, king of Judah, reigned. Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem."

As the father, Jehoram, was only 40 years of age when he "departed" and his son, Ahaziah, aged 42, began his reign, so Ahaziah was two years older than his father, an incredible story in common life, but, disbelieved, the skeptic becomes a heretic, and deserves a roast in purgatorial fires.

The Difference.

Col. Ingersoll declared: "The common school is the bread of life, and all should be commanded to eat of the fruit of the tree of knowledge."

The Lord God, after having completed the job of tailoring he undertook for Mr. Adam and wife, Gen. 3:21, then, fearful Adam would put forth his hand and take of the tree of life, otherwise, of the tree of knowledge, drove the suspect out of the garden, and set up a flaming sword, which turned every way, like a modern kicking machine we see illustrated in the papers, to keep the disobedient cuss from returning.

Churchmen seem to like Lord-God's way best, and would only teach along certain favored lines, could they have their way.

Took Wind Out of Their Sails.

Addressing one of his Southern audiences, Sam Jones once requested all the husbands present who had not spoken a harsh word to their wives for a month to stand up. He shook hands with those who arose and then introduced them to the rest of the audience as the "twenty-seven biggest liars in Tennessee."

A Most Remarkable Visitation

Mother and Friends Who Declare Tucker's Spirit Has Visited Them Crying "I Am Innocent. Don't worry, I am happy now. Soon you will know who the real murderer of Mabel Page is."

AN INNOCENT MAN HANGED.

Tucker's Spirit, Mother Says, Cries "I am Innocent."—Aunt and Friends of Boy Executed for Mabel Page Murder Tell of Strange Visits. —Hear Voiceof Dead Man.—"Don't Worry, I Am Happy!" Mrs. Tucker Declares She Heard Him Say.

Charles Louis Tucker, the Auburndale young man, whose trial and execution for the murder of Mabel Page aroused the deepest interest throughout the whole country, because of the doubt as to his guilt, has returned to earth in spirit messages and in apparitions, according to the testimony of his parents, other relatives and friends.

In all of these messages, received in vision or in dream, Tucker has declared unwaveringly that he did not assassinate Mabel Page. From the spirit world his voice has traveled, asserting that in time the person who is guilty of the crime will be known.

The most remarkable of these messages from the dead have come to Mrs. Lucy Tucker, the loving, faithful mother of the young man. At times, said Mrs. Tucker, it seemed to her that her son had hold of her hand, dragging her into the grave where his body lies.

"Tell me," she said, "those messages and visions mean that my son was innocent and that he died a martyr."

Among her treasures and mementoes of the dead, Mrs. Tucker prizes more than 3,000 letters which she has received from people throughout New England. These letters were written to cheer the broken hearts and desolate home of the bereaved parents. They were written by people who have declared their belief that Tucker did not kill Mabel Page.

Have Talked With the Dead.

To get the exact facts relative to the strange visitations from the young man who was killed in the electric chair in the Charlestown prison, a reporter of the Boston Sunday American talked at length with the various persons who have been in communication with the dead.

Among those who do not hesitate to say that they have heard Tucker's voice and seen his form since his death, besides his parents, are Mrs. Adam Horle, his aunt, of Forest Hills, and Miss Grace and Miss Ethel Webster of No. 2 Preston street, Worcester. The Webster girls place flowers on Tucker's grave in Hope Cemetery, Worcester, every Sunday.

Mrs. Tucker says that many times while working about the house she has been startled to hear her dead son's voice behind her calling "mamma." She would turn quickly, believing her son was present.

Mrs. Horle says that on many occasions she has distinctly heard Louis' voice call "Aunt Sarah." On one occasion, in stepping into the parlor in the middle of the afternoon, Mrs. Horle says she distinctly saw an apparition of her dead nephew, his form clearly outlined in the air with his arms stretched out as though to embrace her as he was in the habit of doing when he visited her. She has also heard mysterious rappings at the door and gone there to find no one.

The Webster girls of Worcester have both received messages similar to those received by Tucker's parents and aunt.

Tucker's relatives and friends cannot account for these strange happenings.

Hear Dead Son's Voice.

"It is all very strange," said Mrs. Tucker to a Sunday American reporter. "I have received many spirit messages from my son. Another strange thing is the fact that often while I am going about my work in the house I am suddenly startled to hear my dead son's voice call 'mamma.' At these times I turn involuntarily, thinking my son behind me, to find nothing. I cannot account for these strange things.

"Most of the spirit messages which I have received from Louis have come to me at night during dreams. The first one I received was during the week after Louis was killed. Louis was sitting before me in a chair and looked the same as before he was put in jail. He said to me, "Don't worry, mamma. I am happy. Don't cry so much about my death. Try to cheer father up and keep him from brooding over my death. I am innocent of the crime of killing Mabel Page and that ought to comfort you, mother.'

"The next thing I knew my husband was shaking me, and I awoke. He said that I had been talking in my sleep to Louis and crying. When I became fully awake I began to cry again because of my thoughts for Louis. The next day, however, I recalled what Louis had said in his message, and this cheered me up, for I have always believed my son was innocent of the crime he was charged with, the same as thousands of other people believe. I receive hundreds of letters every month from people in all sections of the country. In nearly every one of these letters the writer says that he or she believes my son was innocent. This cheers me a great deal. I now have over 3,000 letters which I have received from people expressing their belief in my son's innocence.

"I Am Through With Suffering."

"Shortly after Louis was killed in the electric chair at Charlestown I had many messages of similar nature from him. In one of them he said: 'Mamma, I want you to come as soon as you can.' He seemed to be pulling me by the arm down into the grave. In the morning my arms ached. That showed he wanted us with him and I guess it will not be long before we will join him.

"At another time he said: 'I am all through my suffering. I am not suffering now. They thought I was the murderer, mother, but I didn't do it. They murdered me but before long they will find the person who murdered Mabel Page.'

"At another time he talked about the few things he had left and hoped I would be careful of them as he had been. He also said he hoped I would enjoy the things he left.

"Once in a message he said: 'I don't want you to leave the old house in Auburndale. I hope the people will help you keep the house.'

"One other time Louis said: 'I have heard in the spirit land that you will find out who the murderer of Mabel Page is within a short time. I am now happy, mother. There is no officer here to take me by the arm and bring me to court. When I died all my troubles and sufferings ended.'

"These messages have helped me greatly, for they must mean something. To me they mean my son was innocent and died a martyr, and they are being sent to me from the spirit world to console me.

"At another time I had a message from Louis which said: 'Mother, I want you to keep all the letters I wrote; don't destroy them. Take good care of father, for his health is not good. We will all be together again soon.'

Others Get Messages.

"In almost every one of the messages he has sent me Louis has told me that he was innocent. Several other people have received similar messages, including Mrs. Rosa Summerfield, of New Hampshire, and a Mr. Ash, of Providence, both of whom were good friends to us during our trouble. Mr. Ash received a message in which Louis said he was innocent.

Mrs. Adam Horle, of 3582 Washington street, Forest Hills, an aunt of Tucker's, when seen at her home, said to a Sunday American reporter:

"Yes, I have received many messages from Louis and I have also had strange visions of him. Only a short time ago as I opened the front room door I saw an apparition of Louis in the room. His form was clearly outlined in the air and he looked just as natural as in life. I was shocked at this occurrence. His form remained only a few seconds, then faded.

"His arms were outstretched as though he was going to embrace me as he always did when he called at the house. It all looked so natural that it startled me.

"Several times while going about the house I have distinctly heard Louis' voice call 'Aunt Sarah.' I don't know what to think about these things.

"At night I have received messages from the spirit world from Louis. In some of them he said to me that he was innocent and did not kill Mabel Page but that the man who did kill her will be found out soon. In one of these messages he told me to be good to his mother and father and do all I could to keep them from worrying."

Father Tells of Visits.

Albert Tucker, father of Louis, said that he often dreamed of Louis and that he talked with him.

"I cannot recall much of what Louis said,' declared Mr. Tucker. "He has said things to me similar to what he has said to my wife. I think of Louis all the time. I can't keep my mind off him."

Mr. Tucker's health is much better now than during the stirring times of his son's trial and after.

Nineteen-year-old Miss Grace Webster, of 2 Preston street, Worcester, who lovingly places flowers on Tucker's grave in that city every Sunday, said to a Sunday American reporter:

"I first saw Louis Tucker in a vision about one week after his death. He told me in the vision to put his pictures back on my piano. I had taken them down after his death because I could not bear to look at them.

"After the vision I obeyed his request and put them back on the piano. He said to me: 'I don't want you to feel so badly over my death. My suffering has ended and I am now happy. I want you to put my pictures back on your piano even though they do make you feel bad.'

"At one other time in a spirit message to me Louis said: 'You have been very kind to my mother and father and I want you to continue to visit them and cheer them up, for they are worrying over my death, and it is not good for them to worry.'

Just before Memorial Day I had another message from Louis in which he said he was not guilty of murdering Mabel Page, and he also said that the murderer would be found out."

Miss Ethel Webster, sister of Grace, has also had messages similar to her sister's. Grace says that in one of them Tucker told her he did not kill Mabel Page.—Boston (Mass.) Sunday American.

LILY DALE.—ROUND TRIP.

Round trip tickets from Chicago to Lily Dale can be bought every day during the summer for $17.50, and are good until October 31.

A special rate of $14, good for only thirty days, has been made for July 24, BUT NO DAY THEREAFTER, to both Lily Dale and the Chautauqua Assemblies. Ask ticket agents of the Lake Shore & Michigan Southern Line and also the Erie R. R. for Lily Dale Tourist rates. The former will take you by way of Dunkirk, N. Y., and the latter by way of Jamestown, at the foot of Chautauqua Lake.

Deducting a two-hours' wait at Dunkirk and the actual time spent in travel between Chicago and Lily Dale is only sixteen hours.

GEO. B. WARNE.

Suppose I were to say that when I sat down to write this book, a hand presented itself in the air, took up the pen, and wrote every word that is herein written; would anybody believe me? Certainly they would not. Since, then, a real miracle, were it to happen, would be subject to the same fate as the falsehood, the inconsistency becomes the greater of supposing that the Almighty would make use of means that would not answer the purposes for which they were intended, even if they were real.—Paine's Age of Reason.

When two men of equal intelligence and sincerity quarrel both are probably right.

FROM THE OLD WORLD.

More Extraordinary Manifestations Through the Medium, Bailey.—A Sensational Evening.

Melbourne Spiritualists, as well as Spiritualists in other parts of the world, have been keenly interested by developments at seances conducted under the patronage of Mr. T. W. Stanford, at the corner of Bourke and Russell streets. The remarkable results are obtained through the mediumship of Mr. Charles Bailey. Reports have been published regarding "apports" said to have been brought to the meetings with the rapidity of thought from the Himalayas, Borneo, the ruins of Babylon, Central America and other distant places. These "apports" consist of unique articles of savage dress, inscribed tablets, nests containing eggs, live fish, plants, lump of damp mud containing mosaic stones, and many things only to be obtained with difficulty outside the walls of museums. It is declared that the articles came through the walls in the form of ether, and are materialized in the darkness of the room through the psychic influence, "the vibrations," etc., attaching to Spiritualistic "conditions."

On Friday night there were from fifteen to twenty "sitters," mostly ladies and gentlemen of some education and position. Bailey, the medium, was carefully searched prior to the sitting in order to prove that there was nothing concealed about his clothing. The sitters sat in a circle round the table. At the head of the table was Mr. Bailey. The doors and windows were shut and all lights turned out excepting a small lamp upon a table behind the medium, where a shorthand writer was in readiness to note the messages. When the company was silently seated the medium's face began to twitch, his eyes blinked, and there was a series of heavy sighs and sounds like snoring. Within a few moments he was apparently in a deep sleep. He rose suddenly, and pronounced an invocation. Then he resumed his seat and breathed heavily once more. "Good evening," he said, in a changed voice."

"Good evening, Mr. W—," the sitters responded; "good evening; pleased to have you with us."

The spirit of a gentleman who was dead, or had "passed over to spirit land," was believed to have taken possession of the medium, and he asked all present to join with him in singing "Oh Think of the Home Over There." Mr. W— departed, and after the medium had again relapsed into slumber the spirit of Dr. W— took "control" and announced the program for the sitting. Professor D— would give a short address on Prayer, and later an "apport"—one of the largest yet received—would be brought in three parts from China. The medium would be seated in a chair placed upon the table, and the sitters must join hands and keep them joined for perhaps, ten or fifteen minutes. A sitter must on no account let go of his neighbor's hand. If he did so the person whose hand was released must make the fact known at once, so that the lights could be turned up immediately.

The Professor took "control" after the manner of the other spirits believed to be present, and delivered an address somewhat in accordance with the teachings of Emerson. In vigorous language he contended that prayers for temporal benefits are useless, but that every sincere desire, followed by effort, for the good of humanity was strengthened by the spirit of good, and, receiving answer, became a beneficent influence.

The medium mounted his chair upon the table. The lamps were extinguished. The heavy coverings upon the windows and the barring of the door prevented the entrance of the slightest ray of light from the street. The darkness was impenetrable. The sitters joined hands and waited.

"Ha "Goo'-night, boss," said a voice in broken English from the top of the table.

"Good night, Abdul."

The medium was said to be under the control of Abdul, a Hindu spirit, who had brought all the "apports" received previously.

"To pass a time, you sing, you like," again said the voice from the gloom.

"All right, Abdul."

One of the sitters struck up "Sun of My Soul, Thou Savior Dear, It is not Night if Thou be Near," and with the hands tightly clenched—some of the hands trembling—the "circle" joined in hearty and loud singing. Then there was a pause, and the sound of fluttering or scuffling upon the table.

"Ha, I catch 'im, boss; oh, dis a beauty, you like a dis," announced the voice of "Abdul" from the darkness; "hoo, two, I catch 'em. Tree, I catch 'im."

The fluttering ceased, hands clutched more tightly, and there was an occasional sigh. Then the lamps were lighted.

The sitters were amazed to see that the medium upon the table was clothed from head to heel in a gorgeous Chinese costume, hat included, and that there was a queue or "pigtail" reaching from his head to the back of his knees. The medium, it was subsequently explained by the "spirit," believed to be that of Dr. W—, had come under the control of the spirit of a Chinese mandarin, who had been killed in China in an affray with the Tartars about twelve months before. The mandarin was shot in the head and mutilated, and his clothing—all except the boots or slippers, which were taken by the murderers—was left in a house near the scene until brought away by "Abdul."

The medium, clad in his grotesque costume, climbed down from the table and tottered round the room. In a moaning voice he said—"Lo-Hi! Lo-Hi-i-i!" pointed to his head as if appealing for sympathy, and seemed to be searching for something. Now and again, amidst a muffled torrent of puzzling articulations, he made savage passes with his arms, from which it was concluded that he was looking for his sword. Still tottering round the table the medium seized a Vienna chair, and raising it above him by his teeth. He grasped the end of the heavy table with one hand and raised it.

Resuming his place at the head of the table, the medium took off the gorgeous Chinese costume, from above his ordinary garments. The Chinese clothing was closely examined, and found to be splashed with a few stains—said to be the marks of blood. The "spirit" of the "mandarin" departed, and Dr. W— took charge again to answer questions from the curious. He explained that the "mandarin" had been looking for his sword, and being a man of reputed physical strength, had lifted the chair and the table to show his power. Those present vowed that feats like these were far beyond the natural strength of the medium. The "mandarin's" name was "Lo-Hi," but, for certain reasons, no particulars could be given as to the name of the town in which he had lived while on the "earth plane."

After advising that the medium should be given "a little stimulant," because of the exhausting exertions through which he had passed, the spirit of Dr. W— said "Good night," and the regular proceedings closed. The medium lay upon his chair, limp and apparently almost lifeless. "Sitters" commanded him to "wake up," but his eyes remained closed, and he breathed heavily. Once he had jumped up convulsively, and, making a dash for the door, muttered something about catching the train. He fell upon the floor. Restored to his chair, he spoke strangely in broken words, whereupon one of the "sitters" declared that "some of the bad Hindus" were trying to get control. They had seen their chance to take possession of the half inanimate medium directly after the departure of "the doctor."

"Clear out!" Clear out!" "No more controls to-night," commanded a leading "sitter," as he rubbed the medium's head, and passed his hands above him; "away with you!"

"Perhaps it is Abdul trying to come back," suggested another."

Finally the medium was awakened, and the company dispersed. It is expected that the trouble at the close will be explained by some of the visiting "spirits" at the next meeting. The Spiritualists present were satisfied that the results of the sitting were convincing proof of the truth of their faith.—The Age, Melbourne, Australia.

A Spirit Appears to a Priest.

The following account of a spirit's appearance was printed in "The Irish Messenger of the Sacred Heart," for November, 1889. It was written by an aged priest during his stay at Compton House, ——shire, 1870. The priest says:

"I was in bed and asleep soon after eleven o'clock, but was awakened by the sound of the clock striking twelve. Opening my eyes I was astonished to find the room lightsome. I raised myself in bed, drew back the curtain, and, with amazement and fear, beheld the figure of a lady standing a few feet from the bedstead. She seemed dressed in blue velvet, and her hands were joined in prayer.

"For some moments I could not articulate, but at length I said: 'For the love of God, tell me who you are and what you want.' She answered, with a voice so melancholy and yet so resigned, such as I had never heard before. 'Priest of God,' she said, 'I was known on earth as Blanche Mandeville, and owned this house and estate in the reign of Henry VIII. I lavished large sums upon it, and neglected the poor. I erected a chauntry in the parish church hard by, where my tomb may still be seen, and left money for masses for the repose of my soul. But, alas, soon after my death came the dissolution of the monasteries and the change in religion, and those masses, which should have helped me, who neglected to do penance for my sins, have been lost to me forever. Oh! for the love of Him who died upon the Rood, have pity on me.'"

The writer says that all his fear passed away in the pity he felt for the poor sufferer, and he promised that he would "say mass for her that morning, and would not fail to make a 'memento' for her daily." The light gradually faded, and he distinctly heard voices as of angels chanting the last lines of the "Dies Irae."—Light, London.

Magical Influence.

There was a great gathering of Americans one afternoon lately in response to an invitation from Mrs. L. H. McCormick to see her new Egyptian treasures in London, Eng.

These treasures include a collection of old earthenware goblets and cups. Among them is one of great size, which is of peculiar interest because it has the reputation of possessiong magic powers, having once belonged to a wizard of the court of an early Pharaoh. It is asserted that when misfortune threatens a small column of red smoke issues from the hollow.

Mrs. McCormick had to pay a fancy price for this goblet because its former guardians said a terrible fate was ordained for those who should permit it to be taken away.

This weird object has a great fascination for Mrs. McCormick's guests. Mrs. Whitelaw Reid examined it with great care and even went so far as to thrust her hand into the goblet, hoping to take unawares the denizens lurking inside.

All Nature Has Its Language.

The dumb brute creation is no longer existent. It is extinct. Even the insects speak. Dr. Henry McCook, the scientific parson of Philadelphia, allows that if we think of language as a vocal medium for conveying thought and emotion from one individual to others, the bugs and bees may be said to be dumb. For insects have no true voices or organs of speech, such as belong to articulate speaking men. They also lack the means of uttering cries characteristic of birds and beasts. But if we take language as simply an understandable medium for expressing emotions, insects are thus endowned. They express emotions by bodily gestures. And mimetic language, though far more limited, is not less intelligible than vocal speech. Indeed, it may be argued that a glance of the eye, a movement of the hand, a shrug of the shoulder, a stamp of the feet, a toss of the head, may betray in man true thought or feeling even when spoken language is used to conceal it. JOHN A. HOWLAND.

In the night, the heart
Feels the breath of things,—
Gathers sweet or smart
Where the eyes are blind.
Where no echo clings.
In the day, the mind—
In the night, the heart!
—Brian Hooker.

Speak what you account great truths frankly, strongly, boldly.

The first business of the philosopher is to part with self-conceit.—Epictetus.

Wherever the search after truth begins, there life begins. Wherever the search ceases, there life ceases. John Ruskin.

Shadows on the Wall.

Portrayed by the Pen of Henry Morrison Tefft, of Norwich, N. Y.

Every soul needs a confessor. Words sometimes are a greater blessing than gifts. We gather strength or weakness from those around us. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

Some of the greatest works in literature and art have been accomplished under the inspiration of an individual ideal or presence—a presence either actual or imaginary. Love baffled, passions ungratified, affection unresponded to, are as powerful incentives to action as their full fruition and enjoyment. It is said of Beethoven that "He wrote passionate love music for others, but won no woman's love for himself."

We are ignorant of the power that controls the movement of our thoughts. We are impelled to act but cannot say by what force. The organs of the body are well defined, but the mind of man has never been analyzed.

There are more starved souls in the world than bodies. Heart hunger is harder to endure than bodily hunger. Physical suffering is not to be compared with mental suffering.

Very little is known of the inner life of our most intimate friends. Our criticism and estimate of men's motives, actions, and actual history is generally wrong. The real person is seldom on exhibition. The machinery that moves the individual along and controls his thought is all out of sight. Our judgments of contemporaneous men, events and things are weak. In the words, "Earth to earth, ashes to ashes and dust to dust," the history and biography of the great majority of mankind are written up, there is no more to be said, the record is closed. Nothing that they have ever said or done or thought of, will ever again be noted. Wealth does not bring reverence nor immortality. I would rather be the author of "Home, Sweet Home," and die penniless, than die leaving nothing but the millions taken from the hands of honest toil. "Home, Sweet Home," has reached, touched, softened, and comforted more hearts than ever will all the libraries that Carnegie has enriched or the colleges that Rockefeller has endowed.

A small lever lifts a mighty weight. We cannot tell which is the most useful to the world, the professional man, the business man, the man who devotes his life to literature, or the mechanic. Who can say that the worm we crush beneath our feet is not just as important in God's view as the lordly man? Nothing in nature is trivial, useless or commonplace.

Whether a thing is good or bad, beneficial or hurtful depends upon circumstances. The electric current that rends the oak is the same power as the one that carries the message.

Nature adjusts itself to its surroundings; so does life. Men fit their religion to their business, not their business to their religion. Not one man in a thousand will sacrifice money for principle. The moment you touch the pocket of the most loud mouth reformer he suddenly becomes quiet and ceases to be an "offensive partisan."

There is just as much violation of the statute law and the moral in a community as it will tolerate, and no more. There are enough nominally professed Christians in every city, village and hamlet to obliterate every saloon, gambling den and brothel within its borders. There is no power in a law unless public opinion sustains it. There is no power in an opinion unless there is conviction behind it.

The speaker's words must carry with them the weight of conviction, of belief, of an abiding faith in the truths he proclaims, else he will find no audience. If the orator could put his deepest thoughts into words, if the painter could paint his impressions upon canvas, if the sculptor could carve out of marble the ideal statue he sees in his mind; if all this could be done, how satisfying it would be; but it cannot. There is always to be this reaching forward to the unattainable, the unrealized, the unknown, the absolute.

"We must remember," says Renan," that every idea loses something of its purity when it attempts to realize itself in act. Success is never attained without some chafing of the soul's delicacy. Such is the feebleness of the human mind, that the best cause rarely wins except by bad arguments."

The forces of the world are equally balanced. There is a tear for every joy, a sigh for every smile, a death for every life. For every need there is a supply. If a martyr is required there is always one ready for the sacrifice. No great movement ever failed for want of a leader. Somewhere is a man just ready to fill the place.

Oliver Wendell Holmes says, "I believe, if a man were to be burned in any of our great cities to-morrow for heresy, there would be found a master of ceremonies that knew just how many fagots were necessary and the best way of arranging the whole matter."

All things are related. Nothing stands isolated and alone either in nature or life. Everything is dependent. The superiority of one man over another is relative, limited. Here we see in part and prophesy in part; the whole circle is never visible. The deepest truths cannot be demonstrated. We can feel and recognize truth when we cannot define it. We see mentally what it is impossible for us to describe in language.

Poetry is not always expressed in words. There is poetry in motion, in sound, in form. A beautiful girl is a poem in flesh and blood. Tennyson once wrote in a lady's album, "From a poet to a poem." A beautiful picture is a poem on canvas. Oratory in its highest form is poetic—it must touch the imagination. The imagination makes up by far the better part of our lives; facts are "cold and cruel."

A grain of truth is all we get out of the most positive statement. We agree on certain things and call it history. Knowledge is tentative. Because the ablest men embrace a doctrine, it is not indisputable evidence that it is true. The most absurd beliefs have been held by the greatest minds. Ignorance is often bliss; it accepts whatever is handed down without argument. Belief is rest; it is happiness. The devotee of religion who accepts its teachings without thought or question is never disturbed by doubt.

"Great God I had rather be
A Pagan suckled in some creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn."

More people believe or fear that death ends all than dare express it. Knowledge does not bring happiness, nor wealth contentment. There is just as much enjoyment in a crude age as in a more civilized and cultivated one. Every blessing carries with it a curse; every virtue has its alloy of vice. Nothing is contradictory as a human being. How God-like man is at his best; how devilish he is at his worst. How grand and noble in his moments of exaltation; how low and grovelling in his moments of degradation. In the harmonies of life each note must be sounded. The orchestra is not complete unless all the parts are played. Nature and art are best displayed by contrasts; the same is true with humanity.

A certain French caricaturist is quoted as saying that he "emphasized his sense of beauty by displaying forms of ugliness that call up in contrast a mental vision of classic charm; that he emphasized his love of righteousness by holding vice up to ridicule; his love of integrity by setting forth the vulgarity of deception and vice."

In whatever line you view nature she is inexhaustible. No two individuals ever have been or ever will be just alike in looks or mental make-up. There are resemblances, but no copies. There is a diversity of gifts, moods, sentiments and opinions wrapped up in the same individual mind. The greatest men do not always see with the same vision. The man that is tender and considerate at one time, is hard and cruel at another; he may be free and generous on some lines, and close and parsimonious on others. The smallest people are the most consistent. To be great a man must believe in himself; he must have absolute faith in his own divinity; that he is in touch with the divine mind. The best thought of the world to-day believes that Christ was human; that he came into this world and went out according to the ordinary laws of nature. Christ says, "I and my Father are one."

Everything moves according to fixed laws; there are no special providences, no miracles. It rains on the Holy Sabbath as regular as upon any other day. Lightning just as soon strikes a church as a saloon. In a railroad disaster the saints have got to take their chances with the sinners.

What one person sees by instinct, by intuition, another has to reason out or not comprehend at all. Sensitive and appreciative natures can see grace, beauty and loveliness where others behold only the ordinary and commonplace; they can see meaning in painting or other work of art utterly unseen and unnoticed by dull and coarse minds. Not one man in a thousand, looking at a painting by the great masters, comprehends its meaning or the thought that dominated the mind of the artist who produced it. Correctness as to details is not always evidence of genius. A portrait painter may paint his subject perfect as to form and figure, but give it no soul or expression. An instrument may be played absolutely correct and yet carry with it no inspiration The most tender song may be sung in a manner that would defy criticism as far as the technical rendition of the same, but it may be lacking in power to touch the heart, feeling, or sentiment of a single hearer.

The soul of the musician must go into the instrument he plays or the song he sings. It was said of Liszt: "His music played by another seems like dead ashes, after the fire of his own touch and interpretation."

There is a personality about some persons that amounts to genius. At the very appearance of the clown in a circus, before he has uttered a word, the audience laughs, cheers and applauds; it is the same with comic actors upon the stage. Some men exalt and give dignity and interest to whatever they touch. They give force and character to the cause they espouse, whether it is good or bad. That power which one person has over another, or over an assemblage of people we call magnetism; but that explains nothing; it furnishes us no idea of the strange, subtle force. Nature is continually beckoning us on, throwing out here and there hints of mysteries in her keeping still unfathomed. It is claimed that every cell of which the human system is composed, possesses intelligence; that the tiniest portion of our body, even to a hair of the head or a finger nail, carries with it the characteristics of the person to whom it belongs. "Many of our advanced thinkers," says a writer, "are fond of advancing the theory that the medium of communication in the future will not be spoken words but the more subtle and genuine, if mute, language of the face, the eyes, the whole body. Sarah Bernhardt forcibly illustrates the effectiveness of this method, for even those who do not understand a word of French derive nearly as much pleasure from the great actress' performance as those who are thoroughly familiar with the language."

We seem to be entering only on the border land of knowledge. The world is a great art gallery; it is universal history; it contains a picture of all the past, a record of all events. "Light preserves all scenes; air preserves all sound." The past is a sure prophecy of the future. If we could translate what has already transpired we should know what is to come. The clairvoyant looks backward as well as forward. If the facts did not exist, either actual or potential, they could not be seen or told.

If man is a part of divinity; if he draws his knowledge from one universal fountain, when is his advancement and progression to stop? Is there anything impossible for him to accomplish? Yet history, science, tradition, fable and legend, all tend to show that when a certain point in the civilization of a people is reached, the hand on the dial begins to turn backward, and the more brilliant the light has been the more dense the succeeding darkness. There is nothing permanent either in nature or life. Even progression must cease somewhere and retrogression set in. No form of government can remain forever. No religious creed can endure the test of time. Side by side with creation goes on disintegration—gathering together and scattering abroad. Put a wall around a country and its civilization will die. Let down the bars and allow all who will to enter and the same will be submerged, drowned out. America will soon be dominated, socially, politically, and religiously by the foreign element; the native force is already being supplanted.

The family is the unit of a nation. First the family, then the clan, then the city, then the state, then the nation. Whatever weakens the home helps to destroy the nation. The government, in time, must stand or fall on the stability and purity of the home life. The effort of mankind is now and must be in the future directed toward converting the whole world into one common brotherhood. "At first," says Frank Norris, "the seed of the future nation was the regard for the family; * * * but the family grows, develops by lateral branches, * * * becomes the clan. * * * Then comes the time when the clans, tired of roving life * * * settle down in a chosen spot, evolves the dwelling house, and the encampment of the clansmen becomes at last a city; * * * men speak of themselves as Athenians, not as Greeks; as Romans, not as Italians. It is the age of cities. The city extends * * * they include other cities, and finally the state comes into being. * * * States become federated, pronounced boundaries fade, * * * at last the nation is born. * * * Will it not go on, the epic of civilization, the destiny of races, until at last * * * we * * * may * * * know that the whole world is our nation and simple humanity our countrymen?"

The ideals of a people as well as an individual, should always be higher than present attainments or present realization; and though the goal may not be finally reached, the course will be steadily upward.

"The dreams that nations dream come true."

HENRY MORRISON TEFFT.

Norwich, N. Y.

MODERN SPIRITUALISM.

'Twas night—the world in darkness lay,
In a shroud of fear and gloom,
In chains and shackles held and bound,
As in a living tomb:

Erroneous creeds and false beliefs
Had hidden Truth away;
Men's souls were steeped with fears and doubts,
And Night had swallowed Day.

They lived and prayed by faith alone:
Blind faith—'twas all they knew;
They groped in darkness, blackest night;
With no star shining through.

They only hoped, they did not know
Of life beyond this shore;
To them their loved ones passed away
To return to earth no more.

But lo! one day on the eastern hills
A new dawn brought night's close,
And the radiant Orient sun
In all its glory rose.

To the sisters in their humble home,
Came demonstrated light,
The knock—the rap—the whispered voice,
Then visions, clear and bright.

The veil had lifted, night had gone;
Truth's lamp would brightly burn.
There was no death, all was life,
And loved ones did return.

Just sixty years ago the light
Was newly given to the world.
To-day an army names its cause:
With banner white unfurled.

And now all men, all creeds, all sects
The truth begin to see;
The light diffusing through all life
Reveals Eternity.

All doubt is gone, all ignorant fear,
All gloom, all skepticism;
For now the light of knowledge shines
In true, pure Spiritualism.

'Tis but the beginning we have seen,
For greater things still shall be,
When man is more highly unfolded,
And his soul, like a bird is free.

Hark! now a voice of angel hosts
Cries: "Lift the banner high!"
Your watchword is "Progression!"
Your goal the sphere-decked sky.

All time, all life, all space is yours;
Lead on the army brave;
And Truth the world shall conquer,
And Love, the world shall save.

Teach mankind of a God of Love;
And a law of universal good;
Of Life eternal, endless growth,
And Universal Brotherhood.

M. M. MEYERS.

Tacoma, Wash.

THE MUTUAL HELPERS.

The Good Work They Are Doing.

The Mutual Helpers, which is an independent Ladies' Aid, chartered with the California State Spiritualists' Association, held its semi-annual election of officers, July 2, at the home of Mrs. Ringlep. The old officers were all re-instated for another term: Mrs. H. S. Bock, president; Mrs. K. V. Hambly, vice-president; Mrs. Trevett, second vice-president; Mrs. Cora D. Ringlep, secretary, and Mrs. Martha Stinerson, treasurer. Delegates to the C. S. S. A. were elected as follows: Mrs. Bock, Mrs. Hambly and Mrs. Kottenger.

The Helpers then voted to have a two months' vacation, the president to call the next meeting.

This society not only helps the local First Spiritual Union, but does work all over the state. It has helped the Children's Fraternal Home at La Crescenta, Cal., and responded to many calls through your paper; also has aided many poor families of San Jose, no matter what denomination, working ever for the good of humanity.

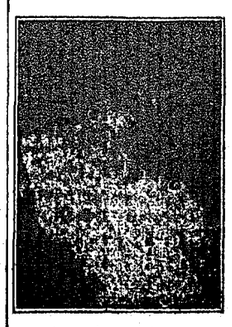
MRS. H. S. BOCK, Pres.
MRS. CORA D. RINGLEP, Sec.
San Jose, Cal.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, **35 cents.**

"A Discussion on Reincarnation or the Successive Embodiments of the Human Spirit." Reincarnation, or the doctrine of the Soul's successive embodiments. Examined and Discussed pro and con by Dr. J. M. Peebles versus Dr. Helen Densmore and W. J. Colville. **Price 30 cents.**

My Pretty Blue-Eyed Niece.

I have tasted disappointments, and have wasted many tears
In the coming and the going of my few allotted years;
I have worried and have hurried to make others happy be,
And have felt the cold discomfort that they handed back to me,
But there is one I find responsive, and I find such perfect peace
When I look into the visage of my pretty blue-eyed niece.



Katharine Meyers

When I'm tired of the struggle and would lay me down to rest,
When my soul is sad and weary with this human life at best,
And I vainly hunt the silence o'er and o'er for something sweet;
When I feel but cold suspicion and faint love from those I meet,
I soon lose all sense of sadness and my spirit finds release,
When I look into the visage of my pretty blue-eyed niece.

I can see the sun grow brighter and the stars take brighter hue;
I can feel my soul grow lighter, and my brain finds something new;
There's a something softly whispers, of a future full of weal;
Of a soul of purest sweetness and of love, and then I feel
As if lifted to the highest of earth-pleasure and of peace,
When I look into the visage of my pretty blue-eyed niece.

And that all the world may see her and her pretty winsome smile,
Which is not put on for winning, but is worn near all the while,
Here is reproduced a photo, and please give expression true;
Don't you think down in your spirit you could deeply love her too?
Do you wonder all my troubles are subdued by perfect peace
When I look into the visage of my pretty blue-eyed niece.

And as life is calmly flowing, and my soul is floating on,
There come visions of the changes, from the darkness unto dawn—
Back to darkness—alternating—something bitter, something sweet,
But I know this life is better, and that mine is more complete,
And I lose all sense of sadness in the light of perfect peace
When I look into the visage of my pretty blue-eyed niece.

DR. T. WILKINS.

COLORED VIEWS OF HUMAN AURA

Are Shown for the First Time in Plymouth Church—Only Trained Actually See Them—Effect of Every Passing Emotion on Astral and Mental Bodies Are Explained in Illustrated Lecture Made Possible by Clairvoyance.

For the first time in Rochester, pictures in color of the human soul were thrown on a screen last evening in Plymouth Church. The appearance of the astral and mental bodies of different types of men and women in various stages of enfoldment were seen. Dr. B. F. Austin, who delivered a lecture on "Auras and Colors of the Human Soul," introduced the audience to the Human world—a world in which character is read in the eye and human nature is easily determined, as one reads facial expression in every-day life.

To give the audience an opportunity to recognize the characteristics of various auras of the person whose pectures were given, a key explaining the colors was first shown. This key included twenty-five shades, ranging from the faintest yellow to a shade that was almost black. It was difficult to recognize all the variations in shading as the views were successively displayed, from the primitive state of the savage to the highest development of man.

In the course of his lecture Dr. Austin explained how the pictures are obtained. He said the astral and mental auras can be seen only by those who have clairvoyant vision. By these persons the picture is reproduced on canvas much as a painter reproduces a landscape or portrait. The paintings are then reproduced by the aid of color photography. The lecture given last evening was based upon a work outlined "Man, Visible and Invisible," by C. W. Leadbeater. The Material contained in the book was obtained by the aid of clairvoyants, the slides being taken from a variety of subjects.

With the exception of the pictures of the highly developed being, the slides were representations of ovoids, bearing a resemblance to the contour of the human body. It must be remembered, said the speaker, that only one view of the ever-changing appearance of the soul's auras is shown; thus only a faint conception of the actual aspect as seen by the favored one is obtained. Passing rapidly from the consideration of the primitive state of the savage, which to-day is rare, the speaker described a view of the auras of a person in a violent state of happiness, approaching a paroxysm of joy.

Over the whole ovoid was a thin mist of rose color. Back of this and seen through it were several wisps of cloud of a brighter color having centers resembling blood corpuscles. Across the oval picture were bright waving lines denoting rapidly vibrating sensations of pleasure. The view was typical of such joy as a mother knows at the birth of a child. It was explained that the paroxysms do not last for any length of time, but if often repeated have an effect on the aura of the mind and body.

Similar to this picture was one showing a paroxysm of devotion, with the exception of the color, which in the latter case was blue. The picture showing the effect of extreme devotion was taken of a nun in contemplation of a statue of the Virgin. The thin mist or cloud surrounding the astral body was of a bluish shade, and in this condition the speaker mentioned a common occurrence of the shapeless cloud over a congregation of worshipers. Dr. Austin called attention to the absence of the yellow color in the aspect of religious devotion, denoting the absence of intelligence. He said that this fact shows that there is more often a spirit of religious fervor without an intelligent conception of the reason or object of the devotion.

There was a vivid picture of the effect of strong anger on the human nature. Many dark spaces from which bright flashes of red resembling in appearance streaks of lightning denoted the person who indulged in uncontrolled rage. The effect of this passion on the human being is lasting said the speaker, and is to be avoided not only for its effect on the individual himself but also on the object of the anger. Even though no word is spoken the passing of such a paroxysm of rage is injurious to the person who has excited it he said. Fear has a similar effect on others. A picture of the aura of a person in great fear was gray, without lines, and when viewed in the living aura presenting a constantly trembling ovoid.

Dr. Austin indulged in a few pleasantries on the subject of love, the aura of which was presented in a view of crimson color. Pure love as shown in the picture is an example of a more highly developed state, said the speaker. Though the colors of sensuality were much in evidence, the shades denoting selfishness were almost entirely absent, and those of jealousy were of a higher order. The speaker gave some advice in connection with the view showing the effect of irritation. The general aspect of this slide was scarlet.

Angry spots or specks were seen in the scarlet picture denoting a recurrence of the periods of irritation. These specks increase with each indulgence in fits of irritation, finally becoming fixed. If a man allows himself to worry if the train is late or the coffee is cold; if a woman frets because the baby upsets the ink bottle or the cat disturbs the cream jug, the specks in the aura increase in number, said the speaker, and the ultimate effect is to spoil one's temper.

Some of the last views described the effect and appearance of good and poor health on the astral and mental auras. Attention was called to the influence of a person in robust health on others with whom he comes in contact. This influence is attributed to the outgoing rays as seen in the aura of a healthy person. In the case of persons in poor health the operation is reversed, the effect on others being depressing. Cases of despondency have a similar effect, it was explained.

For a half hour before the lecture an organ recital was given by Miss May Croughton. The organ, which was built more than forty years ago, is said to be one of the best in the city. —*Democrat and Chronicle*, Rochester, N. Y.

The book on which the above lecture is based, "Man Visible and Invisible," by C. W. Leadbeater, the celebrated Theosophist, can be obtained at the office of The Progressive Thinker. Price $2.25.

PASTOR WOULD TAX CHURCH PROPERTY.

Declares Legal Exemption Puts Unrighteous Burden on People.—Unfair to Nonbelievers.—Radical Stand Taken by the Rev. A. H. Harnly, Baptist Minister.

Taxation of church property was advocated strongly by the Rev. A. H. Harnly in a sermon in the Austin, Ill., Baptist church recently.

"The church of Jesus Christ," the pastor said, "will never have rendered unto Caesar the things that are Caesar's until she has paid her full quota of taxes on all the property she possesses.

"We claim in this country to have absolutely separated church and state, and that the church is in no way subsidized by the state. We boast of our religious freedom. We point with pride to the first amendment of the constitution, and we say religious belief and the support of religious institutions is altogether voluntary. We tax no one for religious purposes.

Church Makes Taxes Heavier.

"That is the way we talk, and that kind of talk sounds good. The only fault to find with it is that it is not so. State and local governments are supported by taxes assessed upon property. The rate of tax depends upon the amount of property assessed. The more property in a taxing district the lower the rate. To exempt property, therefore, is to increase the rate.

"Now there are millions of dollars' worth of church property that is exempt from tax. The burden of tax upon the remaining property, therefore, must be increased to make up the difference. And thus citizens who may have no interest whatever in the church, and who may not care to contribute toward its work, are compelled, indirectly, to do so.

"Baptists have fought splendidly the centuries through for soul liberty and the absolute divorcement of church and state, and the church that will have the courage to do that will win the blessing of God and the confidence of men."

DEAFNESS

Successfully Treated

By the Simplest Methods Yet Discovered.

Ninety-five percent of the cases of deafness brought to our attention are the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed relief is impossible. The inner ear cannot be reached by probing or spraying hence the inability of specialists to always effect a cure. Neither our ear drums cure deafness. But there is a scientific treatment for deafness and catarrh which is demonstrated every day by the use of Actina. The vapor genorated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the vibration of sound. Actina is also very successful in relieving ringing noises in the head. We have known people afflicted with this distressing trouble for years to be entirely relieved by a few week's use. Actina has always been very successful in the treatment of hay fever, asthma, bronchitis, sore throat, weak lungs, colds, headache and other troubles that are directly or indirectly due to catarrh. Actina will be sent on trial, postpaid. Write us about your case. Our advice will be free as well as a valuable book—Prof. Wilson's Treatise on Disease. Address Actina Appliance Co., Dept. 342D, 811 Walnut St., Kansas City, Mo.



E. D. The Drum; H. Hammer; A. Anvil; S. Stirrup; S. C. Semi-circular Canals; C. Cochlea.

Some Good Books.

BOOKS BY LILIAN WHITING.

"The World Beautiful." First Series. Comprising The World Beautiful; Friendship; Our Social Salvation; Lotus-Eating; That Which is to Come.

"The World Beautiful." Second Series. Comprising The World Beautiful; Our Best Society; To Clasp Eternal Beauty; Vibration; The Unseen World.

"The World Beautiful." Third Series. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Amethyst; Paradisa Gloria.

"After Her Death, a Story of a Summer." This book contains a portrait of Kate Field and a sketch of how she made herself known in Europe after her death in Honolulu.

"The Spiritual Significance." Contains the following interesting chapters: The Spiritual Significance; Vision and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life.

"From Dream to Vision of Life." As the title implies, it carries one from the mortal to the immortal life; Full of spiritual thought.

"The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Moment May Dawn on any Hour.

"The Life Radiant." The motto of this book is "Follow It, Follow It, Follow the Gleam." Contents: The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

"From Dreamland Sent." Verses of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought.

All of these books are in uniform binding, and are especially appropriate for gift books. Price $1.00. each.

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"Every Living Creature;" "The Greatest Thing Ever Known;" "Character Building." By Ralph Waldo Trine. Price 35 cents each.

"Fate Mastered. Destiny Fulfilled." By W. J. Colville. Price 30 cents.

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"Farm Engines, and How to Run Them." The Traction Engine; The Science of Successful Threshing, By James H. Stevenson. Price $1.50.

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These valuable books are by Fred. T. Hodgson. Price $1.00 each, or four for $3.50.

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THE PROOFS OF LIFE AFTER DEATH.

A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from new standpoints. Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic. Price $2.00.

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By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, $1.

Why I Am a Vegetarian.

An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price 5c.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Dr. and Mrs. Warne arrived home from Portland, Oregon, a few days ago, delighted with their trip. They are both now at Lily Dale, N. Y.

Mrs. W. McCaslin, who is well known at Lake Brady and other camps, will visit Lily Dale this year, and act as agent for The Progressive Thinker.

C. A. Thompson writes: "During the month of June and July 6th, I visited the following societies in the city, The Church of Progressive Spiritualists (colored), Society of Psychic Forces and The Starlight Spiritual Society, and while the weather was exceedingly warm, the enthusiasm of those present was still warmer and everyone seemed to be filled with the spirit of helping along our cause. Please permit me to say without mentioning any medium's name, that the tests and messages given at each meeting I attended were marvelous in each case, especially so were those given to the writer, as none of the mediums knew my questions which I wrote. May God and spirit friends continue to bless all those who are working for the upliftment of our cause."

A. F. Hill writes from Boston, Mass.: "Mass-meetings do much good to call attention to the subject of Spiritualism. A few writers under my leadership caused a great change in the statement of mediums and Spiritualism in America. Spiritualism is a science and a religion. It is the foundation of nearly all religions. Mediums are in demand in Massachusetts."

The Spokane, Wash., News contains the following: "C. G. Pence, president of the Law Enforcement League, says that the fight for the Sunday closing of theatres has been given up in this city and will probably be abandoned on the West Side. Public sentiment does not demand the closing of Sunday theaters to such an extent as it does the Sunday closing of saloons,' says Pence, 'and the fight will be dropped. The campaign is too radical, so we shall stop, rather than be considered fanatics.' This may result in theatrical men abandoning taking the test case to the United States supreme court, as was planned after the supreme court of Washington sustained the constitutionality of the Sunday closing law as applied to theaters."

Laura G. Fixen has sold her dainty cottage at Lake Helen, to Mrs Kate B. Lowber of Washington, D. C. Mrs. Lowber has been at the camp for a couple of seasons, and is one of the social lights there. Mrs. Fixen has a large number of Chautauqua engagements this summer. She lectures at Des Moines, Iowa, twice on Friday end Saturday; three times in Council Bluffs, Iowa, on Sunday. Monday she speaks at the Beatrice, Nebraska, Chautauqua, and Monday evening at Lincoln, leaving at midnight for the East, beginning at the Miami Valley, Ohio, gathering. Mrs. Fixen is the only out and out Spiritualist who is invited to the orthodox pulpits and platforms everywhere, and she brings her hearers the broad gospel which we believe in and teach.

OBIT

On board the Clyde steamer, just as she reached the dock in New York, June 14, James D. White passed to spirit life. He was 84 years old, and a true Spiritualist. He spent the last twelve winters at Lake Helen Camp. For a number of years he was almost helpless from a shock, and was waiting patiently to go. Services were held at the Stephen Merritt undertaking rooms, New York. He leaves a wife, son and daughter. The remains were cremated. W.

G. H. Brooks writes: "I left for Lily Dale, N. Y., Friday, July 10. I am to speak there the first and last Sundays of the camp. I shall spend most of my time at the Dale. My wife will not accompany me. Her health will not permit, much to our disappointment. I go to Lake Brady, Ohio, and lecture there July 26 and August 4. I shall return from there to Lily Dale. I will respond to calls for funerals during my stay at the Dale, I returned home July 1st from a short trip in the interest of the State Association work. I was very successful. Send all mail and telegrams to Lily Dale, N. Y."

Margaret J. Miller writes: "The First Spiritualist Church of Santa Cruz, Cal., has started in its second year as an organization. Its prospects are fine for another year of good work. It was organized in May, 1907, by a grand medium, Mrs. Kate Heussman-Harveston of San Francisco. She is affiliated with the State. We have had many good speakers on our platform, including Mrs K. H. Harveston, Dr. Adah Patterson of Los Angeles, Mrs. Longley of Washington, D. C.; W. J. Colville, and Rev. Swami Mazzinanada. We also have some good local talent. We hope to gain many supporters of this glorious truth, to learn to live the true life of love, peace and harmony for ourselves and for all others we can reach."

The Southern Cassadaga opens February 7, and closes March 21, 1909. For particulars address Mrs. A. M. Spencer, Corresponding Secretary, Lake Helen, Fla.

Mrs. M. E Humphreys writes from Los Angeles, Cal.: "I am receiving the The Progressive Thinker, and like it very much. The books are grand and beautiful. The Wanderer in Spirit Lands, and Fate Mastered, both are so helpful. I am a medium and will recommend your paper and books. I have only been in the work a little over two years."

BEAR IN MIND that the Editor of The Progressive Thinker Is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink... Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Prof. Crocker, a healer of great power, passed through this city last week on his way to Lily Dale Camp. He has been located for some time at Spokane, Wash., where he had a large practice. Mrs. Crocker will accompany him to the camp.

Mrs. Maggie Henry writes: "At the Universal Occult Society, 77 East 31st st., we had a very harmonious meeting, and it gave me great pleasure to introduce as our speaker Dr. E. H. Manning, a new worker in the cause. As the doctor is a stranger in the city, we hope other societies will extend a welcome to him, as he will be a valuable worker in the cause. His lecture was followed by spirit messages by Dr. C. A. Burgess, Mrs. Harper, Mrs. Stein and your correspondent."

W. J. Elmo informs us that he is now holding meetings in Little Rock, Ark. Mrs. Elmo is an excellent medium, well known in Chicago, and they will do good work in the South. Address them in care of General Delivery.

P. A. Norman writes from Tacoma, Wash.: "In regard to your premium book, Interwoven, Spirit Messages, etc., it is indeed a very remarkable book. A few years ago I had the misfortune to fall from a building where I was working, and broke my leg. After coming out from the hospital, and walking with crutches down town, I happened to notice a simple sign of a medium for independent slate-writing. My curiosity and skepticism induced me to walk up a flight of stairs, to investigate what this 'humbug' was. For a moderate fee I had my skepticism reduced to nothing, being as thoroughly convinced of 'spirit return' as any mortal being ever was."

Mrs. C. Bergere writes: "The Fraternal Daughters' semi-monthly social held at the home of Mrs. Goldstein, on Wednesday, July 8, was a success in every way. The Donkey created much amusement, especially when the tails were pinned on Mr. Adams or Knapp. Three prizes were won: First, by Mrs. Moyer; Second by Mr. Adams, and Booby by Mrs. Adams, who pinned hers on Mrs. Kepner. Notice will be given in next week's paper where the next meeting will be; also about the picnic. Cards will also be sent to all."

We deeply regret to learn that the lecturer and author, Mr. J. C. F. Grumbine must cancel all camp-meeting engagements, owing to the sudden and unexpected transition of his beloved wife. She passed away July 4, at 10:30 p. m., in her home in Brookline, N. Y. Miss Lucy C. McGee of the Church of the Higher Life, officiated. Her body was cremated.

After the 17th of July all mail matter for Prof. Wm. Lockwood, should be directed to him at Lily Dale, N. Y.

Mrs. Hattie F. R. Peet, corresponding secretary, writes "Members and friends of the Band of Harmony had a most delightful picnic at Lincoln Park on Thursday, the 9th. The day was perfect, and a goodly number were in attendance. Our next 'Summer social' will be held at the home of Mrs. George Newkirk, No. 498 Fullerton ave, on Thursday afternoon and evening, July 16. Mrs. Newkirk is a new and enthusiastic member of the Band of Harmony. All are cordially invited, and a grand time is certain. Ladies will please bring lunch for themselves and friends. Coffee served at 6 p. m.; coffee checks, 10 cents. Take Northwestern elevated, and get off at Fullerton station, go one block east, or surface car on Halsted to Fullerton ave, and go one block west.'

A business meeting of the Illinois Sunflower Club will be held on Tuesday afternoon, July 14, at 70 E. Adams street.

The following, written by Archdeacon Farrar, is well worth recalling and considering at the present time:

"Your souls are a picture gallery. Cover the walls of them with things serene, noble, beautiful, and the foul and fleshly will soon seem revolting. 'Hang this upon the wall of your room,' said a wise picture-dealer to an Oxford undergraduate, as he handed to him the engraving of a Madonna of Raphael, 'and then all the pictures of jockeys and ballet girls will disappear.' Try the same experiment with your own souls. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men, the memories of golden deeds, noble passages of poetic thought, scenes of mountain and sunset and ocean. Oh, do this, and there shall be no room for the thoughts of carnal ugliness, which deprave corrupted souls."

My Grand Old Men.

They are grand old men whose faces hang on my study wall.

I have done with the old Grecian manly beauty—the flawless marble face, unscarred by thought or struggle or experience.

I want the new tragic beauty of countenance that tells of the conflicts and triumphs of life;

The palimpsest on which we may decipher all that is best in human history;

The beautiful lines and curves laboriously wrought by persevering love;

The face on which great souls have been trying for years to stamp themselves, and which grow more beautiful to the end.

Such are the faces of my grand old men. WALT WHHITMAN.

VERY ENCOURAGING WORDS.

From President R. F. Little, of the State of Washington.

In the early portion of the year I penned a communication to The Progressive Thinker, setting forth the condition of our Cause in the state of Washington. As I read it, later, and in print, it occurred to me that it bore the stamp of pessimism, and as I read it now, I am still haunted by this creature, to which, or to whom, I seldom grant a hearing. I remember that we had been rudely jostled by the chief of police, together with the machinations of the Ministerial Alliance of this city, and that a scattering of our forces had occurred. We cannot fight well and be peaceable without harmony of mind, psychic law cannot operate to good purpose and effect. When the elements are chaotic, unity is destroyed, and it appeared at that time these adverse conditions prevailed.

Be that as it may, I am pleased to state at this time, that, during the year our prospects have materially brightened. There seems to exist a unity and concentration of mind and effort that are truly encouraging. My invitation through The Progressive Thinker for correspondence by those contemplating a visit to, or residence in this state, met with a response not only voluminous, but sympathetic and inspiring. The very desirable result has followed, viz., a strong current of vibratory energy from other portions of the country has been turned in the direction of our state. Psychic law annihilates time and space; once called into action, it operates with the certainty of inflexible law. Truly, a wonderful agency has been placed in the keeping of the twentieth century; its use conditioned largely on the knowledge and ability to apply. Alas! few know so little of its power; and so many allow its vitalizing strength to go unemployed; or, what is infinitely worse, misapply it, in wasted effort, or shallow and selfish purposes.

By and by, we shall know it better, and apply to higher aims and purposes.

But to the matter in hand.

We found, when fairly in harness, that the elements of strength were still in existence, and that what was most needed was an earnest effort to swing them into line. This was cheerfully undertaken; and now that we are entering upon the closing labors of the year, terminating with the encampment from July 12 to Aug. 2, and convention work Aug. 3 and 4, a brief review is doubtless in order.

As stated above, the first official action was to address a communication to The Progressive Thinker Strange but true we can reach more people in this state and do it quicker by communicating with The Progressive Thinker than by any other method. The response to this appeal was both generous and general.

The call for speakers and psychics was pronounced; and the surprising fact was in evidence that the call for speakers was in excess. Are we outgrowing the desire for phenomena? This is not desirable, but a more equal division is a hopeful indication. There is a strong tendency at times to overbalance. We do not need to place our phenomena in the hands of the scientists (so-called) nor philosophy in the keeping of the "intellectuals." The "open route" that nature provides for all is best; and after all, evidence in this case is almost wholly a matter of personal experience.

We have succeeded in covering considerable new territory during the past year. Several new workers have added strength to the movement, and the endeavor has been made to keep both philosophy and phenomena before the people. I believe there has been less divergence during the year than formerly. That is to say, we have heard less of "New Thought," less of Theosophy in the form of the dogma of re-incarnation, and more of the vibrating power of Spiritualism.

Not that these lines, in so far as they are well grounded, are useful, but they cannot and will not supersede the parent of them all.

Space will not permit personal mention to any great extent; but it is simple justice to say that the old workers, together with the new, have given the State Association a sympathetic co-operation that cannot be excelled. Willing hands and earnest hearts are the leading characteristics. We must not fail, however, to call attention to our society in the north that has done so well and the movement in the south, headed by Brother H. B. Allen. In the first instance our friends at Bellingham have moved out of the old rut under the leadership of our stalwart worker, Brother Taylor, ably aided by all the earnest workers of that city, whose names I would delight to mention if space permitted; and now own and occupy a temple of their own, have purchased a fine piano, and not satisfied with these attainments, are publishing a bright monthly magazine, and making a success of it, financially as well; all this grand work received the co-operation, directly, of the friends "across the line" (if there be such a line) and bears the regal stamp of absolute loyalty and total absence of the thought of self.

Brother H. B. Allen, at Etna, has been brave enough and generous enough to build, at his own expense, a temple, and the accompaniments of a successful center for Spiritualistic effort. This is great and honorable work. We hope it may soon become the rule, and not the exception. Spiritualists will be on the "rock" and our speakers and psychics will be poorly paid as long as our cult pays tribute to the "rent lords." Better occupy a "shack" or tent, and own it, than pay a royalty to "unearned increment."

Not the least of the successes of the past year, should be placed, a larger acquaintance with our friends in Victoria and other Canadian points. There has always existed a pleasing relationship, and our speakers have heretofore enjoyed working with our northern friends. I think, however, this year, the "pleasing bonds" have been made stronger, as some of our workers from Seattle have been closely in touch with them. Mrs. Lillian N. Foster and Mrs. Lucy Hamilton have both done effective work. The writer also spent two days in Victoria as the guest of Captain Geo. Caven, and attended the society meeting on Sunday evening.

Captain Caven and his good wife know how to entertain and make one "feel at home." If you don't feel at home, it is the visitor's own fault. This kindly spirit, and a visit to the "Gorge" and the "Hill," etc., made the trip a delightful one. We are going to visit Victoria again sometime, and remain until we are driven away.

By the way, we failed absolutely to find any "boundary line," either between the two countries or the inhabitants thereof, though according to the "books we should have discovered both. Geographically, there may be a "line of division," but, if so it will take a "submarine" to find it. And as to the people, we noticed a cosmopolitanism that was large and commendable. Down East Yankees, English Canadians, straight Canadians, Scotch-Irish, "plain" Irish, Scotch without alloy, together with Hindu, Chinese and Japanese, all mixed in the same "hilarious confusion" as in Seattle. If there is any line of demarkation, it is purely "psychological." In time it will disappear. The sooner the better.

The people there write of the visit of that other American foreigner, Mrs. Stein, of Detroit, Mich. According to the tenor of the reports, she pleased them mightily. This tallies well with the record wherever she has labored on the Pacific coast. We sometimes marvel at her success. She seems to build rather slowly, but joins completely in the end. There is evidently a strong "line up," with an agency invisible and invincible, stirring the soul as well as intellect.

We are becoming exacting, to some degree, as to the external accomplishments of our public workers. The best acquirement that I know anything thing about is a close alliance with the spirit world. We inspire as we ourselves receive. We touch the souls of others by the level of our own. And the larger soul-life draws to its larger level. The lack of soul experience leaves but the skeleton of a life.

The dominant Methodist church has a perfect system of ecclesiasticism, but the spiritual power of its founders has well nigh disappeared. A portion of the membership is famishing from lack of spiritual substance. It will never receive it until the barriers between them and the spirit realm are moved away.

Spiritualists may well profit by the history of that movement. Give us soul-life, soul-realization, and we become qualified for the high office of ministers of Light. I believe in the end we will discover this secret of true success.

We have an able corps of spiritually minded workers in our ranks, and an army of invisible helpers. A combination of the two will render our movement invincible. Ecclesiastical persecution can only retard, it cannot prevent its growth.

We hope to add some strength to this spiritual union at our coming camp at Edgewood. At its conclusion we shall be pleased to state whether or not our ideal has been realized.

Fraternally,
R. F. LITTLE,
Pres. Washington State Asso'n.
Seattle, Wash.

They That Live in the Atom.

Atoms as solar systems are familiar. The attractive center or "sun" of the atom is a core of what we somewhat vaguely call positive electricity, for for gravitational attraction is substituted electric attraction and for planets we have electrons, or particles of negative electricity which revolve around the center, and relatively to their size are quite as far apart as Jupiter and Mars from the earth. Prof. E. E. Fournier suggests that possibly the electrons or planets of these little systems are inhabited. Nothing is small or great, but thinking makes it so. Mr. Fournier's conception of the supra world makes us realize that our ordinary notions have no more real validity than would the notions of one of our blood corpuscles as to the nature of the stream in which it finds itself. To such corpuscle itself is its own end, and it would be highly astonished on being told that it really was only one of countless billions which are regarded merely as subordinate parts of an organism, no less alive than itself, the dimensions of which, relatively to the corpuscle, are perhaps as great as the dimensions of the solar system, or indeed the stellar system to ourselves. If the size and anatomy of man were revealed to one of his tiny constituent cells, would they not appear as mere mechanical, insentient and monstrous as the stellar heavens do to us, looking upon them from within? Our solar system with its planets and their planets or moons may quite fairly be likened to a constituent atom of a mighty molecule or organism which we call the stellar universe. The number of such atoms or solar systems constituting our particular stellar systems constituting our one hundred millions, is by no means incomparable with the number which must be contained in the smallest living organism known as such to us. To regard the secular movements of the stars as absolutely long is as unwarrantable as to regard one year of an electron, its period of rotation within the atom, as absolutely short.

JOHN A. HOWLAND.

The moral maxims of the New Testament have become in many instances obsolete, and the development of society is evolving new rules of conduct. Another table of commandments is in preparation, and will be given by men to God as truly as were the first. They will very likely find utterance in the "resolutions" of a convention composed of the wisest and best men of the world. Perhaps the new table will embrace such laws as these: 1. Thou shalt give women equal rights with men. 2. Thou shalt give a fair day's pay for a fair day's work, and the laborer shall share with the capitalist in the profits of their enterprises. 3. Thou shalt not protect one industry at the expense of another, and thou shalt not refuse free trade with other nations. 4. Thou shalt tax all property alike, religious or secular. 5. Thou shalt not give religious instruction in public schools, nor force any one to pay for the support of religious practices which they do not approve. 6. Thou shalt not advance the price of merchandise by "corners." 7. Thou shalt lay up treasure upon earth, but thou shalt use it for the benefit of man.—Robert C. Adams.

"What All the World's A-Seeking." By Ralph Waldo Trine. Price $1.25.

WANTS DR. T. WILKINS' POEMS.

Eighty-one Years Old, Plants and Hoes Large Garden and Reads The Progressive Thinker.

To the Editor:—Among the many splendid letters written me in reply to the advertisement of my forthcoming book of poems, is this remarkable statement, which I have the audacity to ask you to publish:

Milton, Rock Co., Wis., June 11, 1908
Dr. T. Wilkins,—Sir:—I read in The Progressive Thinker that your book of poems wil soon be published, and if so, I want a copy; I love poetry and I have wished many times I had them in book form so I could preserve them for my beloved children. I am the widow of Dr. E. W. Stevens, who wrote "Watseka Wonder." I am 81 years old, well and happy, though somewhat shaky from hard work, as I plant and hoe my own vegetable garden, three-fourths of an acre, and raise an abundance of fruit on another acre the other side of my house. Wish I had plenty of money to pay some lecturer to come here and talk to the people. I am out in the country 5 miles from the city of Janesville, in a little cottage of my own; and it is lovely here. I read The Progressive Thinker and enjoy it so much. I want my neighbors to read it, but some will not because they are Methodists or Catholics, and are prejudiced. But they are good to me, and treat me kindly. Fraternally,

MRS. OLIVE A. STEVENS.

Eighty-one years of age, well and happy! Read that again and again, you who think you are weighed down with a mighty woe! Cast a glance in the direction of that little cottage of comfort and contentment, of old age and energy, of motherhood and peace; of spirituality and the blaze of life that should fill the world with joy and hope and reconciliation. Think of this aged woman planting, hoeing and pulling weeds in the burning sun of a hot summer day, just to be independent, at harmony with the world and hugging to her soul The Progressive Thinker and a book of poems, as her comforter.

Will there be any stars in her crown?
Will there be any weal over there?
Will the angels of soul-land ever frown
When she climbs up the golden stair?

DR. T. WILKINS.

"YE OLDEN TIMES."

The Whole Truth Told in Regard to the Same.

To the Editor:—I find in the issue of The Progressive Thinker of July 4, an article signed by J. W. Chambers, in which he gives some prices as they were 60 and 70 years ago, but by giving only a part of what is true so for as it goes, there will certainly be a wrong impression made upon the minds of those who are not old enough to remember how things were in the so long ago.

Yes, 50 cents was the price per day, of ordinary labor. Carpenters received $1, but other things were in proportion. One could get board and bed for $1 per week. Seventy years ago my father hired a house and lot on the edge of a small village for a year for the use of which he paid $12, one dollar per month. The house was not finished in modern style, but it was comfortable and large enough for a family of seven. We never felt crowded, but with this house there was a plot of ground on which we raised vegetables enough for summer use and some to lay by for winter.

A little sister came to me that summer, making eight of us. A woman was employed two weeks at 75 cents per week, and then our mother took the helm again. The doctor's bill was $3.00. To-day it is expected to employ a nurse at $10 or more per week, and a girl in the kitchen at present wages besides, and the doctor wants from $15 to $25; a house and lot like the one spoken of would now cost nearly or quite as much per month as father paid for the year. Does not this part of the truth give a different look to the 50 cents a day wages as compared with present wages?

Yes, calico was 25 cents per yard, but it wore much longer, was of better make than we have now, and a good calico dress was nice enough to wear anywhere, while most of the home wear was spun and woven at home—not quite as polished, but very durable. Sheets, pillow-cases, towels and table cloth were also made at home, and much of the finer linen thus made is not outdone now by machine-made material.

As to the price of wheat, corn, pork, your correspondent has taken the lowest figure. Sometimes conditions came about which made these staples much higher. Seventy-two years ago the past winter flour was $10 per barrel. I do not remember the prices of other farm products; but do know that the farmer's pork in years when acorns were plenty and the hogs ran loose, cost him nothing but to catch, kill and make ready for market.

The same will be true to-day if the farmer has a forest of oaks fenced in, but his stock of any kind is no longer permitted to run at large. As to the price of corn, since the trusts were established, railroads built, etc., that staple has been burned for fuel on our Western prairies. Wouldn't pay for marketing. I do not know what wheat was sold for, but very low. There have been instances when sent to commission merchants to be sold, the commission, the freight, etc., has taken all or about all. But these, bad years, surplus of crops, etc., should not be taken as a standard when summing up the trend of events, as to their significance.

One thing is certain, we had no tramps in those days, no idle men for lack of employment, and the farmer's latch-string was always out to the stranger, and his hospitality unstinted, and if you wanted to board with him for awhile he would ask you $1 per week, and often would furnish better board than can be had now for $5.

A to what N. F. Ravlin writes, I feel quite sure his large experience warrants his conclusions. Commencing public life a popular Baptist minister, he was of the growing kind, and getting new light, he left the church for the ranks of progress, and for years he has been an earnest worker, only waiting now to join his loved ones gone befoe.

But changing the subject, I am stopping a few weeks in Battle Creek, Mich., the place from which I issued my first paper 34 years ago. I have had the pleasure of meeting that earnest worker, Will J. Erwood, who has just closed a year's engagement with the society here, and is now booked for six camp-meetings, two in Michigan, one in Wisconsin, and three in Kansas. What next I know not, but he will be true to himself, hence true to the truth he sees, wherever he is. Would we had thousands of such.

LOIS WAISBROOKER.

DR. T. WILKINS' POEMS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago. Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be $1.25, but those sending notice now for a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at $1.50 each, if that number are ordered ahead. So state if you want one.

N. S. A. Convention at Indianapolis, Ind.

It is somewhat premature to announce the convention of the N. S. A. to be held at Indianapolis, Ind., Oct. 20 to 24, 1908, but it is early receiving so much attention, and so many are interested that it is best to state the exact date, as above.

The convention will begin on Tuesday morning, and conclude not later than midnight of the following Saturday. Many who are now arranging to attend, and as delegates desire the facts of the coming important assembly, will appreciate this advance notice, if my correspondence warrants such a conclusion.

The early interest in the annual convention is certainly an indication of a grand one to be held this year.

Announcements will be made soon; and these suppled to all who may desire. The addition of a Monday night reception, and the following Sunday mass-meetings, will increase the desire of many to attend.

GEO. W. KATES,
Secretary.
600 Pennsylvania ave., S.-E.
Washington, D. C.

IMPORTANT NOTICE.

In Reference to the Indiana State Association.

The Indiana State Association of Spiritualists, through the management and kindness of the Chesterfield camp organization, has been granted the privilege of holding a Grove Basket Massmeeting on Sunday, July 19. This is just one Sunday before the beautiful grove is opened to the public proper for the camp season.

The Indiana State Association is working hard to make all arrangements for the coming N. S. A. convention, which will be held at Indianapolis, Indiana, Oct. 20 to 24. The best of talent will be secured, and message bearers will be present.

The camp season is short this year, and this will afford an opportunity to visit the beautiful grove early and hear speakers who are not on the camp program. The State Board desires a full attendance, that they may present their state work to the people of Indiana. Remember the date, July 19.

E. A. SCHRAM,
Peru, Indiana. President.
MRS. CARRIE H. MONG,
Muncie, Indiana. Secretary.

OBITUARIES.

Rosezell Rose passed from the mortal life at Grand Rapids, Mich., June 23. Mr. Rose had been a Spiritualist for many years, and as health failed he longed for the great change. He had many friends, and was respected and loved by all who knew him. Services conducted by the writer.

MRS. D. A. MORRILL.

Fred B. Terry passed to the higher life June 28 at Grand Rapids, Mich. For several years he had been a Spiritualist and a reader of The Progressive Thinker. An aged father and mother, one daughter, two sisters, a brother and a host of friends mourn his loss. In accordance with the request of Mr. Terry the services were conducted by the writer.

MRS. D. A. MORRILL.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

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ISAAC B. RICH.

The Passing of An Old-Time Spiritualist—A Prominent Factor in Connection With the Banner of Light.

To the Editor:—I have looked in vain in the columns of your valuable paper for a notice of the mortal demise of one of the earliest, most devoted and prominent Spiritualists of the country, especially of New England, that section in which Spiritualism took an early and most effective hold on thousands of intelligent people, mainly through the influence and labors of The Banner of Light, of which the subject of this sketch was business manager for over thirty years. He passed to the higher life May 10, of the present year, at the ripe age of eighty-one. He was born in Bucksport, Maine, and in all the region round that town he is beloved and now his memory is honored, for he never forgot the place of his nativity, and he made it a point to spend a portion of each summer there amid the scenes of his boyhood, preferring to rest in that hallowed spot to accompanying members of his family to fashionable resorts, or on extended trips for pleasure.

Mr. Rich was essentially a man of modest tastes, and a son of the people; he had no desire for display, and flaunting fashion had no allurements for him. He was a worker all his life, rose to business eminence and wealth by his own energies and active labors. As a practical printer, in press work, or as an attache in theatrical houses, from "call boy" to lessee and manager, he gained ripe experience and strength of mind which made him a power in every undertaking and calling that he entered.

But it is with his Spiritualism that I am most concerned, for it was in the line if his business management of the good old Banner of Light that he was brought mostly into notice as an advocate for our cause, and as a quiet but energetic worker for the spread of its teachings and truths. For over thirty years he filled this position, sparing neither of his means nor of his counsel in the defense and dissemination of Spiritualism. With his business partner, Editor Luther Colby, he did what he believed was right for the protection of mediumship and for the spread of both the phenomenal demonstrations and the philosophical tenets of our movement and undismayed by frowns, threats or persecutions from those who did not accept our teachings or approve the course of Spiritualism, he went fearlessly forward till mediumship became a matter of household discussion and Spiritualism ceased to be a tabooed subject among all but its followers.

For a period of fourteen years, I was associated with the proprietors of the Banner of Light. As its message bearer for its free circles, and as psychic for the weekly private seances of Messrs. Colby & Rich, I may be presumed to know much of the true spiritual status and worth of both these good men; and I can truthfully say that I ever found them both honest, sincere, humane and devoted Spiritualists, conservative to prudence on some questions, but sufficiently radical on all to keep in the forward march of the age; both staunch friends of mediums and noble defenders of immortal truth.

When the wisest and widest history of our movement, as one of the grandest and noblest factors of the ages in the progress of humanity, is written, the name of Isaac B. Rich will hold an important and just place therein, because he was a quiet man, retiring from contact with the world, except as far as his business required. He was sometimes unjustly accused by thoughtless or loud-mouthed Spiritualists as being only a money-getter, or as "No Spiritualist;" and for more than twenty years I have at one time and another, denied these false assumptions, and given instances of his nobility of character, his generosity and of his true Spiritualism, though for a number of years now I have seen and heard but little of him and his work.

During my fourteen years of administration in the free circle room of the Bannerof Light (and I do not mean that I served gratuitously, for I had a good salary, the Banner of Light proprietors always paid good salaries to all in their employ, this being one expression of their sense of equity) we held weekly private seances for Messrs. Colby & Rich, at which many matters were discussed by them with their counsellors and mine, Spirit John Pierpont. At all of these seances, Mr. Rich always looked eagerly for written messages from his son George, his friend Dr. Kittredge, and after her transition, from his beloved wife, Mary. His watch for, and reception of, these communications, were sufficient refutation of the charge that he was no Spiritualist, not to speak of the thousands of dollars that he paid from his private purse for the support of meetings in New England, and for needy mediums and aged Spiritualists.

After the business part of the weekly meetings with their spirit advisers was concluded, Mr. Rich invariably spent an hour or more in quietly conversing with "Father" Pierpont on spiritual matters, asking him of the spirit world, its laws and conditions, its realities and mode of living, including a whole range of subjects on these and philosophical questions.

Two years before I retired from the service of the Banner, my Guides notified these men and myself when that event would come. One day in sitting, about six months before I left the establishment and went west, Mr. Rich said to the spirit, "Father Pierpont, I wish you would make me a promise." The reply was, "I will do what I can, my son."

"Promise to stay with me as long as I am in the body."

The spirit said "I have a high regard for you and am interested in your welfare. I will promise to be with you all that I possibly can while you remain on earth, but I cannot promise to remain in charge of this work, for I am called in various directions elsewhere. I am not only with this medium, but have duties and works in many places. The time of this medium, and my own in connection with this establishment, is nearly out, but I will always bewith you as a friend and helper."

I believe the spirit has been with him, and many others also, and that he was met by Father Pierpont, who was given this paternal title by the proprietor of the Banner, because they loved him as a father when he entered the spirit world.

Mr. Rich, like his partners, was very generous. Many times it was my duty to collect funds for various poor mediums or other needy people. I never applied to them in vain, they always gave lavishly and for practical purposes. The last letter I received from Mr. Rich was less than two years ago. I wrote to him asking that he give me a donation to swell the fund I was collecting at Onset for the N. S. A. pension work. He responded with his check for One Hundred Dollars, and a cordial letter which was full of friendly words. He was a true Spiritualist—not faultless, but human, kind and sincere.

MARY T. LONGLEY.

STARS OR PLANETS.

An Interesting and Instructive Lesson in Astronomy.

The genial and able W. F. Jamieson, in taking up his pen to puncture a critic exposes himself to a somewhat similar operation. While it is true that scientific men in deference to popular speech, or as a sort of poetic license, speak of certain planets as "morning and evening stars," they will tell you what, strictly speaking, the term star is only applied to those distant orbs which shine with their own light.

No astronomer would have said "the nearest star is about 38 millions of miles away," for two reasons: First, because the term star, so used, would be misleading; and second, even if applied to a planet, it would not be true.

Brother Jamieson says: "Correct; is not Mars a star?'

Not scientifically speaking, Brother J., and it is not the nearest either. Venus is very much nearer. Mars, when in opposition, varies from 40 to 60 millions of miles in distance; Venus is only about 25 millions of miles away, and one of the minor planets, Eros., sometimes approaches within 14 millions of miles of the earth.

When I read the sentence criticised by Dr. Hutcheson I passed it by as a typographical error or a slip of the tongue. No well-informed person would deliberately make such a statement.

It must be admitted, however, that many equally indefensible things are said, particularly by those who claim to speak in trance, or under control. A noted and really eloquent trance speaker made Columbus discover America in the Mayflower. Another, under the "control" of Copernicus, discoursed very confidently upon the inhabitants of Jupiter. As astronomers regard this planet as incapable of sustaining life, I desired to test the spirit before accepting its dictum upon so important a matter. I therefore asked him how to explain the difference between the Copernican and the Ptolemaic systems, the "control" at once began to get weak and abruptly left—perhaps to refresh his memory by a perusal of his own writings.

Prof. Huxley, who, while in the form, never turned his back to a foe, yet while speaking as a spirit through a medium, fled incontinently when I asked a question or two regarding his famous discussion with Prof. Owen upon the comparative size and structure of the brain of man and the higher apes.

I do not insist that our speakers should be absolutely up to the mark on all scientific questions. The moral social and spiritual uplift of mankind may be preached without such accomplishments, but I do think that our public teachers should know enough to be certain of their ground, whether the utterances are their own or of some ex-carnate spirit.

W. F. PECK.

St. Louis, Mo.

SEEK HAPPINESS.

When trouble throws a dark'ning veil
Around you, in your keeping
Is strength to make its shadows pale;
Such strength is not in weeping.

When heavy clouds obscure the way,
No cheering sun is shining,
That strength to make all bright as day
Will seek the silver lining.

Look always to the right in life;
The gain is yours by doing it.
Farewell to envy, worry, strife;
Find happiness in wooing it.

JULIA GOODRICH BISHOP.

ANGELS.

Angels are near us day by day,
Although we fail to recognize
The beauty strewn along life's way,
The bliss that in their presence lies.

They share with us the thorny path,
Bend o'er us in the night of pain,
And lay their hands upon our brows
Till hope illumes life's sky again.

And but a narrow stream divides
Their lovely, balmy sphere from ours,
Where music blends with rippling tides
That waltz through fields of fadeless flow'rs.

We walk with angels close to God,
And germs of truth and purest love
They sow within our yearning souls,
To fit us for their home above.

CHARLES P. CROCKER.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Medimmship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

PROTECT GENUINE MEDIUMS.

Let Dishonest Pretenders Be Punished by Due Enforcement of Law.

To the Editor:—It is with a sad feeling I undertake to address you this morning in regard to what is called "dishonest mediums." What an epithet to apply to our soul-inspired earth-angels. I have been a Spiritualist for over fifty years, and for eleven consecutive years of that time was president of the Clackamas County Society of Spiritualists, consequently had ample opportunity to observe the motive of all those who visited our yearly camps at New Era, calling themselves mediums. Also within the last half century I have had the pleasure to attend hundreds of private seances, and I can conscientiously say that during all those years I have not met one medium whom I had reason to believe was in any way dishonest in his or her practice of mediumship.

Sometimes the medium may be imposed upon by conflicting opinions of his guides, or by a lack of knowledge, on the part of the one officiating, and the medium himself not in the least to blame.

But I am compelled to admit that I do have reason to believe there are persons calling themselves mediums who practice fraud in the name of mediumship on every occasion; but these are not mediums for the demonstration of life beyond the tomb, nor should such be allowed to bear the sacred name of medium. There are laws now on our statute books to punish all who obtain money under false pretense; which laws should be enforced to the letter on every occasion of this kind. Let pretenders prove their claims or go to jail.

But why such zeal to protect the sacred calling of mediumship against impositions of any kind, and not the sacred calling of other religious teachers.

Christian people are imposed upon, and the Christian ministry suffers disgrace when a pretender calling himself a preacher agrees for a consideration, to preach from a Christian pulpit doctrine he does not himself believe.

Here is another clear case of obtaining money under false pretense, and should meet the condemnation it deserves.

But both Christian and Spiritualist should be careful what they promise to give for a consideration.

The Spiritualist medium should not promise any evidence or demonstration of life beyond the grave, but "wait to see," and let the investigator judge for himself.

Should a Christian preacher engage for a consideration to preach the word of God, is it possible he could fill his engagement or his teaching harmonize with truth? But he would be liable to a fine for false pretense.

Men may preach for a consideration what they believe to be truth or believe to be God's word, if we prefer that name without being entangled in the law for false pretense.

Protect all religious teachers alike, and serve all pretenders with a just condemnation.

All teachings of whatever name or nature for the good we can do should be in the suggestive mood. The "Believe-or-be-damned" mode of teaching is irksome to every refined soul on earth, and as far as my observation goes, Spiritualists generally have adopted the suggestive mode of teaching, and I earnestly recommend the same mode of teaching to our Christian friends.

"The laborer is worthy of his hire."

Religious teachers cannot live on the wind alone. A little bread with the wind gives more strength of body. Yet we should strive to avoid any near approach to commercialism in our labors for religion and the good we can do. WM. PHILLIPS.

Clackamas, Ore.

A Prominent Spiritualist Passed to Spirit Life.

June 18, 1908, my dear wife, Lovina B. (Korst) Hutchins, aged 33 years, passed to spirit life. In early childhood it was noticed that she communed with those called departed or dead. She was encouraged to devote much of her time giving helpful messages from spirit friends to those here in distress and to inquiring minds. It simply astonished the skeptical when she peered back in their lives and described an early home or where a mother rocked him when a baby, or nursed her under the shade of a certain tree by some stream of water, perhaps long forgotten; or a cabin and its detail furnishings, the pictures and the different rooms, the different crops and woods, if any, on the farm; the direction and distance to town, the neighbors also, or where one lived in a town or city.

Looking up an absent member of a family for the anxious ones, she described some lumber camps; in one instance, a curious cash-box he was making, and when the son would return home to Toledo, would pass back and forth past his mother's house and not come in. She described the color of the garments he wore, including the buttons, etc.

In a few months he returned, but so late at night he passed back and forth by his home, then to a hotel until morning. How did she foresee the coming home, etc.? She generously gave her services to local Spiritualist societies; when so young they stood her on a chair to give her clear and pointed tests. In one instance pointing to a strange young man in the audience, she described his spirit mother, who wanted to know what business he had coming there. (Both still orthodox.)

We have been married nine years. In papa's care she leaves baby Laurel, of nineteen months, and Lincoln, aged seven. No doubt she has now greeted our young spirit daughter, now three years and a half in spirit life (twelve days in this), though she had often seen the spirit child with our family when she was living.

Through her mother love, no doubt, she will still continue to watch over our home and help guide the little footsteps, and continue to help me from a higher position. The funeral services were conducted at our residence, 457 Seward avenue, by Sarah A. Lewis (inspirational, of this city.

A. E. HUTCHINS.

Detroit, Mich.

NAME THE BABY,

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ACTION OF THE MIND.

Its Wonderful Effect on the Body.—Her Teeth Was Under the Bed, Yet She Went Into Spasms.—Justly Indignant When She Found She Had Not Swallowed Them.

To the Editor: This incident from the New York Daily World scores ONE for Christian Science, as set forth a loud peal at the door bell of Dr. Daniel McGuire, of Tompkinsville, brought him to a front window in his night dress one morning.

Harry Wagner, of New Brighton, was dancing in the moonlight on the lawn.

"In humanity's name, doctor, be quick. Mrs. Wagner has swallowed her teeth and is fast choking to death. The teeth are in her throat and won't go up or down."

Dr. McGuire sprang into his trousers, then into his automobile and he and Wagner raced to Mrs. Wagner's bedside. When they got there two physicians from the S. R. Smith Infirmary were working over her, and, although she was black in the face from choking she was telling them she wanted her own doctor.

Dr. McGuire, after a hasty examination, failed to find anything in her throat, so had her taken in an ambulance to St. Vincent's Hospital, where she was laid on an operating table and given chloroform.

Three doctors got together and used first a probe and then the X-rays. Nothing showed. Mrs. Wagner even in her unconscious state still exhibited convulsions of the throat, although after all the probing and prospecting there was no sign of the swallowed teeth.

Finally it was decided that an operation must be performed; but, as a precautionary measure, a hospital orderly was sent to the Wagner home to see if there were any false teeth lying around there.

Within half an hour, during which Mrs. Wagner went into hysterics twice, the man came back.

He laid a set of teeth on the table.

"They were under the lady's bed; she doubtless dropped them out while sleeping."

Mrs. Wagner literally rose from the operating table in wrath.

"Gimme those teeth!"

But alas, against Mrs. Wagner's firmest conviction they fitted to a nicety and she had to acknowledge that they were hers. But she had the last word on her husband.

"Why didn't you look under the bed before stirring up all this fuss?"

Really, what next in this curious world of ours, when the action of the mind is thus exhibited?

SCIENTIST.

SOLILOQUY OF THE LABORER.

It is the morning of the Sunday. The
long week's work is done;
In the struggle for existence the
week's battle has been won;
And the quiet rest of Sunday "knits
up the raveled sleeve of care."
And the burdens of another week will
be lighter now to bear.
'Tis the dream out here for a single
day, there, the joy of life one never
feels
In the roaring of the blazing forge
and the grinding of the wheels;
The song of birds he does not hear,
and never sees the pending sky,
In the blinding dust and blazing steel
and strained nerves and tired eye,—
These tell the story of the week, and
Sunday's brief relief from pain,
From weariness and over-work then
back to the blinding forge again.

And what is all this labor for? That
I may earn a little bread
For the patient wife and baby ones—
'twere better they were dead—
What hope for them when I am done?
There is no beckoning hand,
No willing arms to help them up, nor
strength to make them stand;
But everyone to pull them down, and
step on them that he may climb,
For what are human souls but ore to
coin the dollar and the dime?
And human hands are only cogs in the
great machine of gain,
And they must fit their appointed
place, writhe as they may with pain;
Nor can they rest; they're connecting
links between the rude ore and the
gold,
Though eyes grow dim as they some-
time will, and prematurely old.

The man who owns this vast concern
reared yonder blazing domes
By mortgaging our children's lives
and robbing them of homes,
By taking health from their mother's
cheeks, and knotting up her nerves
Into bands to bind their father's life,
for the gain of him he serves.
We're told this adds to the Nation's
wealth, and boasting statesmen tell
Of the thousand millions of added
wealth that make the columns
swell;
But what is all this set against the
million hearts that ache;
Of the patient mothers and dying
men, that the untimely grave must
take?
Is human life of no account in the
reckoning of the greed?
Must the long lines be so wide apart
as the basis of our creed?
The one to earn by selling soul, and
self-respect and life,
And to make the balance bar stand
even cast in the children and the
wife?

Is it a vain hope that by and by when
men shall wiser be,
The balance shall be adjusted in a
mutual sympathy?
Then money shall cease to measure
men, but justice and honor and
right is up
And mutual trust and self-respect;
then men will be grand in might,
And great deeds shall be done, and
the planet shall shine in the glory
of a day,
Of which poets have dreamed and
singers have sung and the kingdom
of Right come to stay.

SAMUEL PHELPS LELAND PH.D., L.L. D.

Seabreeze, Fla.

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A QUESTION ASKED.

In Reference to the Protection of Mediums.

To the Editor: In The Progressive Thinker for June 6 I saw an article under the heading, "To Spiritualists and Mediums," and being one of each I was much interested in what it said. In part it says that all Spiritualists and mediums, who have the good of the Cause at heart should take out a certificate from the Chicago Spiritualists' League, because it is recognized authority, and holders of same are endorsed by a religious society, which is also recognized by the city as a power, which is working in the only way to uplift our Cause. In The Progressive Thinker of March 21, 1908, we have this question asked, Why may not any other organized society as well as the League endorse our mediumship, and protect us before the law? The article goes on to state the police officials desired the assistance of the Spiritualists, the religious Spiritualists, if you please, who are formed into a religious body representative of the doctrines and truths of Spiritualism, since they had been told that Spiritualism was a religion and entitled to the same protection under the law as other religious bodies. I wrote to the mayor in regard to the Chicago Spiritualists' League being indorsed by the city authorities as being the only recognized body of Spiritualists, and he referred my letter to Corporation Counsel Brundage. I stated in my letter that I was treasurer of the F. O. O. S., a society of religious Spiritualists, chartered and organized under the laws of the state of Illinois, provided for churches (religious) organizations, imposing obligations, and requiring legal accounting of responsibilities, having power to ordain speakers and mediums, empowering them to officiate at weddings and funerals, and giving them all privileges given to any minister of a religious denomination. In reply to my letter, he said that all the power which had been given by the city authorities as stated in the new city ordinance, was given to all Spiritualists and mediums who could prove they were honest and reliable, and that no one needed protection who lived up to that part of the city ordinance pertaining to mediums and spiritual clairvoyants.

I hope that all true Spiritualists will realize that the F. O. O. S. was organized to help to build up our noble Cause, and not to tear down, as some people seem to have that idea.

The writer was exceedingly glad to see these words. "The upbuilding and power of the religion of Spiritualism," embraced in the teachings of the Chicago Spiritualists' League. I trust and pray that in the coming fall all the Spiritualists' societies throughout the city and state, who are not running for their own pecuniary gain, will bind together in one noble body of workers, and let the world see, through the columns of The Progressive Thinker that Chicago is the head of the greatest Spiritualistic movement of the age.

Hoping we all remember the words of the lowly Nazarene, where he said, "They that are whole need not a physician, but they that are sick." In the writer's opinion that could be read thus: They that are honest in their Spiritual work need no protection, and the law will not protect frauds of any kind, whether they are in or out of the Chicago Spiritualists' League.

C. A. THOMPSON,
Treas. F. O. O. S.

Buried Books Resurrected and Republished.

It has been said and reiterated that Spiritualists are not readers, and that their libraries contain more novels than works on science, archaeology and Spiritualism. This may be true in certain localities, but speaking in general terms, it is not true. Spiritualists, considered as a body, are thinkers and readers, requiring no priest to think or decide for them. It is questionable if they have manifested as much zeal in the missionary work, distributing pamphlets, leaflets and recommending books to others as do Theosophists, Christian Scientists and orthodox Christians.

But to the point. For thirty years and more, Colby & Rich had published, advertised and sold my books, and never so much as a ripple of discord entered into our business relations; but in late years, through the perils and final death of the Banner of Light, new editions of my books were not brought out, though there were more or less calls for them. The plates were in the hands of the Banner of Light. They are now in my hands, and two new editions have just been published, one "Death Defeated and the Secret of Keeping Young," published by the Ellis Publishing Co., Battle Creek, Mich., the other, "Immortality, Our Homes and Employments Hereafter," published by Dr. B. F. Austin, Rochester, N. Y. This is the tenth edition of the latter book, which is bound in cloth, contains 320 pages treating exhaustively of the homes and employments of spirits as described by themselves through such mediums as Mrs. Cora L. V. Richmond and some thirty other mediums. Price, $1.25.

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All of my books are for sale by The Progressive Thinker Office, 40 Loomis street, Chicago. J. M. PEEBLES.

Battle Creek, Mich.

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DOING AN EXCELLENT WORK.

The Value of Being a Member of the Chicago Spiritualists' League.—The Benefit of Holding a Medium's Certificate of this Society.

First, let me say personally I have the best feeling for each and every individual professing to be a Spiritualist and who is more devoted to the Cause than to Self. The C. S. L. is endeavoring to uplift the Cause, and its members individually and collectively; it is not working to create charter societies, nor to create new ones, nor to organize an independent State or National society of its own. The C. S. L. is chartered by the state of Illinois, and this charter gives the League authority to ordain, to issue certificates to mediums, to buy and sell property, and gives it all the powers possessed by any religious society in the state of Illinois. In its charter it is plainly stated that the League must work in conjunction with the State and National Associations.

The C. S. L. is a Meeting of meetings; and nearly every Spiritualist meeting in Chicago has representation in the League. Furthermore, the League has reincorporated under the name, The Society of Spiritualists; is a religious society; is registered as such in Cook county, Illinois, and is recognized legally, the same as any other church in Chicago, through its trustees and official board. The benefit to a medium in getting a certificate is that identification with the League and its protection is thus gained. The League being a legally organized religious body, its members are recognized by the State Spiritualists' Association, because that Association and the League work in harmonious conjunction; and a medium holding a certificate of membership in the League—which is recognized by the State Association, also becomes recognized by the N. S. A.

The C. S. L. in conjunction with the Illinois State Spiritualists' Association produced the ordinance which is now a law in the city of Chicago; and after it left our hands there were but two words changed in the ordinance before it passed the city council, and those two words were "Crafty Science."

To become a lay-member one must be recommended by a member in good standing. A medium's certificate issued by any society chartered from Springfield, and which is not an auxiliary of the I. S. S. A., may be recognized by the city authorities, but would not be recognized by the State or National Associations, neither would it be O. K. with any regular organization. The only recognition such a certificate could claim is from the society which issued it.

The I. S. S. A. issues no certificates to mediums but will indorse Chicago mediums holding certificates issued by the League. The police department also recognizes mediums who have certificates from the C. S. L. There is no other society beside the N. S. A., the I. S. S. A. and the C. S. L., that has a religious charter registered in the city hall of Chicago.

It is not the purpose or intention of the League to interfere with any small societies or their working, but all such are recommended to become auxiliaries of the State and National Associations. We are simply trying to have all mediums become identified with a recognized organization; and we believe that all Spiritualists who have the Cause at heart more strongly than self-interest, will look at it in the same light. As president of the C. S. L., I certainly am in a position to understand and appreciate where we stand regarding the city's protectection of our society.

I wish to say further, speaking for the League, that as to any persons holding ordination papers from the State Association, and who may be working for "societies" which are known to be antagonistic to the State and National Associations, such persons must naturally be regarded as traitors to the Cause of Spiritualism, and before continuing such questionable work should give up their ordination papers, for they will surely prove boomerangs in their own hands. Also, members of the State Association who may be working with societies in any secession movement against the State and National organizations—by way of presuming to create opposition state and national societies,—such members of our general fraternity need watching, for their works are in darkness, and they breed discontent, political trickery and disruption.

On the other hand, the workings of the League are fair, open and legitimate. We are in the bright light, and aiming for the right. In this way, and in THIS WAY ONLY can we hope for safety, harmony and progress. I make no protest against any man or woman thinking or acting according to their own ideas of right, but when they come under the glorious banner of Spiritualism, the searchlight of the League is upon them, and this is what every true Spiritualist ought to be proud of. The League is a sign of progress and a demonstration of intelligence in our order. It is a successful achievement in the line of right and security of our interests. Great heavens! we have enough enemies in the world without breeding anarchy within our own ranks; and any person among us who may be trying to tear down work that has taken years of labor and personal sacrifice to accomplish, such persons are the ENEMIES of Spiritualism, and should be ostracised or even "Oslerized," to the advantage of the Cause.

A charter from Springfield does not protect the holder against prosecution at the hands of the police department of Chicago, even though such papers may have been utilized to cause the city government to believe the holders were working with a recognized organization. In this connection I will state that the police department has requested the presidents of the State and League Associations to aid them in their work of ridding the city of all "fakers," whether fortune-tellers, dishonest mediums or other workers who are regarded as detrimental to the city's welfare. This request has been and is being acted upon, and hence our organization is working in harmony with the representatives of the law.

Thus a grand work is being accomplished by the regularly organized Associations, and no one can question our motives. As spokesman for the League I can say that our policy is EQUALITY AND JUSTICE before the law and our own consciences—FAVOR NONE AND FEAR NONE, and in this I am protected and guided by my Inner Light.

The C. S. L. is progressing rapidly and succeeding in its grand work. We are receiving encouraging letters from all over the United States. Other cities are taking up the same ordinance that we have had passed in Chicago, and are starting similar Leagues to strengthen the Cause, and for the protection of all honest mediums and members; and many inquiries are received as to our mode of procedure.

To all "independent" meetings which are opposing recognized organizations, I wish success. I have only the best of feelings for all, individually, but conscientiously,—when advancement of the Cause of Spiritualism is at stake, I could not give them any encouragement or contribute one cent toward their progress.

In conclusion, let me say that Spiritualism has triumphed over all obstacles in the past, and MUST AND WILL SURVIVE. Let us put aside all differences, and pull together against the turbid stream of materialism and ecclesiasticism that would deluge all before if it were not for God's own staying hand and our buoyant Ark of Light and Hope. The church confronts us—a military despotism ever prone to tyrannize and destroy everything in its path. Against all this let Spiritualists proclaim their message of Joy, Hope and Love. Let the prophecies of old be fulfilled. Let the beautiful philosophy of Spiritual belief be the Savior of the world. Let whosoever is without sin cast the first stone. Let intelligence and truth prevail, and then God and His Kingdom cannot go against us, or would not if it were possible. Let our watchwords be, ORGANIZATION! HARMONY! PROGRESS AND MUTUAL AID! Let the GOOD OF THE CAUSE actuate every member of our grand Fraternity who would represent the ETERNAL VERITIES OF SPIRITUALISM.

Yours for the Cause,
DR. C. A. BURGESS,
President C. S. L.

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List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday June 14. We will have first-class speakers and mediums. For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wonewoc, Wis., Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Brady, Ohio.

The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.

The Winfield Camp opens July 18 and closes July 28. Mr. L. H. Bellman, of Winfield, president; Mrs. Willa Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp.

The Etna Spiritualist camp-meeting will open August 28 and close Sept. 6. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Monson, Maine.

Etna, Washington, Camp.

The fourth annual camp of Etna, Clark county, Washington, will commence August 1 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Onset Camp.

Onset camp commences its thirty-second annual meeting July 19 and closes Aug. 30. For full programs address the Secretary, Onset, Mass.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Mt. Pleasant Park, Clinton, Ia.

Opens July 26 and closes August 23. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Chesterfield Camp.

Begins July 23 and ends August 30. Mrs. Flora M. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Forest Home Camp, Mich.

Opens Aug. 2 and closes Aug. 23. For programs or further particulars, address Frank Lesher, president, or Millie Mitchell, secretary, Manceiona, Mich.

New Era Camp, Oregon.

The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further information address the secretary, F. E. Dunton, 358 15th street, Eugene, Ore.

Ottawa Camp, Kansas.

Eleventh annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. W. Henderson, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Kansas, 2028 North 11th street; E. A. Carpenter, Ottawa, Kansas; John Hartung, secretary, Iola, Kansas.

Swampscott, Mass., Camp.

The camp at Mowerland Park Grove, Swampscott, Mass., opens June 7. For programs address B. H. Blaney, 150 Elm street, Marblehead, Mass.

Madison, Maine, Camp.

The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington.

Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washington.

Temple Heights Camp, Me.

Temple Heights Spiritualist Camp-meeting commences August 16, and ends August 23. For full particulars address A. D. Champney, secretary, Rockport, Me.

Vicksburg, Mich., Camp.

Vicksburg Camp, Mich., opens July 26 and closes August 16. For full particulars address Miss Jeanette Fraser, Vicksburg, Mich.

Ocean Grove Grove Camp, Mass.

Ocean Grove Camp, Harwich Port, Mass., opens July 12 and closes July 26, 1908. President, Samuel Small, South Harwich, Mass.; secretary, Mrs. Geo. D. Smalley, Harwich Port, Mass.

Unity Camp, Saugus, Mass.

Services at 11, 2 and 4:30 every Sunday from June 14 to Sept. 27. Excellent speakers and mediums. Refreshments served. Address all communications to the secretary, Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July 26 and closes August 23, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich

Parkland Heights Camp, Pa.

Parkland Heights Spiritualists' Home and Camp Meeting Association will open its camp on Sunday, July 5, and continue every Sunday until the last of August. Able and talented lecturers and mediums have been employed. Address Dr. James B. Candy, secretary, Langhorne, Bucks, Pa.

Delphos, Kansas, Camp.

Opens Aug. 9, closing Aug. 23. I. N. Richardson, secretary, Delphos, Kansas.

Ashley, Ohio, Camp.

Ashley Spiritualist camp meeting opens August 9, closes August 30. Write for circulars. W. H. Randolph, secretary, Ashley, Ohio.

Pine Grove, Niantic, Ct.

Pine Grove Camp Meeting, Niantic, Conn., commencing June 13, continues until September 19. Hepsy C. Boden, Secretary, Willimantic, Conn.

Central New York Camp.

Central New York Camp Meeting, at Freeville, N. Y., commencing July 25, closes August 23. B. L. Robinson, Secretary, Dryden, N. Y.

Sunapee Lake Camp, N. H.

Sunapee Lake Camp Meeting, at Blodgett's Landing, N. H., commences August 9, closing August 30. John W. Clay, Secretary, Sutton, N. H.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake Mich., opens July —, extending until August —. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July —.

(Advertisement.)

DELPHOS (KANSAS) CAMP.

The thirtieth annual camp meeting of this notable camp begins Aug. 7, closing on the 23rd.

For thirty consecutive years this this camp, without a single omission, traversing onward through adversity, obstacles of almost unsurmountable magnitude frequently besetting its pathway, yet, never faltering, it has climbed to an eminence seldom reached, under like circumstances and conditions.

Our program while not advertised in detail, consists of the highest and most pleasing arrangement for the entertainment of camp visitors. Our constant aim has been to secure the very best talent obtainable. Very few camps throughout the country have had the honor and pleasure of the most notable men and women speakers appearing upon its rostrum, as has this camp.

Our list of speakers and mediums engaged for this camp are: Will J. Erwood, Battle Creek, Mich.; W. D. Noyes and wife, Los Angeles, Cal.; Mrs. Bessie Bellman, Winfield, Kans., president of Kansas State Association of Spiritualists; Mrs. Nora E. Hill, Chicago, Ill.; Mrs. Inez Wagner, Kansas City, Mo., with negotiations in progress for further talent.

To all lovers of a free and hospitable people, where you are made to feel that you are one with the many, Delphos camp is incomparable. It offers to the languid, pent-up, tired soul, hedged in by worry and city strife, a panacea that will refresh and invigorat as no other remedy. Come to Delphos camp. Come where worlds touch worlds, where no "twilight zones" divide the realm of spirits in and out of the earthly forms.

For further information in detail, write to the secretary,

I. N. RICHARDSON.

Delphos, Kansas.

LAKE PLEASANT, MASS.

Many New Cottages being Built.—Town Water Installed on the Grounds.—Many Arrivals.

Unusual activity in every direction marks the opening of the summer at this popular, old-time camp ground, the second oldest in the world, and everything bids fair for a prosperous season.

Seven new cottages were finished last month, varying in cost from $800 to $2,500. On Denton street, on the Highlands, commodious structures have been built for John Johnson, of Troy, N. Y., Prof George W. Edawrds, of Brooklyn, and Dr. Wm. Critchley, of Portsmouth, N. H.

On the old grounds the cottages recently finished for Mrs. Mary A. Wales, of Amherst, Mrs. Carrie Dodge, of Boston; Mrs. Kate Nowach, of New York, and Leon E. Henry are all handsome edifices. Mrs. Elizabeth Hall, of Albany, N. Y., Mr. F. A. Bidsford, of Boston, Mr. S. E. Townsend, of Providence, R. I., and F. S. Wilbor, of Lake Pleasant, have cottages in process of construction that will be completed before the convocation commences, Aug. 2. Lake Pleasant is now a fire district with its own commissioners, and pipes are being laid for the installation of town water upon the grounds.

For the past ten days the grounds have reminded us of the streets of Boston, during the construction of the subway; our none too wide thoroughfares being piled high with dirt on either side, with ditches five feet deep in the middle. The laying of the pipes will be completed by July 15, with hydrants located and in operation for fire protection, but no connections will be made with cottages until fall, the association plant furnishing water as usual for this season.

The Lake Pleasant Lyceum has held two sessions with thirty pupils present, Mr. George Cleaveland acting as conductor. Much interest is being taken and a thriving Lyceum will soon be in progress.

About one hundred cottages are now open. The Home Comfort House and The Roosevelt have quite a few guests already. Harry S. Savage has leased the boat privilege, and will also handle the baggage as usual; Mr. Philip Yeaton, of Boston, is running the dining room at the depot, and Charles F. Slate's cafe is located at the electric car station.

Vice-presidents W. W. Lee and Mrs. A. S. Waterhouse are hard at work as usual; directors Crafts, Critchley, Edwards and Childs are located at their cottages; Mrs. Abraham H. Dailey has opened her new residence for the season, and new arrivals are coming on every train. The dances in the Temple Wednesday and Saturday and the band concerts each Sunday bring many local visitors to the grounds.

A. P. BLINN,
Clerk.

Pequoit Camp, Mass.

Pequoit Camp, South Swansea, Mass., was dedicated and first meeting held Sunday, July 5. The camp is beautifully situated at Ocean Grove, on the shores of Mt. Hope Bay.

Mr. and Mrs. Richmond L. Bishop, of Swampscott, Mass., successfully conducted the opening service, with an earnest, sincere audience, eagerly reaching out to receive the truth and welcome messages from the higher life.

The first meeting was very encouraging, and the camp will no doubt be very successful in the future when it becomes better known. Service will be held every Sunday during the summer months, with good speakers.

MRS. W. H. BROCKETT,
Pres. of Pawtucket Society.

Fraternal Order, of Springfield, Mass.

The Fraternal Order of this city is not only alive, but working earnestly to build up a spiritual order that shall be a credit to the cause of Spiritualism. Meetings are held every Sunday and Friday evenings, open to the public, at the homes of the members, which have developed a strong interest in spiritual matters; and several members are showing mediumistic gifts that have been waiting such an opportunity for development.

We held meetings the month of May in the American Mechanics hall, which were well attended. Mrs. S. C. Cunningham of Cambridge, Mass., was the medium, and she gave some interesting demonstrations of her wonderful powers. One evening she suddenly paused, and looking up in a surprised manner remarked: "An angel form just passed through here; some one is about to pass out, and you will tell me who it is when I come next Sunday." The following Tuesday morning our dearly loved sister Eliza B. Wood passed to spirit life by a sudden attack of heart failure; and the next Sunday evening Mrs. Cunningham assisted at the memorial service of the dear sister, we using the service of the Fraternal Order. Mrs. Wood had been a Spiritualist for over forty years, having come into the light of spirit truth when such a course meant persecution, but she had the courage of her convictions, and always lived a life consistent with its highest spiritual ideals. She realized that her loved ones were ever with her, and while she is now with them, her life has left an example of devotion and love that is revered by all her friends.

Much interest is shown in preparing plans for the future in the way of building up the Association, demonstrating its principles, and developing lines of work that may prove productive of good to thehe cause of Spiritualism.

The Fraternal Daughters have given several suppers which have been very enjoyable occasions. We meet on every Wednesday afternoon for sewing, and discussion of ways and means to aid the Association, of which we are auxiliary.

MRS. M. E. GLOVER.
Vice-President, Springfield, Mass., Association, F. O. O. S.

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A FREAK OF THE WIRELESS.

Illustrating How Messages May Come from the Spirit Realm.—Messages from Remote Points Caught in a Missouri School.—The Experimental Instrument Made by Prof. Elliott of Richmond and Stored in a Basement Was Found to Be Clicking Conversations.

Richmond, Mo.—D. C. Elliott, professor of science in the Richmond high school, went into the basement of the school yesterday and heard a strange clicking. Investigating, he traced the noise to a wireless telegraph instrument which he had made to instruct his pupils in wireless telegraphy. The machine was stored in the basement while not in use.

The mysterious clicks continued to come from the machine. Prof. Elliott is not a telegraph operator, and the noises puzzled him. Finally he sent for R. G. Peters, the telegraph operator at the depot. Powers went to the basement and heard this message:

Santa Cruz, Cal.
W. M. Bowers, Colorado Springs, Col.

Your wireless this morning about securing Toledo instrument, have to say we cannot get hold of any here. Will advise you later if I can secure the same from San Jose.

Carson Experiment Station.

Talked With Oklahoma City.

The different stations on the wireless circuit discovered there was a new station catching messages, and an investigation was begun. This message was then sent out from Oklahoma City, Okla.:

There is a connection on the circuit. Caught some station marked Richmond, Mo., high school.

OKLAHOMA CITY.

The Oklahoma station then sent this query to Richmond:

"What kind of station have you?"

Powers, the operator, answered:

"It is home made."

Following this the Oklahoma City station sent this message to Colorado Springs:

"Richmond, Mo., has experimental station on this circuit. Says same is home made instrument. This circuit caught on account of damp weather. Says he has no pole."

Richmond Caught Them All.

All these messages were plainly read by Powers in the basement of the high school. Then came this message from Colorado Springs to a ship in the Gulf of Mexico:

"John R. Markes, Mallory Line, Texas, via Oklahoma City or Galveston: May your journey be without exception the best of the season. Answer me from New York."

Prof. Elliott regards the incident as one of the most remarkable things he has ever heard of in connection with wireless telegraphy. That a home made instrument, made without regard to any system and stuck away in a basement without wires or the lofty pole most stations have, should be able to catch messages from such a distant point probably will furnish much matter for comment among wireless experimenters.

The above as reported conveys an important lesson illustrating the impressive fact that messages from the spirit side of life reach certain minds that are attuned in unison.

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Review of Rev. R. V. Hunter's Attack Upon Spiritualism.

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The Southern Cassadaga opens February 7, and closes March 21, 1909. For particulars address Mrs. A. M. Spencer, Corresponding Secretary, Lake Helen, Fla.

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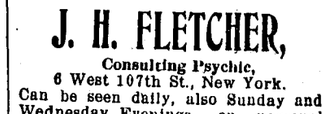
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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 38 CHICAGO, ILL., JULY 25, 1908 NO. 974

IS THOUGHT A LIVING POWER?

A Plunge Into the Deep Ocean of Metaphysics.

To the Editor:—In No. 971 of The Progressive Thinker there is an article entitled "Thought a Living Force?" by Samuel Phelps Leland, Ph.D., LL. D. For thousands of years men have been speculating on the mysteries of human life; but the mysteries still remain unsolved. The writer claims to have solved the problem of "the power of thought," by attributing to it "a living force," which he has discovered to be "the dynamo that converts one force into another.

He quotes Worcester, who defines thought as "an action of the mind, capable of existence independent of the mind that creates it." But this does not imply force; it is the effect of a cause which cannot be a cause; therefore, not a force. It is a creation of the mind. The mind, then, is the force—the cause, and thought is the effect. Effects are not causes and can produce nothing. Thought is the conception of what one has been thinking, impressed upon the memory, and expressed in words. What one has been thinking, or what one perceives, may arouse certain feelings in others; as, one in danger or thinks he is, instantly rushes out of it. Why? Prof. Leland would say, "Because he thinks he is in danger; therefore the thought is the force that moves him to act." But he was not in danger; he only thought he was. The force is just as strong, yet there was no reality in the case, and could be no force.

The feelings aroused by the sense of danger awaken the consciousness of danger, and he instantly flees from it. This instinct is universal in all sentient, conscious beings. We could not think unless there was something to think about that was prior to the thinking. Thought certainly does not create that something; and without that there could be no thinking.

Upon the authority of Worcester's definition the writer continues as follows: "Thought is a living force. It controls all the other forces. It binds them in bands of iron and steel. It makes the engine; the revolving dynamo converts one force into another and rides over the sea of forces, and makes the obedient waves obey the will," etc. This is but a gratuitous figure of speech, not admissible in scientific expression. It implies that waves are conscious, and thought a personality, or it could not exercise will power.

An analysis of thought will enable us to get a clear conception of the manner of its promotion. We think; but why do we think what we do think? The answer is plain when rightly conceived. Life itself is essentially Feeling; for without life there could be neither sensation nor consciousness, therefore life is sensation in consciousness; that is, it is a conscious sensation. It is that and nothing else. There is no mental operation without these; neither can there be without them.

Force? Certainly; but what is that force? All that one knows or seeks to know; all that does or seeks to do; all that he obtains or seeks to obtain; and all that he avoids or seeks to avoid, are effects either to satisfy some desire, gratify some feeling, or to avoid some evil. Desire, feeling and fear are states of conscious sensation. These are persistent and irrepressible. In a general statement: The supreme desire to live, to enjoy, to be happy.

This supreme desire gives issue to a concern for our well-being, and that of those we love. Well-being is well-feeling, and well-feeling is enjoyment—happiness. This concern is the only incentive to our voluntary activities.

Therefore, the fundamental law of human conduct is: Man employs the most available means at his command and he pursues those interests which he thinks will best promote his welfare, present and future, and he avoids as best he can the evils which he fears will bring him pain or misery. This law is as fixed and determinate as that of gravity itself. The impulse to act is the supreme desire above noted. Thought is the conception of that desire and the universal mistake of mankind is in taking the conception of the thing for the thing conceived.

The law of thinking is: Feeling gives rise to the seeming of reality in what is felt. The seeming is taken for the thing which appears to be reality, but it is no proof of it. This conception is so associated with force—action—that it is taken for force.

This analysis is not gratuitous; it is the process that everyone experiences, though he is not aware of it. But the indisputable fact that conscious sensation is the basis of all voluntary activities is the authority upon which this analysis is based.

Thought may be the willing light that brings to him the secrets of all space; but he has the advantage of most people. Perhaps he sees in the "secrets of all space" the verity in his closing paragraph:

"If ever the claims of communion of departed spirits with living men shall be established it must be along these lines and scientifically; and not by the disgusting jugglery and tomfoolery of what is known as physical manifestations."

Thought is only the conception of things spoken or written. They are recorded in millions of volumes many of which are now sunk into oblivious desuetude.

The author, Prof. Leland, is a striking example of one who feels as he thinks, and to him Thought is a living force; an exception to all the rest of mankinod who think what they feel. E. J. SCHELLHOUS.

The recipe for perpetual ignorance is—Be satisfied with your opinions and content with your knowledge.

Haste not, rest not.—Goethe.

A man that is young in years may be old in hours if he has lost no time.—Bacon.

A man would not be alone, even in Paradise.—Italian.

A HYGIENIC RELIGION.

It is Badly Needed at the Present Time, as Demonstrated by Dr. Hager.

Straws Which Show Which Way the Wind Blows.—A Mute Appeal.

As straws show which way the wind blows, so mute appeals for practical things become the ideals for future generations. Instead of expressing the ideals of art in pyramids, sphinxes and massive-columned religious edifices, the ideals in art to-day are expressed in practical ways, as hospitals, sanitary built public buildings, practical homes for the insane, comfortable public conveyances, irrigating dams and practical canals.

The ideals in education to-day are not some theories to be taught how to appease the wrath of an anthropomorphic God, and how to secure tithes for the maintenance of a lazy set of fat priests, but instead the tendencies in education are eminently practical, and by these methods specialists are not only qualified but encouraged to work out still more practical problems, and humanity is thereby benefited. Things that are not practical are thus relegated to the rear. Thus astrology and unreliable prophecy are taking a back seat, perhaps to be brought to the front again at some future time; but you may rest assured that until some genius will work out the practical things in these subjects they will not have ideals created that will demand further attention at present.

The Jews originally started with a Spiritualistic-hygienic religion, and if all the signs fail not, we are about to travel over the same grounds again; but as this is an age of science, an age of practical things, we will not be content in taking everything for granted and by blind, superstitious faith rest content with all obstacles that beset our path; but boldly, yet slowly, by scientific methods try to overcome them.

Surely we have made wondrous progress in this way in the line of public sanitation. The discovery of the cause and prevention of malaria, yellow fever, cholera, bubonic plague, diphtheria as well as asepsis in surgery, together with many other benefits that humanity now enjoys, were not evolved at one bold stroke, but slowly, guardedly, one point after another was worked out until the whole became clear. Thus the whole mass of discoveries were made out of small, unreliable, unknown items that ultimately made up the whole mass of truth.

Perhaps no city in the world can show a better record in health matters than Chicago. Her death rate is the lowest per thousand inhabitants of any city in the world. Although the central meeting point for many surrounding states where smallpox exists, and while almost every week many new cases are brought in from the country, yet by an efficient system of isolation, fumigation and vaccination we have less smallpox in this great city than some small villages nearby.

But while the death rate is decreased in infectious diseases, we still have to contend with such an enormous high death rate in children and infants, that truly shows such an enormous amount of ignorance in mothers that could and should be prevented; that shows a demand that exists along educational lines that can not be met with all the civilizing agencies at our present command. Education along practical lines is needed here, and can be met only by those who come in close contact and repeatedly impressing it upon the mother or prospective mother. Here there is an ideal existing that is not met with any social factor that exists to-day, and I am sure it will have to be met by educational methods. Here I am convinced is a field for a practical **HYGIENIC RELIGION** that could meet ideals that would bring blessings on the system.

Take a look with me at the Bulletin of the Chicago health department for July 4, 1908, and see if you cannot discover a mute appeal for a practical **HYGIENIC RELIGION:**

"A study of the mortality of Chicago for the first six months shows a mortality 1.567 less than the same period last year. The largest factors of improvement have been in pneumonia and pulmonary tuberculosis.

"But while these bad-air diseases have decreased diarrhoeal diseases in infants have not—62 children under one year of age having died from all causes in excess of the number dying last year. The deaths from diarrhoeal diseases at all ages have increased 165. The deaths from diarrhoeal diseases in children under 2 years of age have increased 183.

During this same period this same group of citizens—the children—have suffered 483 fewer deaths from diphtheria, scarlet fever, measles and whooping cough combined. The conclusion is inevitable that something is operating in these babies to produce fatal diarrhoea. Why is it that hygiene going forward in every other field since 1904 has been going backward in baby food and baby care?

"The present indications are for the worst diarrhoea death-rate year since 1897. If the present rate holds for the remainder of the year it will give a total for 1908 of 3,414 diarrhoea deaths, or 15.76 per 10,000.

In 1907, 1,,004 babies died from diarrhoea (19.74 per 10,000) in the 5th sanitary district, or west of the north fork to Robey street and west and north of the south fork for a distance of about two miles from the river. In the 15th sanitary district, south of 75th street and east of Stony Island avenue, 175 died, or 27.38 per 10,000.

"Contrast this with 17 deaths of babies from diarrhoea (3.25 per 10,000 in the 7th sanitary district, bounded on the north by Fullerton, on the south by Ohio, on the east by the lake and on the west by Clark street at the south end, by Sedgwick street in the middle, and by Halsted street at the north end.

"This means that the children of the well to do are living—the children of the less well to do are dying.

"Is there not enough of public and private conscience to do something to save these 2,500 lives? There is yet time. Our hope lies in this: Nine hundred and twenty-four deaths have occurred in the first six months; 2,490 are feared in the next six months. In 1907 759 occurred in the last six months; 2,046 in the last six. In 1907 there were 114 deaths in June, 269 in July, 805 in August, 523 in September, 234 in October and 113 in November.

"The Milk Commission, the Visiting Nurse Association, the small parks, the Daily News and La Rabida sanitariums, the settlements and the family physicians are going good. But the demand is for more effort.

"This Bulletin goes to all the priests and preachers in town. Will they not assemble their congregations and tell the mothers how to care for their babies until October? Will not the Labor Unions get such word to the families of their members that these may be spared the long weeks of heart-breaking toil that come to the mother who has a sick baby? Will not the mothers themselves give the well babies more water and less milk—and no beer, no cabbage, no coffee—no dirt in anything?

"The public agencies are excellent, but the meat of the situation is the home and the mothers and fathers who control the homes."

Do you think the priest or preachers have qualified themselves in these practical things, and that they are competent to teach these matter to mothers, even if they cared to. I think not, and moreover I think that there are not a great number of them who care for the children of the poor as most of them do not cater to, nor care for, the children of the poor, nor meet the poor mothers.

The ideals that are created to-day are for practical things, and these must be and are worked out by cold, hard-hearted scientific methods. Theoretical, dogmatic, man-made religions are on the wane, and the idea for a practical religion is now beginning to show the symmetry and beauty of her glorious radiance.

Will the Spiritualists help to supply the wants of these ideals and thus take the place in the ranks of benefactors to humanity, or will they, too, pass on with all their unreliable mental phenomena and artificial toggery?

I appeal for a **SPIRITUALISTIC-HYGIENIC RELIGION** based on modern scientific educational methods to supply the practical ideals that are now so rapidly manifesting themselves.

Chicago, Ill. DANIEL S. HAGER, M.D.

Meriumistic Experiences.

New Years' Day, 1900, I had the following mediumistic experiences:

First, I sensed a restlessness and was informed by an angel that this restlessness was in great part, in the mortal mind-realm, and as the inducted ideas flowed into mortal brains on all the vibratory lines for effects, this restlessness is felt by the people and is externalized in their rush and efforts to do things. At this juncture, immortals pressed around me and opened up panoramas of the status of humanity. This was strange, for it was such an intermingled throng—first a group of mortals, then a group of immortals. This impressed me as the cause of the great unrest and rush manifested by Earth's people. They are pressed onward by invisible pressure to observe and search for things new and old to fill the gaps which thus far have broken connection between cause and effect in the universal wielding, and especially cosmic evolution, of all things, man included. Here came a change and a great company of bright, intelligent mortals passed before in this panorama. These are believed in the Supreme Spirit of the Universe from whom all life, intelligence and blessings go forth and are manifested through all forms of externalized sub-germs, and carried upward in progression in the regular order of supremely governed evolution. A short space behind these came a caravan of not only people, but throngs of all kinds which they brought with them. They were marked "Traders," "Showmen," and "show-women." They were a shallow, shadowy lot. They believed not in God nor a Supreme Spirit, etc., and appeared apathetic to even the term "religion." They floated bills printed in large letters on the breezes, some of which read thus: "We believe that the God-idea is, and has been an evolution of mortal mind; that it had its origin at the side of open graves when the desperation of separation from their loved ones inspired a hope in a future life and that sometime in the future, after a longer or shorter period, a reunion might be possible.

Then came a group whose playbills announced what wonders they were able to perform. These were gaudy, very pretentious, but very shallow. I was overwhelmed with a sensation of infinite pity as they passed. Quickly another large company of pompous-looking mortals appeared, and passed. Their motto was: "Students of Nature;" but strange to say, they were all enveloped in a misty, cloud-like vapor, through which were traced in letters of seeming fire: "Erroneous are the ideas held by these students." Their belief is that creation is automatic, operated by Nature's powerful principles in keeping with her laws, etc." As these passed very slowly by, I beheld, in the entire scenic panorama opened before me, all the misconceptions and errors indulged in by these different classes of people, but to mark them was not possible, for the scene passed too rapidly for that, and as I wondered over this and many similar experiences I have had, I yearned to know, if other mediums have ever had such experiences, viz.: While retaining full consciousness, seeing crowds of immortals thronging around them and bringing before and between them groups of mortals, or rather, mortal projections or shades, as most of them seem to me to be, when they thus appear in connection with immortals.

Readers, if you have had such experiences; then can you appreciate my position and feelings when I pen this. I know all presentations as described above, are intended for object lessons and to teach us that life is real, and truth alone is mighty as a power to help us up progression's spiral stairway. Another thing I have learned by being so closely associated with the immortals, and it is this: That no matter how observant we are at such times, we can grasp and retain only parts of what is placed before us. We learn many grand lessons and parts of the great problems of life and its immortal career, and of cosmic operations, but not the whole. I am glad it is so, it keeps us humble and gives all students and workers a chance to be of service and to do their share of showing up some of the errors of the ages and putting in their places eternal truths, as they, by intuition and inspiration receive them. MRS. M. KLEIN.

Van Wert, Ohio.

DO THEY KNOW?

Do they know the earnest striving
Of our spirit's tortuous way
In the clay-bound vestures writhing,
With our life held back at bay?

Do they know our motives golden
As they glitter for a space,
Then go down in failure's cauldron,
Leaving on the earth no trace?

Do they know we grieve so surely?
Do they know we still are true?
Do they know—and learning, whisper
Of their fealty yet our due?

Do they know the trend and measure,
And the lives that hem us in?
Of the vibrant chords that quiver,
Throbbing heart and brain within?

Can it be it does not count us,
The endeavor and the pain?
These environments are earthly—
They cannot the spirit stain.

Could we know they did—each failure
Would be less in its despair;
Taken and reset—might glisten
Jewels priceless, rich and rare.

EVA AMES.

South Wallingford Vt.

It is the gentle mind that makes the gentleman.—French.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

Shun passion; fold the hands of thrift; sit still—and truth is near.—Emerson.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Great minds have wills; others, only wishes.—German.

THE MOST DELIGHTFUL SPOT.

Los Angeles and the People's Psychic Society.

To the Editor:—Here is a hearty greeting from Los Angeles, the most delightful spot on earth. Come, and look the place over for yourself, and if you don't fully agree with my sweeping statement, you will be the first to head a list of disapprovals. I want you and the readers of The Progressive Thinker to know what the People's Psychic Society is doing in its own line of work. We are now an organized society. The membership has increased since taking this step. You know there are so great a number of people who, will not interest themselves in any particular branch of work, unless they can "Join it" When they have written their name in behalf of an order, why, there is a responsibility on their part hitherto not felt.

Our Sunday morning audiences are most encouraging in every way. I have been in a way identified with the spiritualistic movement for over 20 years, and must say, with all due and respected courtesy towards other societies East, that I have been interested in, our society here in Los Angeles extends a greater freedom of speech, a tolerance, a genuine spirit of good-will in behalf of all talent demonstrating from our rostrum, which makes possible many things, that we do not find in all movements of a psychic nature. We are most guarded as to our selection. We are most fortunate in having with us a Prof. W. W. Raymond, who contributes largely in the line of Metaphysics, Comparative Religion, Music, Oratory, Physical Culture and Character Building.

All of the above named branches of enfoldment, I endorse and recommend this quiet, earnest, thoughtful teacher and student, as a most worthy instrument in behalf of individualization. I often hope our psychics in the A. B. C. class will see and appreciate the great need of intellectually fitting themselves for the position they contemplate taking. I know, that only through this order of preparation will we attract the superior minds seen or unseen.

It is through the law of attraction that these various avenues are found in the first place, and it is through the abuse of a perfectly natural law, that results in a complete failure, and not the intelligent use of that law.

Our object in life should be to contribute to every moment of each passing day, a something that is true and pure. A reality that will stand the test of investigation. Do you know of any way this condition can be realized without deep study, carefully investigating every avenue that may throw a greater light your way, and hourly, daily searching for every item that may add to an idea you are holding for a fuller realization. An earnest man, never poses; he is too busy with a more valuable proposition.

We never get anything for nothing that is worth one cent more than we pay for it.

Real life lies in love, and good hard work. Who wants to rest, dream and rust? Not I! And so I again state, I am so thankful we have in our midst thorough and consistent workers who are not willing to sit down with folded hands, waiting for the spirit to do the work they should. The facts are, an entity in spirit expression cannot do our life's problems. We can co-operate with them. When we meet a medium who is nearly always under an influence, controlled, so to speak, you will find upon close investigation that the medium is but little better off for the time and strength given; also, much that is given will be inferior in quality and clearness, which could be entirely overcome through a course of training that will interest the unseen section, inviting a full recognition of their power in sympathetic unity, believing that good can be obtained from all, provided all interested do their respective parts. We do know that only through the exercise and cultivating of certain finer and inherent forces, individuals of the unseen world will aid, instruct and guide us in a highly commendable way, if we make this possible, and greater good can be accomplished.

I believe that what is worth doing at all is worth putting forth our very best efforts in all corresponding directions.

We send our children to school that they may become respected people of influence in this one phase of life, material, but the moment we contemplate opening the occult side of life we taboo the idea of a preparatory course and as a rule take anything that is given us, without really giving it any thought at all—simply swallow it whole and call it fine; letting it go at that. This resigned state makes it very difficult for our advanced workers, but they will be sustained in their efforts. The true manifestation has come to stay, and is fast becoming universal.

ADELAIDE K. BROOKS.

Los Angelos, Cal.

WHY CANNOT ALL THE YEAR BE SPRING?

Why cannot all the year be Spring,
When birds and trees and flowers all sing,
When every blade of grass is green,
And naught but beauty can be seen?

Why cannot all the year be Spring,
When all the stars with gladness ring,
When every soul feels God is near,
And every mind is free from fear?

Why cannot all the year be Spring,
When all the days new joy do bring,
When modest, blue-eyed violets peep,
And Nature wakes from Winter's sleep?

Why cannot all the year be Spring,
When each man feels himself a King,
When every day the Sun shines bright,
And happy dreams fill all the night?

MILTON BAKER.

Muskogee, Okla.

THE FOLLY OF SUICIDE.

The Suffering therefrom Is Something Terrible.

Dr. Franz Hartman, writing in "Broad Views" with regard to the prevalence of suicide, says:

"Many seek to escape the ills of this terrestrial life by destroying their physical bodies. Some expect annihilation, others imagine that they will improve their condition by entering into a 'better world,' and there are some who are kept from killing themselves only by fear of dying, which they believe to be a painful affair. There is a long array of what are claimed to be communications from the souls of departed suicides, many of them seeming to be quite genuine messages, which say that a person experiencing a forcible and premature death does not escape suffering, and if anybody kils himself for the purpose of escaping pain, he may by his act be, so to say, jumping from the frying pan into the fire. It is stated that such a 'spirit or soul,' remains still earth-bound until the time when the natural term of his life would have expired.

"There are in my possession several messages which I have received from what appear to be the spirits of deceased suicides, and whose genuineness has been tested as far as possible. They describe their sufferings after death, and claim to have suffered even from injuries inflicted upon their physical bodies, with which they were still connected, while the astral ligament was not broken. One of these unfortunates was a young lady who poisoned herself on account of some love affair, and a suspicion having arisen about the manner of her death, her body was exhumed three days afterwards and dissected. She claims to have felt every cut of the dissecting knife as if it were cutting her living body. Another suicide who shot himself describes the tortures he felt by the separation of his 'nervous' body from the physical; another suffered the pains of being burned alive while his body was cremated before the astral separation took place."

We do not consider that the progress of a spirit in the after-life is necessarily determined by the length of the normal earth-life; a person committing suicide is likely to be in an undeveloped state spiritually, and has to find his way upward by a process that may be slow and entail much mental suffering. When a spirit is thoroughly ripe for leaving the body we believe that this process is quite painless, like going to sleep, and that nothing done to the physical form afterwards can affect the enfranchised spirit. But we are here for a purpose, and have no right to abandon the post of duty.—Light, London.

A MESSAGE OF LOVE

Oh, what is the message I leave you,
As the end of my journey I view?
'Tis only of loving and blessing,
Dear heart, that I know, good and true.

Yes, all are my own and my dear ones,
Though never your faces I've known,
But I've reached out glad hands through the distance
And know you, and bless you, my own.

Oh, grand is the army of workers—
All workers so noble and true—
Who are giving their lives for a purpose,
The angels have long had in view.

They walk by your side and inspire you
To wipe out old errors and wrong,
And bring to all lives highest blessings
Of wisdom and love, with sweet song.

For long with these workers I've tarried,
Unknown and unnoticed, so still,
Yet ever with earnest endeavor
My work and my duty to fill.

I bare all my heart to the angels
Who once on our earth-path have trod,
And trust with all loving assurance
In the justice and power of sweet God.

I hold not one remnant of hating,
Though many my life have distressed,
For I know all must learn by their doing,
Ere their spirits can find perfect rest.

So earnest the work that I followed,
So sheltered the path that I trod,
Few knew of my earnest endeavor,
Perchance but my own soul and God.

So glad is my soul, and so joyful,
For all my sweet dreams will come true,
I will join glad hands with the angels,
And work as I once worked with you.

Not resting supinely on our laurels,
And think that our work is all done;
But ever with new added vigor,
We will work as though just begun.

Oh, glad is the welcome that waits me,
I know in that home of the soul,
And we'll dwell in the home of the blessed
While ages on ages shall roll.

I know them so well, and I love them,
Sweet friends whom the years bore away;
I know I shall meet and shall greet them
In that home on that beautiful day.

Farewell! May all blessings attend you!
I ask it in faith and in love,
For I know your unselfish endeavor
Is one with the angels above.

SARAH STONE-ROCKHILL.

Be ashamed to die till you have won some victory for humanity.—Horace Mann.

SPIRIT OF THE WEST.

Official Visit and Result at Portland, Oregon.

To the Editor:—I come again with a little message, as one who wishes to give out through your paper a few thoughts on the delightful visit we Spiritualists of Portland, Ore., enjoyed with our new acquaintances, but already beloved President of the N. S. A., Dr. G. B. Warne and wife, of Chicago. They arrived here on the 23rd ult., evening train, and were met and escorted to their hotel, The Portland, by the president of the First Society, Mrs. Emily L. Driscoll, Mr. Harrison D. Barrett and Rev and Mrs. G. C. Love, where they were left to rest and prepare mind and body for the long list of pleasures and official duties awaiting them.

Portland is a beautiful city, set as a gem in the green hills, with grand old snow-capped mountains in the near distance, lending their serene dignity to views that, once seen can never be forgotten, especially when beheld in company that adds the human joy that makes complete the glory and grandeur of Nature's lavish hand. Our peerless, clean-cut cameo, Mt. Hood, can never be forgotten by anyone who once has seen its grace of line and lofty summit, associated as it is with all that has made history in this land of the receding white man and his nobler, diligent successor. All this for our friends to begin their week of pleasure and work, a week that only seemed to end, it really never will as we see the lengthening line reach out eternally.

The private reception and public reception were alike our pleasures, and we trust were others'. The public reception was a season long to be remembered.

The banquet given on Saturday evening was the culmination of the "Spirit of the West," roses and all. It was a feast indeed, and a never-to-be-forgotten one, where wit and wisdom found expression in human eloquence through words of loving kindness, hope and cheer, mingling like leaves and blossoms in the trees, fanned by the summer's balmy breeze.

Inspired indeed were those who took part in the evening's program, and the fullness of the stream flowed on into the great river of delight, our Sunday evening meeting, when President Warne gave us one of the grandest lectures ever listened to. His subject was The Good That Spiritualism Has Done the World." He dwelt upon its call to the scientific world and the fact of the recognition by the greatest scientists, also of the part it played in the great civil strife of our nation, reviewing many of the incidents in Lincoln's career, presenting that which, though familiar to most Spiritualists, is not to those outside our ranks, many of whom heard the lecture and were, like ourselves, entranced into that utter stillness that marks the efforts of one of Nature's interpreters, the true orator.

The culmination of the week of social enlargement, official investigation and adjustment as well as the great abilities of our honored President of the N. S. A., was the addition to the society at the close of the Sunday evening meeting of twenty-two new members, a number equalling the entire membership in good standing when the society fell into the hands of a woman with her heart in the right place, and her head clear to labor for the welfare of humanity, with "love for all and malice toward none," our president, Mrs. E. Driscoll, whom we love, honor and trust.

And in closing I will say May Heaven bless the workers all, National, editorial, in the field, on the platform, and the private factors too. May the light shine brighter for the great work done in Portland by our noble President, George B. Warne.

Very Truly Yours,
MRS. NORA ARMSTRONG.
Corresponding Secretary First Society, Portland, Ore.

IN THE WOOD.

"Keep sweet!" the robin in the tree
Chirps forth his cheering song to me
So many times, as though he knew
That I was sorrowful and blue;
Still from his perch, high overhead
"Keep sweet! Keep sweet! Keep Sweet!" he said.
And if you listen you may hear
His message musical with cheer.

"Cheer up" I heard it all along
The way, from trees came forth the song
So many times, as though the words
Were messages from cheery birds.
Through all the wood the music rang,
"Cheer up! Cheer up! Cheer up!" they sang,
And if you listen you may hear
The message hopeful with good cheer.

"Don't fret!" I heard the branches stir
With many a hopeful messenger
Who in his wisdom seemed to know
That I was worn and grieving so.
So from the branches overhead
"Don't fret! Don't fret! Don't fret!" he said,
Until in listening I forgot
My troubles all and fretted not.

—J. W. Foley.

NUGGETS.

Economy.

"A penny saved is a penny earned,"
A maxim is, that should be learned;
A path to sorrow we have paved
With dollars spent, if none are saved.

Sheep and Goats.

'Twas not for difference of their coats
That Christ divided sheep from goats,
'Twas that their coats were kept, or given,
That he assigned them hell, or heaven.

The Snob.

The snob is either a knave or a fool,
Or both combined in common pool
With self-conceit immense in size,
Who knows him best, will most despise. DEAN CLARKE.

Religion of the Aztecs, Its Parallels in Roman Catholicism

"Judge Ladd of California turned the light of legal evidence on Christian Origins, and found no reliable proof that such a person as the ecclesiastical Jesus ever lived."—Progressive Thinker, March 21, 1908.

I quote from his Moral Theology, Vol. VIII., page 444, edition of 1828:

"Mulctas pecuniarias Episcopus sibi addicere non potest, quantum vis pauper sit sine licentia Sedis Apostolicae (ur expluribus argumentis S. Congregat. evincitur in Tract De Syn. Dioc. L. 10. C. 10. N. 2). Sed debent in usus pios expendi. Multo magis non possunt nisi in usus pios applicari illae mulctae, quas Tridentinnum inflexit clericis non residentibus, aut concubinariis."

Translation.—A bishop, however poor, cannot appropriate pecuniary fines to his own use, without the permission of the Apostolic Sea (as is evident from the numerous arguments of the Holy Congregation to be found in the Treatise concerning Diocesan Synods, book 10, chapter 10, Number 2). But he should apply them to pious uses. Much less may he apply to other than pious uses, those fines which the Council of Trent, (sixteenth century) has imposed on non-resident priests, or those priests who keep concubines." And priests who did not keep concubines were obliged to pay double.

When the late pope, Leo XIII., died in 1903 the Camerlengo, an official who has sole charge of the papal apartments until a new pope is selected by the Holy Ghost, found, hidden away in a deep recess in the wall of the pope's private office, and concealed by heavy drapery, the immense sum of $1,750,000 in gold. It was carefully packed in sacks. Possibly it was the Holy Father's share of the "Cullagium." Requiescat in pace.

The Aztecs had many feast days. One in May was called a "Jubilee," at which they were granted "full indulgence and remission of sins." Aug. 23 was the "Festival of all the dead" to secure their souls "a safe passage through an intermediate state." Sept. 12 was the "Purification of their Virgin Mother"—Chimalman. Sept. 13, for "the woman who sinned by eating the fruit of the tree." Nov. 11, for "the gods who fell from heaven."

Jesuit Acosta says they fasted before their feasts and "these facts were the same unto them as our four ember weeks." Bonwick says: "The Saniards were surprised to see the Mexicans keep the vernal forty days' fast." This was in memory of Quetzalcoatl, who "was tempted forty days on a mountain." Bishop Las Casas says that they fasted one day in the week "like unto our Friday, in commemoration of the crucifixion." They fasted before taking the communion, and commerce between man and wife was prohibited for twenty-four hours before that ceremony. Do papists recognize any similarity with these instructions?

Their purgatory was for children who had died at an early age and for adults guilty of minor offenses. Of this, Kingsborough says: "In the same way as our holy doctors teach the existence of Limbo for children who died without baptism." Women dying in child-birth, went straight to heaven.

Their hell was a place of darkness and situated in the center of the earth; and says Prescott, "the absence of all physical torture forms a striking contrast to the schemes of suffering so ingeniously devised by the fancies of the most enlightened nations."

They had as many saints as the papists. Every day was devoted to one or more of them, and "little images were to be found in the humblest dwelling." There were many local saints; each had a specialty. One cured one disease, another cured another disease. Altars were built for them, "before which lights were kept burning, flowers were offered and the image itself was dressed and decorated according to the whim or pecuniary ability of the priest." Says Diaz: "A laughable matter it is that in each province the Indians have their gods, and the gods of one province or town are of no profit to the people of another. Thus they have an infinity of idols, to each of which they sacrifice."

They also had the Sacrament of extreme unction. Says Jesuit Acosta: "The priests did sing the funeral offices like to our answers. At these mortuaries, they ate and drank." This would seem to be the origin of the "Wake."

The most amusing, yet instructive part of Jesuit Acosta's history, is where he explains their Sacrament of Holy Orders, and their holy men and still holier women. It was evidently a tender point with him. You may swear at Jesus Christ, seduce a woman, rob a till, commit murder, but don't infringe on the prerogatives of the priesthood. He says: "The devil has even in Mexico some kind of religious women." They were supposed to be virgins, at least when they entered the convents; they were closely immured; dressed in a peculiar habit; cut their hair close; rose at midnight to perform the same offices as the priests. The elder ones were called "mothers," and they were ruled by one of their number who employed them in making cloth for the adornment of the images and the temples.

Before describing their priests, Jesuit Acosta says: "What made me wonder was that the devil would usurp to himself the service of God, yea, and use the same names; for they have their acolytes (altar boys) and Levites and call their high priest 'pope'." He then describes a monastery having cells for the monks; that their daily duty was to swing a censer full of incense before the images; and that the acolytes assisted in these ceremonies by handing them the incense, garments, lights, etc., with many bowings and genuflexions. Humboldt describes a painting that he examined, which portrayed the genuflexions

The monks rose at midnight, said prayers, sang and did penance. They were divided into two classes: the immured and those who mixed with the people. To every large city, and there were more than a hundred of them, a priest of superior rank was delegated. He was obeyed by all the others within a given jurisdiction, but was answerable for his own conduct only to their pope. All the clergy dressed in black cotton manties.

On taking Holy Orders, the priests were anointed, but Jesuit Acosta piously assures us that the oil used was "unsavory" and unlike "that sweet composition, which God defend should be employed in any other thing than in his divine service."

Their rosaries or beads appear on several MS., but more especially in the Codex Vaticanus. The number on the string cannot be counted, but they are evidently separated in sections of about equal length.

Gomara says they had "a cross like that of St. Andrew, and used it like us Catholics, to defend themselves against mighty specters, and also placed it over new-born children." Martyr repeats this statement and also that crosses of copper or wood were placed over their graves. Prayers were read at these ceremonies, in a language unknown even to the priests, thus proving the antiquities of these rites.

If St. John confined himself strictly to the Isle of Patmos he must have had telepathic communication with Mexico. This article has grown much longer than I intended, so I will only quote two or three more paintings, all, seemingly, treating on the same subject.

In the Mendoza collection there is a curious symbol called Yxcoymec. It is a beast with an eye in the middle of its body, and on the tenth page of the Vatican MS. there is another with five eyes on its back. A peculiar figure also appears, throwing off rays of light; and a stone in the Vienna collection has painted on it seven eyes. Speaking of these and others, Kingsborough says: "It cannot be denied that a pasage in the twelfth chapter of Revelation, which has perplexed all commentators on Scripture, 'and there appeared a great wonder in heaven, a woman clothed with the Sun,' receives considerable elucidation from some of the figures contained in the Mexican paintings."

It is unnecessary and would be too tedious to attempt a description of the civilization, arts and sciences of the Aztecs. They were a gentle and highly cultivated race and immeasurably superior to their conquerors. Cortez wrote five letters to Charles V., decribing their country and the customs. These letters never have been translated and from them various historians have made only short extracts. But it has just been announced (Mar. 12) that F. A. McNutt has translated the entire series and that they will shortly be published by the Putnams in two octavo volumes. The curious reader is referred to them. I shall only treat of the antiquity of the Aztecs, their practical annihilation and the puerile attempts of the Holy Church to assimilate their ancient religion with the comparatively new cult, now called Christianity.

Humboldt says that their monuments and traditions remind him "of others of high and venerable antiquity; that it is impossible to read the descriptions which Herodotus and Diodorus Siculus have left us of the Temple of Jupiter Belus, without being struck with the resemblance of that Babylonian monument to the Teocolis of Anahuac." (Herodotus died about 420 B. C. The Temple he refers to was at that time a very ancient pile.)

Humboldt continues: That their calendar is "one of the most ingenious to be found in the history of astronomy;" that nothing in the "denominations and hieroglyphics of their months indicates that they have taken birth in a more northerly clime," and "It cannot be doubted that the greater part of the nations of America belong to a race of men who, isolated ever since the infancy of the world from the rest of mankind, exhibit in the nature and diversity of language, in their features and the conformation of their skulls, incontestable proof of an early and complete separation."

Prof. John Fiske says: "We now know that in the earliest post-pliocene times, if not in the Pliocene age itself, at least four hundred thousand years ago, the American continent was inhabited by human beings."

The celebrated Count Galindo "fired with the contemplation of the Mexican ruins, pronounces that country the true cradle of civilization, whence it passed over to China, thence to Europe." And Prof. Draper scouts at the monkish stories and says that the student "will find himself constrained to cast aside such idle assertions as altogether unworthy of confutation or even of attention."

Possibly the day may come, when by spirit aid we can trace the Mexican myth to the East, where it was known as IES or Jes, and afterwards was latinized and crops up in Europe as Jesus.

Every effort was made by the Inquisition to destroy their paintings and all evidences of their religion. Bishop Zumarraga, the first papal bishop in Mexico, burned immense quantities of them. It may be worthy of note that some years ago this same bishop came to me through a private medium and after identification, confessed his crime.

Boturini spent many years in making a collection. The Inquisition seized and burned them, and with difficulty the collector escaped the same fate. But quite a few escaped the Inquisition, and though very incomplete, still enabled Kingsborough and others to give us a faint idea of the Aztec cult.

But as long as educated Aztecs remained, the papal church was in danger, and order were issued to exterminate them. There was only one cleric who expressed pity for the unfortunates. He crossed the ocean several times, vainly imploring mercy for them. But the fiat of the church had been issued for their destruction. Christian Europe would have been shaken from center to circumferencee had the truth been allowed expression. The deadly Inquisition drove them in multitudes into the water; then being baptized, they were submerged till drowned. Countless thousands perished in the mines, or from unaccustomed labor, or were deliberately tortured and murdered in a vain attempt to have them disclose hidden treasures.

When the liberal Mexican government disestablished the papal church, the mohasteries, etc., were sold. Then underground dungeons, filled with human bones, were discovered. Fearing a popular revolt, the government put on the screws and the press was prohibited announcing any more of the discoveries.

On June 25, this year, the news crept out that while excavating in a cloister yard of an ancient Dominician church at Vera Cruz, workmen unearthed an underground chamber filled with human bones. This church was where the Inquisition for that city held its court.

The one honorable exception to this murderous gang of hell-hounds, to whom I have referred, was Bishop Las Casas. In his work: "The History of the Destruction of the Indies," he says: "I positively and truly assert that within the space of forty years, there have unjustly and tyrannically perished by the oppression and infernal conduct of the Christians, more than twelve millions of persons, men, women and children; and I believe that I am not mistaken in asserting that they were more than fifteen millions."

News of these massacres had reached Europe. An excuse had to be found. The Dominicans, that noble order of Christian priests who sought to merit heaven by making earth a hell, excused their conduct by saying that the Aztecs were the lowest order of humanity and that their daily food was human flesh. Bishop Zumarraga wrote that "20,000 victims were yearly slaughtered in the capital." Torquemada improved on this and made it "20,000 infants," and Herrera insists that 20,000 were slaughtered on a specified day in the year." Another stated that he had discovered that at the dedication of a temple in 1486, 70,000 were slaughtered. Torquemada gives the number at exactly 72,344; another says 80,400, and still another rounds it off with an even 100,000. However much they may differ as to the number, they are a unit in declaring that the Aztecs feasted on the dead bodies. But Bishop Las Casas says: "This is the testimony of brigands who wish to find an apology for their own atrocities."

These cannibalistic habits are not in strict conformity with the character of the king who is recorded by these same historians as a man "of a mild and moderate disposition," and of whom Diaz says: "On our way home (after their first interview with Montezuma), we could discourse of nothing but the gentle breeding and courtesy of the Mexican monarch." Nor do they agree with the accounts of the siege of the city of Mexico, where all admit that no suffering from famine could induce the Aztecs to eat the corpses; but we do know that at the siege of Rousillon, a city in Aragon, in 1475, the Spaniards "did eat their own dead."

Before these massacres had been determined on, these same historians wrote in regard to the teachings of the Aztec God. Torquemada says: "In truth, the dominion of Quetzalcoatl was sweet and he exacted no service from them, but easy and light things, instructing them in such as were virtuous and prohibiting such as were wicked, evil or injurious, teaching them likewise to abhor them." And priest Sahagun says they were "a good people, attached to virtue; urbane and simple in social intercourse, shunning lies; skilful in arts, pious toward their God."

These charges against the Aztecs did not satisfy inquiring minds. Enough of their theology remained, known to many, and it was found neccessary to explain it.

At that time, in Spain, they had a peculiar organization of clerics, known as the "Council of Seventy." It was named after the number of disciples Jesus was supposed to have had. This council was unique—sui generis. They always considered themselves at least one step in advance of the theologians and by their authoritative decrees, frequently came in conflict with that infallible gentleman on the banks of the Tiber. At one time, when Holy Church was nearly rent in twain, vainly attempting to determine whether Jesus had only one "will' or two—a human and a divine—these gentlemen boldly declared that he had "three;" as God, a divine one; as Man, a human one; as a Savior, a third one, which they prudently declined to classify.

So this Council of Seventy turned to the lunatic of Patmos and declared that the Aztecs fulfilled the prophecy in Revelation. Owing to the peculiar formation of the lakes at the city of Mexico, which, with their outlets and supply streams might convince some idiot that they resembled the seven component parts of an animal, it was determined that this was the beast spoken of in the prophecies. But this theory did not last long. The Spaniards had conquered the country, and the Holy Father had confirmed their right to it.

Then one of the holy men discovered that the Aztecs called their devil "The rational owl." At first blush, that was strong evidence; for "how can the devil be rational?" was the cry. This seemed the solution, when a still holier member suddenly remembered that the Christian devil, their "Prince of Darkness" was called "Lucifer" (light). So this theory was shelved for future consideration.

CHAS. McARTHUR.

Brooklyn, N. Y.

(To be continued.)

"The Soul of Things; or Psychometric Researches and Discoveries", by Wm. Denton. The three volumes of this book contain much valuable matter, and though concise as a text book it is fascinating as a work of fiction, embracing as they do valuable matter covering the entire globe. Nothing has ever been written of more value to the investigator. Complete in three volumes. Price $1.60 each.

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The Two Kings.

Comprehensively Illustrated in an Allegory.

Millions of years ago, when this old world was new, there came to reign upon it a mighty King, who declared that he should rule over all the nations of the earth—that even emperors, queens, kings and princes should yield the scepter and the crown whenever he saw fit to send forth the cruel mandate.

The beggar and the child were not ful King; he was no respecter of persons. The royal purple and the ermine were no more to him than the tattered garments of the poor. His touch upon the cheek of the child would change its rosy bloom to a deadly pallor. He declared that even Nature should respond to his mighty power; for at certain seasons of the year, he would touch her with his frosty finger, her cheek would turn to crimson for a moment, then she would cast her beautiful garments to the earth to be blown hither and yon by the autumn's blast, and she would become withered and brown and dead.

And so this King of Terrors has stalked about over the earth ever since the world began. There is no place that has not felt his blighting presence; there is no home that has not been invaded by this unwelcome intruder; locks and bars, prayers and tears are useless. The sweetest bud in the family bouquet he has breathed upon and it has withered. The father, the mother, the wife, the friend—someone of them is gone away: And his name is Death. Some day he will come for you, too, when you do not dream of his presence; for it is said he often steals in like a thief in the night. You may be drinking deeply at the fount of pleasure—that will not matter to him; you may be surrounded and protected by home and friends and wealth—he will not care for that; you may be on the brink of some great joy—and he will touch your eyelids and they will be sealed; he will kiss your cheek, and it will become pale and cold; he will put his fingers upon your heart-strings and the life, the music in you will be gone.

Tenderly amid flowers and tears, your friends will lay your form in the arms of Mother Nature, and the man of God will say: "Dust to dust, ashes to ashes," and King Death will laugh.

Your friends may plant a shaft of marble at your head, in memory of you, and after a time the storms of winter, the heats of summer and the dust and grime of earth, will blacken and blur those letters upon the stone, and your name will be obliterated and you will be forgotten—and Death will laugh again.

But there is another great power in the universe, greater than Death, and his name is LIFE, and he has many beautiful angels. Some of them are called Love; others Light and Truth, and Wisdom, and they do his bidding always. He fills space. He is the force which animates every atom in the universe—the rocks, the earth, the trees. He breathes in the fragrance of the flowers; he smiles in the sunshine; his subtle influence may be felt in the air you breathe. By the laws of adhesion and cohesion he fashioned our earth and all the mighty worlds in space.

When as sparks of living light, you and I existed in the great ocean of life he said, "Go forth and conquer!" and the sparks trembled—went out into space to seek their affinity with matter and become living, breathing entities.

When Death blew his frosty breath upon the brow of Nature and said it must die, the leaves fell from the trees; the flowers, with drooping petals, closed their eyes in dreamless slumber; the great oak that but a short time before had spread its green foliage to the smiling sunbeams, now lifts its bare arms as though in supplication to the overarching skies; but we know the oak is not dead—we say, it is resting.

The spirit, the life principle, lies hidden deep within the bosom of Mother Nature.

Soon that great King whose name is LIFE will kiss the sky—the sunshine and the Spring will wed, and the flowers with quickened life will again come forth.

The positive and negative forces in Nature will unite and the electrical current send its life-giving power out into every tree and flower and tiny blade of grass, until the whole world is in one blaze of glory.

Ah but you say, this does not prove to us that the King Immortal you speak of is a reality. We know that Nature has a way of winding itself up somehow, and goes on and on by some law of perpetual motion—but tell me of my darling, the child I resigned to the arms of Nature, after the mighty monarch Death had breathed upon it. We know he is a reality, for he takes our loved ones away and never brings them back; the fruits and flowers and grain come forth anew and smile upon us, but where are those who were dear to us? We have called, but in vain; the sweet voices we loved are lost to us forever. We have prayed, but our prayers have fallen back upon us like echoes in the lonely forest, and soon we, too, must yield ourselves up to this cruel Death. Oh! if there is an undiscovered country to which our loved ones have gone, tell us—tell us of it, that our hearts may be at rest, be stilled of this pain.

Now that kind and beneficent king called LIFE heard the cries of the bereaved and lonely ones; he saw the tears and felt the throb of lonely hearts, and he bade his angels Love, Truth and Wisdom to descend to earth's inhabitants (for he loves them much) and impart to them the knowledge they had so long sought.

The angels obeyed, and when they had come into the mortal sphere they were attracted to a home where King Death had set his seal upon the brow of the mother. It was an humble abode, but the golden rule had been the law of life, and to such the angels love to come.

The mother, a widow, had toiled from morn to eve to maintain her little flock, until at last, overcome with fatigue and care, her life was slowly and silently ebbing away. Her features were drawn and colorless; the faltering voice was scarcely audible to the darlings who were clustered about her in all the abandonment of grief that cannot be stayed.

The apartment was chilly, dark storm-clouds were spreading a mantle over the sky, bringing an added gloom to that little abode. All life and beauty and hope were shut out from that home, or so it seemed to that sorrowing group.

The eldest, a delicate girl of thirteen years, upon whom would devolve the cares so soon to fall from the dying mother's shoulders, watched and waited, thinking of the mother going away—she knew not whither, and she would never see her again. And when, at last the fluttering breath had fled, when the lips were cold and could no longer respond, the child threw herself across her mother's body, cying, "Mother! Mother! come back to me! I am all alone! Oh! come back!"

The unseen angels who, during all these hours had never left this home of sorrow gazed with mingled feelings of pity and joy upon the scene, and they said, "Let us fling back the shadows that divide the mortal from the immortal, that this child of earth may see that her mother is not dead."

They waited until her grief had spent its force and she became more calm; then they flung the shadows back and her spiritual vision was opened, nad she saw and heard that which filled her soul and all her future life with joy. She beheld her darling mother no longer encased in the form she had known, but one finer, loveller, more transcendently beautiful than any form she had ever seen—but still her mother smiling upon her with the same smile, gazing upon her with eyes as full of love as ever they did in the past, and with her were the angels the King of Love had sent, and near by the dear father, smiling as of old, and the little brother the King of Death had robbed them of so long ago.

The little room that until now had seemed so dark and gloomy, was illumined with a glory not of earth; sweet music, before unheard of, seemed to fill the place with melody, whose vibrations rose and fell like the ripple of waves on some enchanted shore. Roses and sweet mignouette mingled their fragrance with the lily and the violet—all was beauty and light and loveliness.

The mother's joy seemed perfect, but for the grief of her child, for she had been a good woman. Placing her arms about the child, she said: "My darling, I am not dead; the body lying there is but the worn-out garment I have cast away for a better one. I am alive and the angels Love and Truth and Wisdom tell me that I am an immortal spirit. And, darling, remember we will never leave you; though you may not see us, we will guard and guide your footsteps all your earthly way, and when King Death casts his shadow over your mortal existence, we will come with the angels of LIFE and bear your spirit away to the realms where King Death cannot enter."

And so the veil was lifted and the angels of LIFE still come and go to all the children of earth. King Death no longer laughs; his power is broken and his sceptre is gone. The veil over the doorway of the Temple of Life has been penetrated by the eye of the spirit.

Millions of earth's children are glad with a joy unspeakable. The King of LIFE has come and Death himself is dead.

Yes, Death is dead, and in his place
Stands Life, Eternal Life!
Oh! mortal, turn thy gaze above—behold
Such glories as can ne'er be known
In all this outward strife.

Let Peace her mantle fling
O'er all thy earthly ways,
And when thy soul casts off the heavy chains of earth,
Thou'lt wing thy flight to fairer climes and brighter days.

Eternal LIFE and endless progress
Is the way of every human soul,
And thou shalt climb to heights undreamed,
And grander truths perceive,
As age on age in endless cycles roll.

ALICE C. BARRY.

Clinton, Iowa.

Camp Etna, Maine.

The fall meeting of the F. M. S. C. A. will open Friday, August 28, closing Sunday, September 6. The best talent has been secured for the entire 10 days. Dr. J. M. Peebles, Rev. Harrison D. Barrett, Rev. May S. Pepper-Vanderbilt, and others will serve us with a feast of good continually. The musical part will be of great value, as The Ladies' Schubert Quartette of Boston, have kindly consented to serve us the entire season. We anticipate the most valuable, the most successful, the best meeting ever held at Camp Etna, Maine. Rates will be given on all roads. Sunday excursions from all points. Come everybody and partake of a feast of good. For programs and information, address the secretary,

MRS. MARY DRAKE JENNEE.
Monson, Maine.
Or ARTHUR C. SMITH, President,
Bangor, Me., R. F. D. 2.

WORTH WHILE.

You say, my child, it's not worth while
To study your lessons at school;
But when you're a lad
You'll be ever so glad
That you mastered each study and rule.

And when you're a man, it is "still worth while"
To study the lessons of Life;
For we learn much through sorrow
That will aid on the morrow,
Thus growing through hardship and strife.

All small things do dwell, in the end it will tell,
Every kind word and act is "worth while";
You will never repent
Of a life kindly spent.
Forward, then! bravely facing each smile.

ALICE LUELLA HOLBROOKE.
Everett, Mass.

SPIRIT TOLD CHUM WHERE TO FIND THE BOOK.

Old Virginian, One of Original Three Cronies, Relates a Strange Story.

Visiting acquaintances in San Francisco, Cal., is Col. John L. Grubs, of Richmond Va., a former assistant postmaster of that city and gentleman of the old school, whose stories of plantation days never fail to interest all who are fortunate enough to be within earshot.

Col. Grubs is not a believer in ghosts or psychic phenomena of any description, and has no theory of his own to account for the following incident which he related one night when the conversation had drifted into the supernatural.

"I had two bachelor friends," he said, "with whom I used to hunt a great deal in the bird season. Out of season we would get together whenever we could and talk over our favorite books and other topics of kindred interest. Everybody at home who knows me knows to whom I refer, and as one of the parties met a tragic death, the figures of this story will be pretty well recognized at once.

"My bachelor friends got closer together when I got married, to speak to one was also to say something of the other. They took it in turns spending evenings with each other, Charlie going to Dick's apartments every night for a week and vice versa.

Fireside Cronies.

"Each had a special chair for the other on either side of the open fire in winter and side by side on the balcony in summer. They were at particular as a couple of old maids in this respect, and some others, one of which was not to exceed a certain number of drinks an evening, except on very special occasions.

"They were one time considering a work in three volumes, two treating of Southern songsters, and one of Virginia birds exclusively. They started in on the latter and read with delight of their old acquaintances of the forests and Jeems river marshes.

Dick valued this volume very highly, so highly, in fact, that he didn't quite like the idea of Charlie taking it out with him one afternoon to read in a favorite haunt, near the old reservoir. Dick had a business engagement and could not go along.

That night, the first in years, Charlie was absent from his accustomed seat near Dick. The latter was so disurbed that the next morning he went around to his friend's home only to find that they supposed Charlie to have spent the evening with him as he often did.

"During the day there was no news of him. The next day it was decided to drag the reservoir, and the body of his life-long friend was found.

Turned Down Dead One's Glass.

It was a said blow to Dick, who found himself completely at a loss without Charlie. Everything reminded him of the dead man—his pipes, his books, the empty chair, the empty glasses that he had to turn down every night as he poured his own drink and drank it down in sorrow.

"It was long before he thought of the missing book on Virginia birds, the book which Charlie had taken with him on that fateful walk. What could have become of it? It was probably lying at the bottom of the old reservoir, where his friend had perished.

"The fire was bright, and opposite him was Charlie's empty chair. On a little table at his side were the decanter and two empty glasses. He filled his own and tried to forget, but he could not.

"The following night he again sat by the fire staring at the vacant chair on the other side of the hearth and thinking how empty his life was without his old chum. Again the thought of the missing book returned to his mind and would not be dismissed.

"The fire died down and he got up to put on a fresh log. When he sat down it was in Charlie's chair. As he did so Charlie strode into the room in his old fashion."

Ghost Did Not Look Uncanny.

At this moment the Colonel interrupted his narrative long enough to say: "And this is the story just as Dick told it to me. He did not feel surprised, at least not any more so than at the sudden appearance of a friend who had been long absent. There was nothing uncanny about the appearance of Charlie. He looked just as he did the afternoon he came to borrow the volume on Virginia birds.

"'Why, Charlie, damn it,' said Dick, 'I thought you were dead.'

"'So I am,' replied Charlie; 'I was drowned.

"'Preposterous, man! Here you are as natural as ever. Come, take a drink. You don't know how I have missed you.'

"'I am dead, old man,' said Charlie, 'but I could not rest until I got that book off my mind. I knew how much you thought of it and how much you would worry over it. None of the things I have done or left undone have worried me. It was the book, the book, the book all the time. I carried it along the road, but loitered on the way, and it was almost dark when I came to Ridle's blacksmith shop. It was too late to read, and I left the book there, intending to return for it.

"'Old boy, I did not get a chance to start back, but the book is at Ridle's.'

"Charlie was gone.

"Dick found himself staring from the chair and saying, 'But for God's sake, Charlie, don't you pull out like that—"

"But there was no sign of his friend.

"And," added the Colonel, "the book was found at Ridle's."

To the Spiritualists at Large.

The ladies of the "Colby Luther Bazar" will thankfully receive any articles (fancy or otherwise), books, etc., that the friends in the Cause may donate. We would also like to add as many new members as possible to our list this season. Membership fee, 25 cents per year. This is a noble work and we hope all who can will respond. Address all donations to Mrs. F. C. Moore, 2102 Central avenue, Anderson, Ind., until July 23, after that date, Chesterfield, Ind.

MRS. F. C. MOORE,
Secretary.

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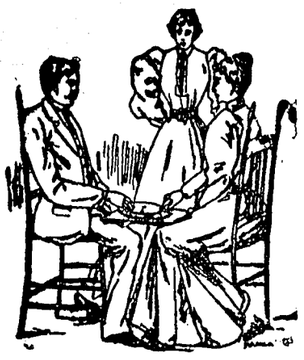
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974

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.



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TELL ME, AS I CLASP HANDS WITH THEE, SWEET WIFE.

But one rare being in the Universe
holds allegiance from me;
None other responds to life's dreams,
my heart throbs, none other but
thee;
While high over us sweet Nature's
banner unfurled wide to life's
breeze,
Waves vibrant in our loves, that bear
us swiftly on beyond earth's seas.

Who says we're not married in high-
est heaven, dreams in cloistered
cell
Of true, pure, noble and trusting wo-
manhood doomed to endless hell;
But the God above and truth around
us, bear to us radiant life,
As across life's chasm, I clasp hands
with theo, my beautiful wife.

I am told, to me one dearer than life,
is with you "over there;"
You spoke often of her wisdom and
beauty, while you still were here;
You told me she was mate of my soul,
a counterpart of my life
And I have felt her strange, sweet
influence as part of thee, sweet wife.

I have believed her wisdom the true
inspiration of thy wit;
Her Soul, the fountain of thy love that
warmed friendships through life's
cold mists;
In very truth, I've dreamed her great
Soul,, the subconscious in your life;
Oh, Sweetheart! Is this truth? Tell
me! as I clasp hands with thee,
sweet wife.

The life that was and life to be, are
one; Destiny marked them ours;
Ours for life's battles, our Souls' joys
and wisdom gleaned from sage, or
stars.
Here, thou wert my life and love;
Hope thrilled our hearts through
all noble strife;
Is love unending there? Tell me; as
I clasp hands with thee, sweet wife.
DAVID.

WHAT SHALL WE FIND?

What shall we find when we leave be-
hind
Our forms of earthly clay?
Shall we take our flight to the world
of light
And behold eternal day?

Will our spirits soar to the glistening
shore
Of a glorious river of life,
Then joyously bathe in its silvery
wave
And be cleansed of all hatred and
strife?

Will their faces shine with a love di-
vine,
When we enter that heavenly land?
Will they bid us come to a beautiful
home,
Hold out a welcome hand?

Will angels bright in that world of
light
Which they have prepared for us
there?
Shall we find sweet rest on a loving
breast,
And no more harrowing care?

Will there be no tears, no doubts and
fears,
No sickness or heartache again?
Will loving smiles our hearts beguile,
And banish all sorrow and pain?

Shall we find rare flowers in fragrant
bowers,
And meadows of unfading green,
Enchanting hills, and lakes and rills,
All glowing with golden sheen?

Shall we hear glad songs from count-
less throngs
Of spirits made happy and free?
Will our hearts be filled with joyful
thrills,
As we join their grand jubilee?

Shall we find all this transcendent
bliss
When we leave the earthly shore?
Will peace and joy without alloy
Dwell with us forevermore?

Then why should we fear when the
angel draws near,
In garments of dazzling white,
To bear us away where endless day
Forever excludes the night?

So gently we'll glide on the flowing
tide,
Across to the other shore.
Where visions bright will greet our
sight
And troubles are known no more?
MRS. M. E. MARGERUM.
Bridgewater, Mass.

A MAGNETIC HEALING SCHOOL.

I have been thinking of commencing a school for the purpose of giving instructions in healing by Magnetism. Magnetism is the most effective, the most painless and the speediest method of healing of any system in the world. Every person can do some good, healing, but I would advise only those who note some success in treating slight pains to learn. They cannot have complete success unless they learn to apply their magnetism properly. This is taught in the "Manual of Magnetic Healing," so that a healer may do fairly well, and with practice make a much better success than regular doctors, whose success in chronic cases is about, or even below zero, or than even osteopaths, who seem to stand higher than any other system of healing, but if they would be perfect, they should thoroughly study the human system, particularly the nervous system. I should if I could find those willing to be treated in the presence of the class, provided the treatment is costless to them, give illustrations of treatment.

The time required for the school would be short, not to exceed three months, and the price would be about $25.00. Free to those unable to pay. Room rent would be about $8.00 to $15.00 per month, and of course living is as cheap one place as another. If the school is in any way encouraging, I shall continue it every year, or have someone who will. Address me at Olympia, Wash.

DANIEL W. HULL, M. H.

MANUAL OF MAGNETIC HEALING.

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Dr. Hull has been a healer for more than forty years, and has been uniformly successful. His instructions to healers, and those wanting to learn to heal are the most complete of any work that has ever been published. No healer should be without it. Price 25 cents.

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

Extraordinary Spirit Visitations

The Many Manifestations, Presentiments, Dreams That Happened Before, at and After the Death of Perl J. Cupp.

After reading and re-reading the testimony of many others, pardon me to write what happened under my own observation, and in my own family. Ere this I have heard of many things happening, but never paid the least attention to them, and doubted until my dear boy was called home, Nov. 27, 1905, aged 21 years, 5 months and 10 days. To write the many apparitions, manifestations, dreams, presentiments and premonitions that happened before, at, and after the death of my dear boy, Perl J. Cupp, causes sorrow and tears; but if I can help my fellow man, or men of science, to draw some conclusions, I will do so. We may call it telepathy, sensation, Spiritualism, imagination, hallucinations, or whatever name you may suggest, but we know in our case these things did come within our notice.

I have always been a great believer in God, Christ and the immortality of the soul, and that death does not end all, but the coincidence referred to in this article convinces me more firmly that what we call death is only the shuffling off this mortal coil, and we put on an immortal body, a spiritual body, the very moment death comes. With all my reading and thinking of this all-important subject, that death is only a separation, I find that my knowledge of the future is a grain of sand surrounded by a limitless ocean, and if ever a family should be thankful to an all-wise Providence, it should be my family. We had many visions, presentiments and manifestations shown us after our dear boy had gone to that city beyond this earth. These presentiments will ever be remembered. They will always be a solace to us, that our dear boy passed through the pearly gates safely, and now dwells in that city where there is no sickness, no death, no sorrow.

I will give a synopsis of characters:
Geo. W. Cupp, father of Perl J. Cupp.
Nettie I. Cupp, mother of Perl J. Cupp.
Lola Cupp, only sister of Perl J. Cup.
Fred A. Cupp, brother of Perl J. Cupp.
Ella Barr, sister of my wife.
Lydia Cupp, wife of Corydon C. Cupp, a brother of Geo. W. Cupp.
Parkie, a brother of Perl J. Cupp, who died 18 years before.
Thomas J. Cupp, a brother of G. W. Cupp.
Don Cupp, a brother of Perl J. Cupp.

First, I have heard of dreams, manifestations and presentiments, but I was somewhat a doubter until they came under my own observation. If I did not know they were true, I would not believe them, but I know they are, and the only explanation I can give is that they are divine.

Perl J. Cupp died, or was cut to pieces by a train of cars, Nov. 27, 1905; age, 21 years, 5 months, and 10 days. He was a great traveler. He had been in nearly every state in the Union, over most of Canada, and in every country in South America. He had just been home 10 days after a two years' trip to South America. He knew no fear. He was on the ocean when, for four days, they pumped water day and night ere they reached land. On Sunday evening, before his death, he pulled up his sleeve and said, "If ever I am killed, and you can't identify me, look at this tattoo on my left arm." For six hours he lay at the morgue, not identified, and within only a few feet of his mother and sister. He had been away two years, and scarcely any one knew him.

But when he came home from South America he stopped at a restaurant and got a lunch. Allen Schwab was at the counter, and he was well acquainted with Perl. When Perl was killed, he was all cut to pieces, only his head and left arm remained whole, and no one recognized him. But Schwab thought all the time it looked like Perl's hat. He said to himself: "As soon as my dinner is over, I will go up and get Thomas J. Cupp and take him over to the morgue, and see if it is not Perl." It was. I was on the road, and away from home. When the news reached my wife she became frantic. My wife sent my boy to the grocery, and Dr. Davis was there. He said to Don, "Go home and tell your mother it is not Perl, and to dry her tears." Dr. J. Leonard was there, and my wife said, "Go over and look at his left arm, and see if such a tattoo is on his arm." He reported there was. Now, why was it Perl showed it, the tattoo, the night before? Why was it only his left arm that was saved, of his whole body? All the rest ground to pieces. Can mortal man explain this? Another peculiarity of his was that he always carried a bundle of letters from Miss Rose Belle Isle, of Menominee, Mich., to whom he was to be wedded in the coming April, and he always carried identification cards. When we asked the coroner, he said nothing was found. We wondered, after his burial, where these were. I looked around, and found them in the book case. He had always carried these, and had carried them all over South America. He was leaving then for a trip to Marion, Ohio, and Cincinnati, Ohio.

On Saturday evening, Mrs. Ella Barr, living at Toledo, Ohio, dreamed she saw my wife all dressed in black, and sitting in a corner weeping bitterly. The dream came true to the letter. Toledo is 65 miles from Mansfield.

On Monday morning, the day of his death, at 3 a. m., Belle Cupp, at Parma, Mich, dreamed she saw Perl all cut to pieces. She was so positive of its truth, my brother could not console her, and she would not go to sleep. Parma is 150 miles away. They knew nothing of his demise until the Saturday following his death.

On Sunday night previous to his death, Fred A. Cupp was 1,000 miles away, on the ocean, he being in the United States navy. Five times he got up in his sleep, and the crew inquired what was wrong. He said: "There is something wrong at home. I know my brother is dead." They talked to him, and he fell asleep. At 5 p. m., when he was called, the first thing he thought of was: "We shall miss him, but not forget him; there's a vacant chair at home."

The whole piece he said over and over all day; and he would sing this piece, and could not get it out of his mind. He never received word of his brother's death until Tuesday, 11 a. m. He had written us of his dream. On Tuesday at 2 a. m., Lydia Cupp, 85 miles away, at Portage, Ohio, sprang up in bed and began to cry, and my brother said, "Lydia, what is wrong?" She said that she just saw Perl, and that he was all cut to pieces. It was so plain; everything was so real. She would not be comforted. She would not sleep, and all day Tuesday her husband and she talked about it. We called them up by long distance phone, Tuesday, at 8:30 p. m., to notify them that Perl would be buried Wednesday at 11 a. m., at Fostoria, Ohio. They related the above incident to us then.

But now comes what I deem the greatest test of all. From the moment my wife heard that Perl was killed, her weeping was great—she could not be consoled. Perl was left at the undertaker's until Tuesday. I could not get home until late Monday evening, and my wife would not do a thing until I arrived. Her cries would be, "Oh! An endless eternity." She believes in a hell of fire and brimstone. And Perl away so long! She did not know how he had lived. No one could console her. He was brought home on Tuesday. The family, accompanied by the Rev. R. H. Edmonds only, went in to view all that remained of our loved boy. His face and neck was all that was saved, except his left arm. The Rev. R. H. Edmonds said he would offer up a word of prayer ere we left the room. I saw that I had to burst into tears, and turned to one side, so that my wife would not see me cry. I held her with my right arm. While the Rev. Edmonds was praying, my wife and Lola Cupp said the most beautiful light they ever saw came and shone in his coffin, and around his face, more beautiful than the rays of the sun, more bright than the brightest of arc lights. They thought that Perl was going to speak, to laugh. My wife bent over to hear him speak, but he spoke not. Can mortal man explain this? It was the glare of the light of heaven. My wife left the room; her tears and sobbing ceased. She said: "I know now my boy is safe in that heaven of rest." We are poor; but all the wealth of the world would not purchase this one omen, if it could be sold. Oh! I imagine my dear boy begging of God to send an omen that he was safe. The surety came. Two hours before he clasped his arms around her neck, and kissed her good-by and smiled. How well she remembers that. But it will never be remembered as this last smile, because it was from above—a heavenly smile, an immortal, a spiritual smile. It was no sun's rays, because it was raining, and the heavens were blanketed with clouds, and not one ray of the sun could be seen. She has told me more than 100 times that, if it were not for this token, she would be beneath the sod. She never could endure it. Oh! how we ought to thank God for that light. Can anything be more sublime? Can mortal man explain only what is divine?

Let us now go over my experience. I, being away, came home at 2 a. m., Tuesday. Perl being away two years, I wished certainly to have a long talk. We talked Thursday. Thursday night I dreamed five times that I should take a paper dollar I had in my pocket and go up and get $100 insurance. Something would say, "If anything should happen, you are poor, and that will help you to bury him." All day Friday the same thought came to me. I did not. I should have done so. Perl had one fault. I never said a word to him before until the Friday before the incident. What prompted me then I know not, but I could not get it off my mind. At last I said, "Perl, do you know the one fault you practice is worse condemned in the Bible than even murder?"

He arose and said: "I know it, papa, and henceforth I will be a man."

As I said, when he was killed, I was away. My brother called up the chief of police and said he should go to the hotels and find me and inform me of his death. I was at Marion, Ohio, that Monday. When he informed me, I thought I could not endure it. I went to my room to weep. Men came to talk, and speak words of comfort. At last I started to go across the street. I will never forget it. His voice, as plain as ever it was, came and said: "Papa, dry up your tears. I am happier and better off than you." So plain, so positive was it that I thought it his voice. I called up by long distance phone and asked if it were true. They said it was. I worried about his future, I admit. One night, he came to my bed and said: "Papa, to convince you I am safe, I have brought you little Parkie, and you know little children always go to heaven." What comforting words! I have not the ability or the power of language to utter such words. Hence they must be divine, and come from the distant shore. He and Parkie looked natural—only Parkie had grown. I then worried because he was all cut to pieces. One night he came and said: "Papa, do not worry; what we think brought us sorrow and pain, only brought joy and happiness." From that time I never worried.

Jan. 1, 1906, I was sitting at the hotel, Marion, Ohio, when all at once a voice came and said: "Take good care of mother." It was so shrieking that even to this day I can feel it in my left ear. I went to my room, and penned a poem entitled, "Take Good Care of Mother."

Mrs. Ella Barr died Saturday evening, Feb. 3, 1906, at Toledo, Ohio. Sunday night, at 2:45 a. m., she came to my bed and said: "I am now with Perl; he and Parkie are having such a good time." I did not know she was dead. I told my dream to my family so that they would not say I made it up. She looked as natural as ever.

Once Perl came to me and said: "We recognize friends over here, but how I do not know. I have not been here long enough to study it out. The first I met was grandpa (referring to my father), and then others came."

We had a long conversation on Friday before his death. He said he did not blame me for my failure financially. He said he was perfectly satisfied about Fred and Lola—never mentioned Don. One night after death, he came and said, "The last conversation we had I said I was perfectly satisfied about Fred and Lola, but never said a word about Don. But have Don preach Christ and him crucified, as not one-half of his love and kindness has been told." He has never come to me since. I don't think he will.

Now, these are dreams and visions of things I never thought of. Explain them to me. If there is anything I can do, I will help you. One thing I forgot about Ella Barr. (I believe the reason she came to me was this: I once did her a favor, when all her friends seemed to leave her. I always believed she came to me to repay that kindness. As one poet has said, "If you have had a kindness shown, pass it on, pass it on; till in heaven the deed appears, pass it on, pass it on.")

G. W. CUPP.

Mansfield, Ohio.

HOME JOTTINGS

From the Pen of Mattie E. Hull.

Among the excellent articles that have appeared in The Progressive Thinker from week to week, there has been none that has more deeply stirred my soul within me than the communication from H. D. Barrett, which heralded the good work which has recently been achieved in Portland, Oregon. For two reasons I was especially interested in the report that the Ordinance had been passed, over which there had been bitter contention: First, because it is just, therefore right; and Second, many names included in the report of those who stood valiantly in defense of the Ordinance are names of some of the good friends, with whom "The Hull Pilgrims" have worked at stated times for many years. In fact, in all the work in which Mr. Hull and myself have been engaged in the city of Portland, it was done under the auspices of "The First Spiritualist Society," except the independent meetings we held in the Mallory parlors. Having been so closely associated with the society from time to time, we understand the obstacles with which it had to contend, and the outside pressure which, like counter-currents, at times made the work difficult and disheartening.

Dear friends of Portland, I would like to reach my hands over the distance, and grasp yours, and verbally assure you of my continuous interest in your welfare. Moses, who loved you, and whom you loved, would express from his home of larger opportunities, his interest also, in every step of progress you make.

There are two classes strayed in opposition against the Ordinance, which has proven so successful in Chicago—the Ordinance for which "The Chicago Spiritualists' League" so nobly stands. One class is made up of those who have had nothing to do with Spiritualism, but to make use of its name, in their schemes of graft and exploitation. Persons who have announced themselves as "The Greatest Living Psychics"; "Most Wonderful Clairvoyants in the World;" "Mediums who never make a mistake," and so on ad infinitum.

The other class, as far as my observation and knowledge are concerned, is made up of honest and well-meaning people, who are ignorant of the general phases of the movement, and having had no experience except with bonafide and in every way, trustworthy mediums, and they cannot imagine why legislative enactment should prohibit anyone who claims mediumistic powers. Possibly, a third class might be named: Those who know of the deceit and trickery labelled "Mediumship," and would let it go on, as one of my correspondents has written, "These people will sooner or later hang themselves." Those who take the position do not realize that while the secular press publishes the sensational advertisements of the grafters who claim to be the "Wonder of Wonders," that our best mediums are under ban, and bear to a certain extent the stigma that has been placed upon the most unworthy. Spiritualism and its true evangels will be placed before the world in their true light as the good work goes on.

"Where are you going to Camp?" This question has reached me in a score or more of letters. Strange as it may seem, this is the first season since 1872, that I have been free from camp meeting engagements. I will state the matter as it is; when replies to some of my applications for dates, were received I was not a little surprised to learn from those to whom I had written, that they had "no idea" I cared to make engagements this season; had it been known, I would have been on the program," etc. It seems a little strange, as I had announced in the papers at various times my desire for camp meeting dates. I will now state that I would like engagements during the month of September and occasionally during the Fall and Winter months.

If I conclude to continue my work in the Morris Pratt School, I can arrange my periods so it would be possible for me to fill Saturday night and Sunday engagements within a few hundred miles of my home and would be glad to do so.

I conclude, from several letters received this summer, that some of my friends think I am in "very poor health" this summer. Such is not the case; I am leading a busy life, dividing my time between household duties, garden work, writing, and not the least among the varied things that are in the every-day program, are the sittings, or in other words, the seasons of communion with my invisible teachers and loved ones. I am busy from early morning until nightfall, and am grateful for the strength given me to accomplish all that I have since the closing of the School in May.

Of course, since Mr. Hull left us, the business connected with our publications, devolves upon me. I have an extensive correspondence. All of this, with matters pertaining to the home, and my psychic work fill up the long days.

I have not failed to hold a sitting for Mr. Hull, one day since the transition service one year ago the 14th of last January. He who, for so many years was my teacher in many things, does not fail me now. In many instances his messages to me are beautiful spirit revelations, and it is when lifted in soul into those vibrations where it is possible "to receive the blessings," as he used to say, that I feel it still sweet to live and labor in this mundane sphere.

One of the most positive proofs that has come to me, assuring me of Mr. Hull's interest in my work was contained in a letter written to me by a Denver friend, when I was in Los Angeles. It contained this: "I have received an unmistakable message from Mr. Hull." He gave points in the message that made him positive it was his "old friend Moses" who gave the communication; this was for me: "Write Mattie, and tell her not to give up her daily sittings; I am anxious that she should continue them regularly; they are as helpful to me as to her." The writer added: "Mr. Hull seemed so earnest in the matter, I felt it was imperative that I write you and I cannot urge the matter too strongly." This was but a short time after Mr. Hull's transition. No one knew of my sittings, except the people in the home where I was entertained.

The Biography.

It may not be out of place to state here, that a large supply of Mr. Hull's Biography has reached me, and of course I would like to sell them as rapidly as possible. The cloth-bound are one dollar per copy; paper, 50 cents. A discount will be made when taken by the half-dozen. I say this, because sometime during the winter, persons connected with societies asked for this information.

Spiritualists in Ohio, I may pass through Cleveland in August, if so, shall spend some time within 30 miles of that city. If you have not made previous engagements, let me hear from you. MATTIE. E. HULL.

Whitewater, Wis.

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A CURIOUS VEIN OF THOUGHT.

Thomas C. Buddington, a Prominent Medium, Starts a New Sanatarium at Hawk's Park, Fla.

To the Editor:—"Way down upon the Indian River" in Florida, your paper occasionally comes to the "New Thought" pioneers in this section of the world, and it brings to us a question as to whether Spiritualism after all is what we hoped it would be in the early stages of the movement. What with the loss of spiritual power to the mediums for demonstration, and the substitution of "fake phenomena," as evidence, it begins to look as if the "Cause" is getting in a bad way. The Searchlight reveals almost as bad a condition of corruption in mediumship as President Roosevelt's searchlight made plain to the people when he turnedit on the Standard Oil magnates.

Well, down in this country we are not disturbed by any of the ideas which agitate the Northern people. The Florida Cracker is not familiar with ghosts except as "haunts" and "harnts," as he terms them, and "Fake Phenomena" is something he knows nothing of, though he says he "has hearn tell of ghosts appearing up North, and he would give a dollar to see one." When a "Cracker" will give a dollar to see anything short of a circus, his interest is certainly aroused, and there might be a chance for a ghost-producing medium to win the dollar if he could give a good show.

We have no disturbing spirits in this state outside of Lake Helen camp. There occasionally they appear when the camp is in session, but but they come with the Northern contingent who bring them with them, and keep them active as long as the camp is in session. The rest of the year all is peaceful and serene as far as ghost affairs are concerned, and only a few spirit "wags" enliven the monotony of the long Florida Summer. Chief among these is "Artemas Ward" of the 60's who says he is "still dead," not having had any reincarnation yet, nor does he propose to re-embody until there are fewer fools among mortals who swallow eveverything done by spiritual mediums as true. He prophesies that it will take at least a hundred years to eliminate the fools, and twice that time to get rid of the "Fakes," even if The Progressive Thinker should be published in A. D. 2100.

He also says that "New Thought" is a hard subject to get a foothold in the average mortal's mind, owing mostly to lack of gray matter in the brain. "In order, therefore," he says, "to facilitate the growth of brain structure, the advanced spirits of the higher spheres have given up working among mortals to make Spiritualists, and are now concentrating their efforts to stop those who are so afflicted from becoming demented with fads and notions.

When a psychic or inspirational speaker starts out to "Reform the world," the best remedy is to put such psychics or reformers to work with the axe and grub-hoe in this country until they are satisfied the world was formed all right at first, and does not need their assistance to change it. If, however, with the use of the axe, grub-hoe and brush-hook, supplemented with the plow and cultivator, they can raise a crop of sweet potatoes and watermelons, they are on the high road to mental health and physical wealth. When they have got along far enough to own an orange grove, their chance for escaping the lunatic asylum is assured.

No Floridain ever believes a man who can make money this way is unsound in mind or purse, or ever will be. In order, therefore, to assist this class of spirit workers, we are at work opening a "New Thought" ground on the East Coast R. R., about 25 miles from the Lake Helen Camp, where the afflicted in mind and body can come and be cured. We have about 130 acres of good wild land awaiting the transforming work of the "fad"-afflicted reformer. We have a good supply of "magic" axes, "magnetic" grub-hoes, "electric" brush-hooks, and rakes for male reformers; and for nervous females nothing as yet has been found so effective as the "insulated" washboard, made of glass and placed in a tub of galvanized iron, filled with soap-suds and soiled clothes. The moment the patient puts her hand on the board the nervous excess of the brain comes to the fingers' tips, and although at first the arms may ache, soon that passes away and the exhilaration of clean clothes as they come out of the tub exalts the spirits and puts the patient on the high road to health.

So far everyone who has entered this natural sanitarium has recovered and even the writer, who when a young man had had visions of "Reforming this world," is entirely cured.

You will see by the accompanying photographs what a magnificent ground has been chosen by these advanced spirits to cure the mentally unsound and the physically incapacitated. The best thing about the spirit instructions given, is not to exclude any, however badly afflicted they may be, but like the grave-yard take them in until they experience the resurrection. This of course includes mediums who have been "faking" as well as their dupes, and we have great hopes that such mediums may be cured of their weaknesses and restored to honesty and sobriety.

But we assure them the moment they show signs of a relapse, the axe and grub-hoe treatment will be applied until such time as the "guides" say it is safe to turn them loose again. On these grounds there is no room for faking or dishonest phenomena, nor will there be any "winking" on the part of the management at doubtful manipulation of the mediumistic conditions.

It is not intended that this "New Thought" center will be a spiritual Bazaar where money will be the ruling power or its acquisition the chief spiritual motive. Hence, those "on the make" will do well to give it a wide berth. Those, however, who wish to come to a place where clean demonstrations of a spiritual order are given and who wish to study them, can come and be sure of a welcome, but none others are wanted. The scrapping, snarling, growling, scandal-mongering crowd may heed the Irishman's statement, "Your absence is very good company." We hope to have at least one center where spiritual truth can be sought and studied without unfavorable conditions to interfere with it.

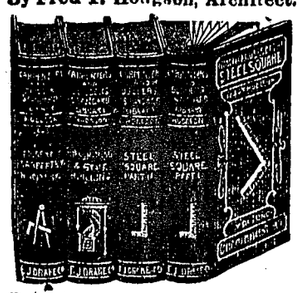
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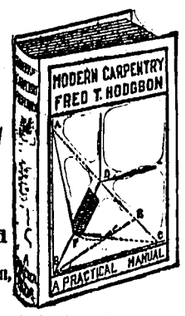
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SATURDAY, JULY 25, 1908.

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THE VENERABLE OCTOGENARIAN

The illustrious Col. R. T. Van Horn passed through the city last week on the way to that Shrine of Instruction, the Lily Dale camp. Although in his eighty-fourth year of age, his brain power is equally as great as when he sat in Congress term after term, assisting in making the laws of the Nation, or when he led his brave regiment in behalf of the Union cause, or when he illuminated the Kansas City Daily Journal with his advanced thought. He still is a wonder in intellectual vigor, and may be regarded as the Mascot of this wonderfully popular place of resort, Lily Dale. We think he is "booked" by the Fates to visit this camp ten more consecutive sessions before he starts for the Celestial City where he will have a specially high seat.

A Revival of the Past.

A news dispatch from New York of July 10 tells of a mother in that city who branded her 6-year-old boy on the forehead, giving as a reason she wanted to make of him a holy child. The poor deluded woman disfigured her loved son for life, obeying the instructions of the Lord, Ezekiel 9:4, "Go through the city and mark thou upon the forehead of the men," etc. We quote in substance from the Douay Bible, the Catholic rendering. It adds in a note that the Thau, or Tau, was the last letter of the Hebrew alphabet, which was in the form of a cross.

The Brahmans practiced the same rite many centuries before there was a Christian as they still do.

Scott, in his Commentaries on this quotation from Ezekiel, says: The practice of stamping the cross on the forehead of Christians "was at its height a short time before the Reformation; and it began to decline in many countries, when the doctrines of the Gospel became more generally understood and believed."

The same author, in his Commentaries on 2 Kings 18:4, says:

"The superstitious veneration paid to sacred relics in the Christian church, and especially to the adoration paid to the form of the cross, and even in express words to the wood and nails of it, with all the impostures which have arisen from that almost idolatry, have exact parallel in the worship of the brazen serpent."

It will be remembered it was the Lord who directed Moses to make a fiery serpent, set it on a pole [cross] and every one bitten by the serpents he had sent to bite the people shall live. So Jesus was set on a cross that every one who believes in him shall be saved from everlasting burning.

The Trail of the Viper.

The trail of the successful revivalist can be traced in any country a month or so after his departure, by the number of religiously insane he leaves behind him. His subjects are highly psychologized, and are left in that condition, with visions of an angry God, a flaming hell, with, perchance, some unbelieving dear one undergoing the tortures of the damned, ever before him. The hypnotic influence was not removed. What remains to a sensitive but to dwell continually with those mind-disturbing pictures of despair ever before him, such as the Billy Sundays of that profession have conjured in an over excited brain, and made real to receptive victims.

Grief borders on the extreme of gladness.—Italian.

A Tangled Thread of History.

(No. 3.)

It is now almost universally conceded by the learned, that Josephus' long story of the rendition of the Jewish Scriptures into Greek is a fiction. That he made heavy drafts on outside events, gathered from other authors, is everywhere apparent. He of limited reading is of course ignorant of this fact.

Alexander the Great, crossed the Hellespont in his grand march east to crush Darius, the Persian monarch, some time in February or March, B. C. 333. Reaching Sidon [Fishtown], the parent city of Phenicia—a little more than 100 miles due north from Jerusalem—says Rawlinson, in his "Story of Phenicia," page 216:

"While Alexander was at a distance, the Sidonians sent envoys to meet him, and invite him to enter their town. The Macedonian monarch readily complied with their request, and Sidon passed quietly into his hands."

Alexander advanced southward, besieged Tyre, spent seven months before its walls ere it fell, when he crucified 2,000 of her principal citizens, sold 30,000 of her inhabitants into slavery, then marched on Gaza, a seaport of southern Phenicia, about 120 miles south of Sidon. Two months were spent in subduing that city. It was late in autumn. The rainy season had set in, and supplies for his large army were nearly exhausted. Alexander was hastening on Egypt, where he had determined to spend the winter.

Open Josephus' "Antiquities of the Jews," Book XI., chapter 8, midway section 4, and read:

"Now Alexander, when he had taken Gaza, made haste to go to Jerusalem."

Then, after his manner, he enters into a protracted detail of his cordial reception; his entrance into the city; his sacrifice to God in the temple; his moving on neighboring cities, even advancing as far as Samaria, full 40 miles due north of Jerusalem, making a circuitous route to the northeast, over an almost impassable mountainous region, before he could again reach Gaza, to resume his march on Egypt. And all this to re-enact just what Rawlinson tells us occurred at Sidon more than ten months before.

Such is a specimen of Josephus, everywhere prolix and untruthful. Instead of confirming the Old Testament by his account of its translation into Greek, what Smith's Bible Dictionary, quoted last week, is truthful, "It is a fountain whose source is concealed," and this fact is everywhere apparent.

Instead of corroborating Bible story does it not demonstrate that there is something concealed in regard to that collection of ancient literature, which priestcraft has labeled "Holy?" Honest, truthful history does not require frauds and forgery to strengthen its statements

Additional to the 120,000 Jewish slaves added to the population of Alexandria, historians report another 100,000 of that people located in that great metropolis; but neither of these statements is probably true. It was Phenicia which was on the great highway between Babylonia, Assyria, Persia, and Parthia to Egypt. Each time either of those powers, whether led by Cambyses, Nebuchadnezzar, Ashurbanipal or other great warrior, it was Phenicia that was overran and her people were led into slavery; but such facts are rarely mentioned by Christian authors, Jews alone were the victims of such inroads, they telling the story.

Singular, is it not, that a people so highly favored by Alexander, as related by Josephus and generally believed, should be compelled to contribute such a vast population of slaves to the building of Alexandria?

Ptolemy Philadelphus sent his heralds to all known nations to collect their history for the Alexandrian library. Is it probable Phenicia, the country nearest to Egypt, and possessing such wonderful resources, was overlooked? On the contrary is it not probable it was the first drawn upon for its history? We are assured such a history was in existence, and, marvelous is it not? we are told IT DISAPPEARED IN THE FORE PART OF THE FIRST CENTURY OF THE CHRISTIAN ERA. What became of it? Now we have to ransack the history of other nations, and make immense drafts on the Old Testament to collect only a fragmentary history of the people who gave the world its letters; who founded colonies that rivaled Rome in power and population; who were the parents of commerce, and the first to engage in mining.

It has been shown several times in these columns the magnificence of these people who had colonies all along the southern coast of the Mediterranean; who circumnavigated Africa; who founded a mining colony in south central Africa; whose ships were on every sea, and whose sailors were in every port. What became of them?

Josephus had the entire Jewish nation either killed in the battles of Titus, sold into slavery, or carried away in triumph, to grace the gladiatorial sports of Rome. Now the Jews are everywhere, generally most numerous in those regions where we found the Phenicians at the commencement of our era.

As we shall show further on, the Phenicians used the same language credited to the Jews; they employed the same characters in writing; worshiped the same gods; and were very earnest temple builders. Besides a lost history the whole race is lost! Shall we say they are metamorphosed into Jews? And have we not only metamorphosed the people into Jews, but HAVE WE NOT ALSO STOLEN THEIR HISTORY AND METAMORPHOSED IT INTO THE OLD TESTAMENT, AND MADE IT THE BASE FOR THE NEW TESTAMENT?

More: Have we not constructed our Messiah, the Holy One, the Anointed, a belief in whom is to save our souls from a yawning hell, out of passages found in that transmuted history, and located him in the almost inaccessible mountains of Judea, at a time when it was almost barren of inhabitants?

It would require a large volume and much labor to unravel the tangled thread which priestcraft, aided by scholarly monks in the monasteries, have thrown around this subject. Copyists of ancient literature, they interpolated every page with their forgeries, and the villainies have gone on uninterrupted for centuries and still continue. The Dark Ages, a period of a thousand years, if it ever existed, is lost to the world by their crimes.

We cannot place a finger on a single date between A. D. 350, and 1350, and say with certainty, we are within a hundred years of its actual occurrence, or can asseverate positively it occurred at all. During the entire forming stage of Christianity until the Reformation, at the commencement of the sixteenth century, civil and ecclesiastical matters were wholly under priestly control. And, notwithstanding the long list of Popes who date back to "St. Peter," there, probably, was not one until the Crusades.

It is purposed in our next to outline a short account of the Phenicians, which will aid us in correctly answering the many questions propounded during this article.

Holy Tricksters.

A learned writer, John I. Riegel, in a late issue of The Truth Seeker, says the statement that the parents of Jesus were residents of Nazareth is a falsehood:

"The name Nazareth is not mentioned by the writers of the Old Testament, by Josephus, or by any historian of the Messianic period. It does not apply to a locality, but is an invention to account for the term 'Nazarine' (nazora, despicable—the offscour of those separated from the community). It was used throughout the Roman empire to designate the rabble of the Jews, hence the inquiry of Nathaniel, 'can any good come out of Nazareth'?"

The writer could have added with truth that Paul, in all his Epistles, failed to use the term "Jesus of Nazareth."

The Bible translators had the happy faculty of making cities and proper names at will, and the former they could locate wherever would best accommodate their convenience. To make a proper name it was only necessary to capitalize a verb; illustrated in John the Baptist, properly rendered it would be John the dipper; Mary Magdalene, should have been rendered Mary the harlot. Now they have invented a city, and named it Magdala, and located it among the mountain crags, off the west coast of the Sea of Galilee. Jesus christos, Anglicized correctly, would have been rendered Jesus, the anointed; but instead they capitalized the Greek christos, and made it appear as a sur or family name.

The above are only a few of hundreds of like frauds of which the translators of the Bible were guilty to bolster up a gigantic impostor.

Sectarian Colleges on the Wane.

Shurtleff College, located at Alton, Ill., founded in 1831, endowed with $100,000 productive and $50,000 unproductive resources, where Baptist ministers were manufactured, feels the pressure of modern thought, and is proposing to remove to some other locality, hoping thereby to re-establish its past fame. But it is too late. Sectarian schools must give place to scientific. Either theology, with its creation of the universe in six days, the flat earth supported by pillars, a sun that was stopped in its course for a whole day that a slaughter could go on, and a thousand other false stories, must be taught, and students made to believe the ignorance of 2,000 years ago; else the knowledge science has revealed must be substituted. If the latter there will be inharmony and church creeds, and ordained ministers must soon be suspended for heresy.

Saved from Hell.

A news item in our morning paper of July 3 said:

"A woman has been arrested at Pherson, O., charged with having chopped off the heads of her five children."

The papers are overflowing during the last month or two with similar cases. The mothers have been attendants on revival meetings, and have been cursed with visions of the damned. Made insane with the prospect of eternal woe for their children, she accepts hell for herself to save her loved ones from priestly doom. As we read accounts of such cases we feel like redoubling efforts to extinguish such damnable teaching.

When a man loses "FAITH" he generally begins to think, and it's those who THINK that move the world.—National Ripsaw.

Some Unpleasant Truths

When Publicly Expressed They Often Prove Highly Beneficial to a Cause, Resulting in Great Good—A Portrayal That Should Be Carefully Considered by Every Spiritualist.

A noted man, once mistaken for a statesman, declared, in days not so very remote, "It is a condition, not a theory, that confronts us." There is a mighty truth involved in those words, and, just at the present time, that saying can be echoed by all thinking Spiritualists, who owe it to themselves and to the world to meet the condition that confronts them in all honesty of thought, and find a remedy therefor. Perhaps the old-fashioned disease, "the sleeping lethargy," has such a firm hold upon the majority of Spiritualists as to render it useless to hope for their recovery through any awakening treatment that can be given them. Safe, snug, serene and selfish in the possession of what they call Spiritualism, they are absolutely indifferent to the weal of the Cause as a whole, or to the welfare of those who represent that Cause before the public.

The salaries paid the average speaker by nine-tenths of the Spiritualist societies now in existence are not sufficient to provide decent support to any one who has a family, or who is responsible for the care and keeping of others not able to provide for themselves. In one certain section of the nation, with the possible exception of three societies, the highest salary paid any speaker is twelve dollars per Sunday. Such a speaker is seldom employed more than four Sundays in succession by any one organization. He is lucky if he gets more than one Sunday! He is generally forced to be content with five dollars for two lectures each Sunday, plus expense of travel.

The speaker must make up his itinerary for a season of 9 or 10 months with one Sunday here andanother one there until he has filled possibly thirty-six or forty Sundays. If he is paid five dollars per Sunday above expenses, he has two hundred dollars to show for his year's work. Special lectures and funerals MAY give him one hundred dollars additional for this period, but the writer has yet to find the speaker who can show that extra income during any one year from the sources named. Supposing he is paid one hundred dollars more for his services at camp meetings. This also is a large estimate for the average speaker. He will then have a grand total of four hundred dollars to show for the year's work as an occupant of the Spiritualist platform!

What a princely(?) income this is for a man who has to pay house rent, gas and water bills, fuel and other family expenses! Let him pay doctor's bills, surgical operations, clothing and unexpected items peculiar to domestic life, and his four hundred dollars are gone before his year is up. He and those dependent upon him live from hand to mouth, and he is lucky indeed if he has one decent suit in which to appear on the platform! Many of our speakers have to resort to manual labor or to business of various kinds to enable them to eke out an existence! One of our most highly cultured speakers says in a recent letter to the writer, "I receive so little for my lectures that I am forced to study well the menu cards at restaurants so as to determine NOT WHAT I LIKE TO EAT, but rather what I can AFFORD TO ORDER! When purchasing supplies for my table at home, I am obliged to adhere strictly to the same rigid rule!" This man has been a prominent lecturer on the Spiritualist platform for more than thirty years!

Conditions throughout the nation are but little, if any, better than they are in the section above considered.

Such speakers as Rev. F. A. Wiggin, Rev. A. P. Blinn, Prof. W. M. Lockwood, and a few others MAY POSSIBLY be paid more than twenty-five dollars per Sunday. They are permanently located, hence do not have to worry about extra expenses associated with travel. A well-to-do Spiritualist once asked Rev. F. A. Wiggin what his business was when at home and not engaged at conventions and camp meetings! The man was simply astounded when Mr. Wiggin told him that he was the regular speaker for a church society under the banner of Spiritualism! Perhaps this was the man who admitted that he was worth fifty thousand dollars, yet did not KNOW that any Spiritualist meetings were held in the United States outside of a few camp meetings! At this point, the writer ventures to throw in this thought: There will soon be no local Spiritualist societies worthy of the name in the United States if the camp meetings are kept up much longer! The camps have done a great deal of good in the past, but—THE HISTORY OF SPIRITUALISM CLEARLY PROVES THAT CAMP MEETINGS HAVE HELPED TO KILL LOCAL SOCIETIES!

In any city of forty thousand or more people, heated suites range from twenty to fifty dollars per month. The speaker who earns five dollars per Sunday cannot meet his rent, let alone other bills. What is he to do? Seek some other method of earning a living, or else go into the church! Since 1865, between one hundred and fifty and two hundred speakers and mediums have abandoned Spiritualism, either for church pulpits or for positions in the business world! Even the eminent orator, scholar, rationalist, and philosopher, Selden J. Finney, was obliged to leave us from lack of proper support! In politics he found a more remunerative field of action. He would have gone to Congress, perhaps to the governorship of California, had he not been so foully assassinated. There are people in the world who appreciate REAL merit, even if the Spiritualists do not!

The writer perhaps is as well paid as a speaker as is the average platform worker to-day, yet he must confess that he could not meet actual living expenses were it not for an outside income from daily labor performed in other fields. There have been times (and not one hundred years ago either) when this self-same writer had to earn his board by SAWING WOOD! The physical labor did not lower his dignity one iota. On the contrary, he was rather proud of the fact that he COULD SAW WOOD! Honest manual labor is not to be despised. The money earned by it is always clean. This case is cited as a proof of the interest the Spiritualists sometimes feel in their platform speakers!

It does not excuse them to say that the rank and file of the Spiritualists are poor in purse. This statement is a far cry, starting as a means of escape from actual duty.

The claim that the Spiritualists of America, taken as a class, are poor, IS ABSOLUTELY FALSE! Those who make that assertion know that it is false! After twenty years of travel in all of the states of the Union, the writer dares to state boldly that, taken man for man, measured with the followers of other forms of faith, the Spiritualists will exhibit EQUAL, if not GREATER wealth, in this world's goods than will the members of any and all of the churches in our land! This is not an idle boast. It is a direct statements of ABSOLUTE TRUTH!

Take the following illustrations, readers of these lines, and make your own deductions therefrom: One of the shrewdest scoundrels this land ever produced masqueraded as a medium for twenty-two years. He received large sums from hundreds of people, and finally succeeded in securing sixty thousand dollars from two of his credulous dupes at one haul! He then retired from business, wrote a book in which he confessed his knavery and boldly declared that all of his work as a so-called medium for the entire period named was ABSOLUTELY FRAUDULENT! He became wealthy by means of his counterfeit work, and the Spiritualists were the ones who supplied him with that wealth!

A degenerate, who had once been a medium possessing real power, after losing his mediumship, got into trouble at a certain place, through practicing fraud. He claimed that he was being persecuted, and appealed to the Spiritualists of America for financial aid, declaring that Spiritualism was on trial in his personality. The American Spiritualists, following the advice of The Banner of Light, in a very few days raised fifteen thousand dollars in cash for the man's defense. Costly legal talent was secured, and the trickster was freed! The writer says "trickster," and he means it! In 1902, this very counterfeiter offered to sell seventy-five thousand bogus "tests" to the one who pens these lines!

One of the cruelist, most conscienceless, wickedest and outrageously vindictive of all of the scoundrels masquerading as mediums, received the most welcome present of a house and lot worth, it is said, between five and ten thousand dollars, as "a token of love" from his "poor-as-church-mice" friends! The man confessed to a young boy, whom he deliberately led into wrong-doing, that he did not believe in a future life, much less in that which the world knows as mediumship. After his seances, he and his special cronies generally indulged in a drinking bout, in the course of which they were moved to paroxysms of wildest laughter over the fakir's "clever" imitations of the grief manifested by his heart-broken victims! Surely the people who gave this man a valuable house and lot MUST HAVE BEEN VERY POOR indeed to enable them to find so much cash!

Another clever trickster and all-around pretender was arrested at a certain point for obtaining money fraudulently in the name of mediumship. He asked to be released on bond to appear for trial at a future date. Permission was granted, and the bond he furnished, signed exlusively by Spiritualists, was reported by the Associated Press dispatches to represent between one and two millions of dollars! Surely, the Spiritualists (?) who signed a bond like that MUST HAVE BEEN POVERTY STRICKEN, with MILLIONS back of them! How RICH they were in SPIRITUALITY deponent sayeth not! In a recent trial in one of the great states of the Union, two pretended mediums turned state's evidence and confessed that they and their confederates had received fully five hundred thousand dollars from one poor Spiritualist millionaire whom they had succeeded in inveigling into two or three marriages with women posing as mediums! These two thieves escaped from the clutches of the law by confessing their villainy! They are living at their ease, surrounded by every comfort, by reason of the "poverty" of the Spiritualists!!

Now take the other side, and see how some of our noblest leaders are treated. A man whose reputation as an orator and scholar is world wide a man whom it is an honor to know, with a wife in every respect his equal in scholarship and integrity, furnishes an illustration of the interest the poor millionaire Spiritualists felt in his welfare. His wife fell ill with a violent fever. He had to abandon all of his lecture work to care for her. During her long illness he and she both were often without proper food for their bodies, and fuel to warm their apartment! This man did not receive a five or ten thousand dollar home from HIS "POOR(?)" friends! He was left to starve, or appeal to the county!

Again, another prominent worker, through prolonged illness on his own part, and that of members of his family circle, had to give up all of his engagements. He had no income whatever from any source. The poor(?) millionaire Spiritualists who bonded the trickster, and the poverty-stricken ones who made the fakirs wealthy, did not have a dollar for him, or for those depending upon him. His condition was well known and the only ones who sought to relieve his necessities were those who had little of their own. This list could be extended almost indefinitely, but these two cases must suffice. The contrast is painful! Princely gifts to self-confessed scoundrels, but nothing for those who were true and worthy!

The writer must not be misunderstood. There are many generous Spiritualists in this land of ours! They are the "salt of the earth," for they NEVER fail to respond to any worthy charity, nor do they ever begrudge what they give. The records of the past quarter of a century reveal the sad fact that it is the few noble souls who have given over and over again to the support of the Cause they loved, while the many have complacently, SELFISHLY enjoyed the fruits of this noble sacrifice. With the exception of a few like the arisen Theodore J. Mayer, men and women of means have accepted the benefits of Spiritualism, and refused to contribute one cent to its support. No one holds the TRUE SPIRITUALIST in higher esteem than does the writer. All honor to those who have sacrificed for the good of others! They have carried as heavy a cross up their Calvary as ever was carried by Jesus of Nazareth in days of old. It is often easier to endure the pain of nails through feet and hands than it is to be pierced by the rusty spikes of cold and hunger. The generous ones of our faith have carried their own burdens uncomplainingly, and have given of their little stores to relieve those of their brethren who were in need! The angels have kept a faithful record of the good deeds by those who PRACTICE as well as PREACH their Spiritualism; hence it is safe to say that the law of compensation will give them equal and exact justice, either here or hereafter.

Is it too much to say that there is a plain duty devolving upon every true Spiritualist in this land to-day? Is not that duty clear to every reader? Should not steps be taken in the direction of affording proper compensation to every worthy speaker and medium in our ranks? Should not the honest mediums be protected and cared for? The writer declares "Yes," most emphatically! Then give those mediums employment at LIVING WAGES, so that they can save a few dollars for a possible rainy day, or for support in old age! Pay them generously for their work! Remove every possible temptation to defraud or to deceive their patrons, far, FAR from them! Make them self-respecting by giving them a chance to earn their own livings. These words should also be applied to our true and worthy speakers. Do not humiliate them by pauperizing them! Do not degrade them by trying to beat down their terms! In the name of all that is just and right, GIVE THEM A CHANCE TO LIVE AS HUMAN BEINGS SHOULD LIVE!

As the first step, let all worthy speakers and mediums be employed by local societies, and paid decent salaries. The next step is—let each Spiritualist, who really loves Spiritualism for its own sake, give according to his actual means, to the support of the movement by aiding the local society of which he is a member. The third step (and perhaps THE ONE step of ALL steps) is—ENDOW THE N. S. A.! Fill its treasury to overflowing, so that the N. S. A. can do what the American Unitarian Association is doing by its speakers—what other National societies are doing by theirs—add enough to the stipends paid as salaries by weak local bodies to afford the speakers and mediums a LIVING INCOME!

Spiritualists, it seems to the writer as if the paramount issue of the hour is VERY CLEAR. It is the endowment of the N. S. A.!! If one thousand Spiritualists would give two hundred and fifty dollars each (as they can well afford to do); another thousand, one hundred dollars each (and they would not miss it); ten thousand, fifty dollars each; and others as much as they could afford without injuring themselves and families, the N. S. A. would have an endowment of $1,500,000, from which it could provide employment for the worthy, care for the needy, and do such other work as of right belongs to the Spiritualists to do! Comrades, sisters, brothers! Our duty is plain and clear! LET US DO IT BRAVELY, MANFULLY, WOMANLY! Let us make the Theodore J. Mayer Endowment Fund aggregate one and a half million of dollars, instead of twenty-five hundred, on or before October 1, 1908. Now is the time to act! Who will be the first to respond?

Yours for Spiritualism,
HARRISON D. BARRETT.
Portland, Ore.

PROTECTING MEDIUMS.

This song explains my mission here,
And how I help my wife so dear;
She is the gate I keep ajar,
For angels from the realms afar.

Chorus—

The angels come and talk with me,
And sweet communion here have we;
They gently lead me with the hand,
For this is heaven's border land.

My gate ajar, my golden gate,
That swings from morn till very late,
I watch and guard from evil might,
For spirits come both day and night.

I work to keep my gate ajar,
And help the soul in realm afar;
I banish habits that are bad,
I welcome tho'ts that make me glad.

So let us live like angels here
To protect the psychics dear,
Protecting them from every hate
With loving words till night so late.

H. E. MARTIN.
Grand Rapids, Mich.

LILY DALE.—ROUND TRIP.

Round trip tickets from Chicago to Lily Dale can be bought every day during the summer for $17.50, and are good until October 31.

A special rate of $14, good for only thirty days, has been made for July 24, BUT NO DAY THEREAFTER, to both Lily Dale and the Chautauqua Assemblies. Ask ticket agents of the Lake Shore & Michigan Southern Line and also the Erie R. R. for Lily Dale Tourist rates. The former will take you by way of Dunkirk, N. Y., and the latter by way of Jamestown, at the foot of Chautauqua Lake.

Deducting a two-hours' wait at Dunkirk and the actual time spent in travel between Chicago and Lily Dale is only sixteen hours.

GEO. B. WARNE.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay.

"INCOMPETENT" DECIDES THE SUPREME COURT OF MICHIGAN.

State Tribunal Sustains Verdict of the Jury Which Calls John F. Goff Mentally Incompetent for Disinheriting His Son.—Believers in Mediumship Lose Estate Worth $75,000.—National Association Employs Lawyers to Fight Contest, but is Decided Against in Returns from the High and Low Benches.

Cassopolis, Mich., July 14.—That a Spiritualist is mentally incompetent, is the holding of the supreme court in a decision rendered upholding the verdict of a Cass county jury, which decided that John F. Goff was unbalanced mentally on the subject of Spiritualism and, therefore, incompetent when he made his will disinheriting his only son, Leslie, in favor of Spiritualists' associations.

Goff's estate is valued at $75,000. He was a farmer, and, though always regarded as eccentric, was known as a shrewd business man. Mrs. Goff died when the son, Leslie, was born. The son is now more than 60 years old. He has been a resident of Oklahoma for a number of years and is a well-to-do business man in that state.

Takes Interest in Cult.

Late in life Mr. Goff began to take an interest in the Spiritualistic faith and allied himself with the cult to such an extent that he became a leader in a small way. He became, says the supreme court in its decision, a "Spiritualistic monomaniac" and thus was not accountable for what he did.

It was alleged that the old man was influenced by the members of the Spiritualistic cult to such an extent that he was made to believe that his son was not in fact his legitimate heir, and it is upon this supposition that the old man is believed to have acted when he made a will in favor of the association of Spiritualists and disinherited his son.

The estate was to have been used in the advancement of Spiritualism throughout the world. When the son announced that he would make a fight for the money left by his father, the National Association of Spiritualists employed lawyers and defended the action.

Case Comes Before Jury.

The case was fought out before a jury in Cass county and evidence was introduced to show that the old man was so engrossed with the subject of Spiritualism that he had no place in his mind for matters concerning his own family. The attorneys for the son claimed that his Spiritualism made the old man mentally incompetent and this theory has been accepted by the supreme court, according to the opinion rendered to-day.

The supreme court says in addition to the fact that Goff was a "Spiritualistic monomaniac" he was made so by the constant agitation of members of the cult, and that his frame of mind had reached the stage where he could no longer realize his duty toward his own flesh and blood.

Neighbors testified that Goff was so aggressive in his belief in his new religion that he often spoke of doing something substantial for the faith when he died.

Son Now Gets Property.

The son, Leslie, by the terms of the supreme court's holding, now becomes possessed of the entire estate and the National Spiritualists' Association is left out in the cold with the additional discomfort of having to pay a large attorney's fees.

The officers of the Association could not be reached to-day to make a statement of their side of the case, but it is not believed that any further effort will be made in the way of trying to gain possession of the property.—Chicago Inter-Ocean, July 15, 1908.

NASH LYCEUM ENDOWMENT FUND.

Impressive Words from Secretary Kates.

A good lady, Mrs. Elizabeth Nash, of Dillsboro, Ind., has sent to the N. S. A. a promissory note, nearly due, drawing seven per cent interest, the face value being $120, to start a Lyceum Endowment Fund in the name of her spirit son. Of course this is gladly received.

I feel free to say that the Nash Lyceum Endowment Fund is a splendid movement. I hear many say: "Well, what next?" What with the Theodore J. Mayer Endowment Fund and the Temple Fund, in order to by these accumulate permanent funds for distinctive purposes, and the several active funds of the N. S. A., the Spiritualists will think there is to be no let up in dunnings for assistance. Well, why should there be? You do not respond very excessively unto either one of these funds; and yet they comprise the greatest vital needs of the cause of Spiritualism.

You should not permit the N. S. A. to go into the next convention with the meagre showing of funds, in especially the Endowment Fund. You should be glad to make liberal contributions to the Cause by filling the General Fund with needed sinews of activity is so many needed directions. You do not respond readily to exhortations. Perhaps if you meditate silently and earnestly upon the public need for money to be placed in the N. S. A. for active effort, you would not need exhortation. This office is sending forth a coin card for remittances of coin securely, and on its face are these words: "Will you do something for the Cause of Spiritualism, for the Love of your Arisen Friends?"

If that will not entice a coin from you, what will? Send for one or more of these coin cards, and make a collection for one of the N. S. A. funds. Mrs. Eleanor Eager some time ago asked you to make a saving of 'mites" and join "The Ways and Means Club," making a remittance of these on the late July 4th. Mrs. Eager and a lady in Alaska are the only contributors so far. Are you satisfied with that report?

A young lady lately handed me a dollar for the N. S. A., and when I said: "I fear you cannot spare it," she replied, "Why, any one can occasionally give a dollar." Can you?

GEORGE W. KATES,
Secretary.
600 Pennsylvania avenue S.-E.,
Washington, D. C.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

The Importance of Faith in Individual Immortality.

A Lecture by W. J. Colville, Delivered in Hamilton Hall, Oakland, Cal.

One of the burning questions of the present day is: Can we scientifically demonstrate human immortality, or has it been already scientifically demonstrated?

Two very opposite answers are constantly being given to this great query, both probably correct considering the view-point of the different answerers.

Psychical research is now receiving more and more attention over the entire civilized world, and naturally the interest taken in this mighty investigation challenges determined opposition from many well-meaning people who express fear lest so much interest being taken in the future life should tend to injuriously divert attention from the present. On Sunday, April 19, a most extraordinary lecture was delivered in San Francisco, which served as a decided counter-blast to the numerous sermons and addresses given on that Easter day in favor of learning all possible concerning the future life. The following excerpt from the San Francisco Chronicle of the following day, serves to show what peculiar notions are entertained by some speakers who are supposed to represent advanced liberal religious thought at present.

"In an address delivered before the Fellowship Circle at Corinthian hall last night, Reynold E. Blight, associate minister of the Los Angeles Fellowship, raised the question: Would the scientific proof of immortality tend to improve morality? and his lecture went to prove that it would not. He said in part:

"'A celebrated thinker once said that the belief in immortality has been the clog on the wheels of progress. Yet the question of what comes after death has always agitated the human mind, and there has never been so much investigation as at the present time. But up to date no scientific proof of personal immortality has been produced. The discussion is not on immortality in general, but immortality with respect to its effect upon morality.

"'The affirmative might urge that if we knew that life was continuous; that death was not a break, but that the same laws of birth and growth, of development, of progress, were existent beyond the grave, it would inspire hope and stimulate endeavor, because we would know that we could go on growing forever and ever. If we knew that in the life beyond the same laws of cause and effect reigned, that as we sowed so should we reap, we would be careful of our sowing, knowing that if we set in motion certain causes we would gather effects, as surely as that day follows night. If we knew for a certainty that this life was but a schoolroom where we were being educated for a larger life we would apply ourselves more assiduously to learn our lessons and master our problems. If we knew that loved ones were waiting for us beyond the mysterious river, that when we have crossed the dark torrent, we would clasp them to our hearts again, it would give a hope and a radiance to life and we would stride forward with a more buoyant step. If we knew that we could continue in that other life the work we have here begun it would give a sense of permanency to our efforts.

"'To judge this world by a hypothetical future, however, is to admit the present life a failure. The lack of definite knowledge concerning the future develops the truest trust in God. We are content to leave our loved ones who have passed beyond in the care of the great All-Father. The wish for personal immortality is pure selfishness. The belief of immortality belittles the present. The teaching of immortality has placed the emphasis on the future life and discredited the present world. This is the reason why the race has not progressed farther and faster. But the most destructive objection to a belief in immortality is the belief in rewards and punishments that has always been wrapped up in it. Possibility of eternal development, heaven and hell, meeting of our loved ones, are all more or less of this nature.

"'Life is worth living for itself, to develop character, to serve one's fellows, by a life of love and trust leave a rich legacy to posterity'."

It seems singular that any intelligent person should be able seriously to utter some of the foregoing sentiments, but it is now actually the case that quite a considerable number of professedly advanced thinkers share and express very similar ideas; it is therefore with no intention of answering one man in particular that we offer our decided protest against the specious arguments so strangely formulated in the report just quoted.

Certain of the statements made by Mr. Blight seem so self-evidently reasonable and entirely in accord with the moral welfare of any community which may endorse them that it appears to us almost incredible that any sane individual could seriously believe them to be other than beneficial quite apart from any positively scientific proof of their veracity, and it is indeed true that a very large number of liberal-minded religious and ethical teachers express a fervent hope that such views are sound and accurate if only because of the excellent moral effect they feel that these opinions are capable of producing. It surely needs very little argument to convince the unprejudiced of any denomination, or of none, that some of the views attributed to Mr. Blight by the Chronicle reporter are to a considerable extent without the slightest logical coherence seeing that he attributes to selfishness all affection for our friends provided that affection continues beyond this present physical existence, while he at the same time counsels us fervently to do all in our power to promote the welfare of our neighbors, and to live in loving fellowing with them so long as this present life continues.

The fundamental error in the philosophy of Mr. Blight, and all of his school, consists primarily in their foolish insistence upon a "future" life instead of upon a CONTINUED life, and it is greatly to the credit of very many psychical investigators of the present day, that they constantly employ the excellent word "survival" which is an obviously clear term, conveying exactly the shade of meaning we wish to enforce. A famous user of excellent English was the noted Prof. F. W. H. Myers, who entitled his two great volumes embodying the results of fully a quarter of a century's deep research into psychic problems "Human Personality; Its Survival of Bodily Death." Though some ultra-skeptical minds may even yet deny that scientific proof of the continuity of individual human existence has ever been given, it certainly looks as though prejudice, or strange mental myopia, must have a good deal to do with the very belated attitude of those who go on repeating, in the old parrot-like manner, the antique negation, "We know positively nothing of the life beyond Death, for no one has communicated from beyond the grave."

But now that the evidence is well-nigh overwhelming on behalf of demonstrated spirit-communion, and acceptable to a great many of the most highly scientific minds of the period, quite a new line of attack has been opened up by people of the school to which Mr. Blight evidently belongs, for it is now becoming fashionable to declare that the moral interests of humanity would be jeopardized, instead of benefited, should convincing proof be afforded of the continuity of personal existence beyond physical dissolution. The assertion that morality could suffer from the revelation of any important fact in nature is certainly very shallow, and it clearly betrays extreme superficiality of general thought on the part of those who make it.

Let us look at the case quite imparitally and consider what this present existence actually is to a very large number of our contemporaries, all of whom are told wisely enough, in one sense, to enjoy this life as far as possible and get the utmost good out of it.

The ancient Epicurean philosophy has many modern advocates and, taken as a whole, it is by no means a bad philosophy when rightly comprehended, for it only teaches us to get the utmost enjoyment out of our present existence, no matter what may be in store for us to-morrow. "Let us eat, drink and be merry, though we may die to-morrow," is a fair summing up of the teachings of the Epicurean school which has always been composed of Agnostics or skeptics who were willing to let the morrow take care of itself while they enjoyed the blessings of to-day. Were all people at present so situated that they had plenty of opportunity for immediate eating, drinking and general merry-making, the admonition might receive well-nigh universal acceptance, but it contains not a solitary crumb of comfort for the newly bereaved, or for any among the many whose present lot is hard and almost entirely cheerless.

It is well enough to advise people to make the best of a hard lot and not give way to repining, but no reasonable individual can possibly expect that any good work can be aided by robbing the depressed and disconsolate of what little hope may even now cheer their pathway in consequence of their semi-attachment to some encouraging view of individual immortality. Then it can be no more a sign of selfishness to wish and expect to meet one's friends beyond death and enjoy communion with them in some state of existence other than the present, than to look forward to meeting friends again in this world who are now traveling in distant countries, or who from some cause cannot now communicate with us in ordinary external ways. It must ever be the quality of life that determines its selfish, unselfish, or superselfish character quite regardless of the time and place where such life is manifested. If in this world at the present moment we care not really for our friends, but only for what we can get out of them for our personal enjoyment, we are most surely betraying excessive selfishness when we desire to keep them with us, but if on the other hand we think far more of their welfare than of our own enjoyment though their presence may contribute largely to our comfort and happiness, our relations are philanthropic and super-selfish. All amiable fellowship and all mutually profitable inter-dependence between individuals, families, communities and races must ever conduce to the well being of all concerned, and as happiness is an important element in welfare, we are always rendered happier ourselves by working with others for general good.

Mr. Blight is an associate minister of an organization called "The Fellowship," found by Benjamin Fay Mills, the motto of which is "What is the loving thing to do?" We can thoroughly appreciate the aspiration of the members of such a Fellowship to rise above selfishness, but how in the name of reason one of their public representatives can confound the natural desire for conscious re-union with our loved ones in any conceivable state of existence here or elsewhere, now or hereafter, with selfishness is beyond our capacity to conceive, unless he utterly fails to comprehend the nature of true friendship.

We advise a careful study of a very excellent book by Rev. Theodore Munger, D.D., of New Haven, Conn., entitled "An Appeal to Life' to all who entertain the ridiculous notion that there is any necessary element of selfishness in a natural desire for reunion with friends in another world or a future life. In that volume, which is made up of singularly fine sermons, preached before a number of Yale students, as well as large congregations of the general public, the author meets frankly and disposes decisively of the very statements we are now endeavoring to refute.

We have all heard a great deal about heaven and hell, and surely no one entertaining reasonable views on any subject will deny that many theories concerning heaven and hell have proved detrimental to the morals of communities in which they have been entertained, but surely it is not necessary to class all views together instead of fairly discriminating between those of widely different varieties.

Omar Khayyam, the astronomer-poet of Persia, in his famous Rubaiyat, voiced, many centuries ago, the quintessence of the wisdom of the East in the single line, "I myself am heaven; I myself am hell." This is indeed the teaching of the greatest seers and sages of all climes and periods, and it has just as much reference to our state of mind and feeling in this immediate present as in any future condition of existence, and it must also refer equally to the future as to the present.

Let us now intelligently consider some few of the evident moral bearings of a reasonable spiritual philosophy of life, should such be confidently entertained by a majority of citizens in any community, entertained and expressed by multitudes to-day if they do not know Public teachers must be strangely ignorant of the actual sentiments that a great deal of moral laxity can be fairly attributed, not to any reasonable belief in a future life, but rather to a total abstinence from all anticipation of a hereafter of any sort. Those who oppress the laborer and accumulate colossal fortunes by rascality, as a rule either entertain no belief in a future state of life, or else they base their hopes of salvation upon belief in some religious dogma apart from the development of noble character. It makes probably very little difference which of the two positions is assumed, for there is nothing in either of the aforesaid views of a morally elevating character. We fully admit that Charles Bradlaugh, and many another avowed materialist, has lived a noble life and served his fellow beings faithfully without any confidence in a future existence, but nothing can be more absurd than to say that reasonable views of a future life could in any manner conduce to a lowering of the tone of general morality wherever they might be entertained.

Mr. Blight's position is utterly indefensible either from an intellectual or an experimental standpoint, for it is self-evidently illogical when regarded rationally, and entirely out of keeping with general human experience when practically tested. We should not forget that certain varieties of old theology have long been struggling against materialism to maintain their ancient footing, and between two errors public morals may have greatly suffered. We may also allow that certain Spiritualistic views have been altogether too sentimental, for there has often been far too much gushing sentiment expressed both in prose and verse by avowed exponents of Spiritual philosophy concerning the "sweet by-and-bye" and "the bright summer-land," but in common justice to the general trend of Spiritualistic teaching during the past sixty years, we must account this too gushing utterance as unwarranted by any declaration of principles put forward at any time by any representative body of Spiritualists. A very fair summing up of the views entertained by Spiritualists in general is found in the Declaration of Principles issued by the National Association of Spiritualists of American, which contains no statement which can be fairly said to have the slightest demoralizing tendency by even the most rigid sticklers for the most heroic type of morality known to the ancient or to the modern world.

Let us now consider exactly what we mean by morality, which is a term covering an enormous territory. Morality certainly signifies, in a broad sense, all that conduces to public and private welfare.

The world is now beginning to realize that a satisfactory philosophy of life must unite all the elements necessary to appeal to humanity on all planes of development, therefore it is always unsatisfactory, in the long run, to submit for general acceptance any restricted form of scientific or religious thought which though in itself largely admirable when applied within a limited area is found decidedly lacking in many needed elements when an endeavor is made to circulate it among the general masses.

James Freeman Clarke in his still famous treatise, "Ten Great Religions," has drawn a clear line of demarcation between ethnic systems, which rarely flourish in other climes than those to which they are indigenous, and eclectic systems which seem equally well adapted to many different races of mankind. This wise discrimination is highly necessary when we are dealing with any question which appeals to sentiment as well as to intellect, and we cannot deny that even more people at the present time are swayed by their feelings than by cold logic, though it is quite true that an increasing number of intellectualists seem disposed to dispense with nearly all sentiment and treat ever subject from a purely rationalistic view-point.

Temperament has certainly much to with need, or lack of need, for certain moral incentives to present righteousness, therefore it often follows that what appears to one set of people as an all-sufficient motive for noble conduct, completely fails to meet the demands of another considerable section of the same community, and it is certainly not going too far to say that while ethical agnosticism may be all-sufficient for some highly trained intellects in the world of today, such a barren philosophy will never suffice to supply the needs of the rank and file of any average population.

With the breaking down of old incentives to virtue, there has been in many places a temporary exhibition of once suppressed vicious tendencies, and we are not justified if we fail to do the utmost we personally can to supply truthful motives for righteous conduct in all directions even though the charge be brought against us in some quarters that we are pandering to emotions lower than the highest. A more correct statement would be that we are taking people exactly where we find them and ministering, as far as we are able, to their immediate necessities, with the object steadily in view of leading them continually higher, instead of foolishly refusing to acknowledge their present estate on the plea that ethical teaching should be invariably addressed to the highest conceivable plane of human consciousness.

A great deal of demonstration regarding the nature of our state of existence immediately after death is intended only to reveal a relative degree of truth, suited to the requirements of tyros in spiritual attainment. We cannot reasonably expect those who may be called little children in understanding, to comprehend the advanced teachings adapted to maturer minds any more than we can expect children in primary schools to profit by university text-books, and it is surely not unduly pandering to adapt our instruction as far as we possibly can to the varied necessities of different groups of scholars.

A large view of Truth can never contradict a smaller view seeing that the lesser is invariably contained in the greater, but it is a matter of universal experience that multitudes of immature minds can get much benefit from the smaller statement before they have grown to grasp the significance of the larger. Applying this to the question of personal immortality, we may readily see that certain states which follow immediately upon our present mortal condition are by no means everlasting, but though transient, they are perfectly real and full of meaning for those who are prepared for them, but not yet for what lies beyond them.

A very large number of people pass out of earthly existence every day with no comprehension of any higher life than a continuation of their present interior existence, but as most people are conscious of some ideals and indulge in some day-dreams of a higher state than their present external, they can easily be brought to comprehend that as soon as they have dropped their material bodies they will realize what belongs to their aspirations, not what pertains only to their physical surroundings. Though it must be a source of much hope and glad expectancy to the majority who are struggling with more or less adverse earthly conditions while desiring to rise above them, to feel that that effort will be rewarded in the next state of existence. A needed warning can also be given to those whose inner life falls far below the standard of their accepted outward appearance. The moral aspect of this teaching is, therefore, two-fold, bringing both encouragement and serious admonition in such proportion as the one or the other is needed. Nothing can possibly aid moral development which is essentially false nor can any doctrine hinder ethical progress which is fundamentally true. The only question, therefore, left for us to solve is the trueness or the falseness of any theory which may be promulgated. As we have no right to tell falsehoods with the hope of advancing righteousness, we have equally no right to withhold any aspect of truth on the mean pretext that it may possibly in some cases lower a moral standard, for in reality a moral standard is never lowered when it has once been established. We meet many people who have not yet grasped a very high moral standard, but we never meet those who have really fallen from a genuine ethical height which they have once attained by their own mental and moral efforts; and as it must be the province of all sound ethical teaching to use every righteous means to raise the general standard of thought, feeling and conduct in every community, we shall never hesitate to affirm that while a higher motive cannot yet be appealed to, the lower, but perfectly natural, motive of self-interest must be regarded and ministered to in all lawful ways.

But far be it from us to infer that the root of the desire for conscious reunion with one's beloved friends in the spirit-world is mere interest, for in myriads of instances the prime motive is super-selfish, being in reality a desire to add to the joy of others rather than to merely increase one's own happiness, though complete unconcern for self is only felt at a spiritual altitude so far above the present earthly average that we may compare it with a lofty mountain peak in contrast with table-lands many thousand feet below such lofty eminences. However much we may admire the saintly life of the greatest philanthropists, and however much we may seek to emulate them, we cannot found a practical system of philosophy upon the isolated doctrine of unselfishness, especially if we seek to eliminate a large amount of such natural affection as must be encouraged in this world for the promotion of general human welfare. Not intellectual ice and vague moral platitudes, but a warm, spiritual philosophy of being and existence will prove the real panacea for the unmorality which at present abounds to an immense extent in all civilized society. Let us all then resolve to gather all the evidence we can which is in any degree calculated to throw true light upon the pressing problem of our life here and hereafter, resolved at all times to make the highest appeal possible to the moral instincts of all with whom we come in contact, ever beholding in prospect a far higher and fuller interpretation of the law of life than we can at present fully demonstrate.

LETTER TO A FRIEND.

An Explanation of Certain Conditions in Spirit Life.

My Dear Friend:—Being desirous to enlighten you as to the true knowledge of what the spirit-life is, having received my information from those who have passed from the earth plane to the spirit-world, and know what they say to be true, that it is a continuance of this world, and that it has its beautiful rivers, birds, flowers, animals, etc. There are many spheres in the spirit-world, and the life there is one of progression. There are schools, libraries, a large Capital where the great minds meet, to discuss what is the best to do for this planet. There is nothing done we are told, at Washington, but what has been first talked over by those in the spirit-world who are interested in the welfare of this land. There are theatres, places of amusements and everything to make life cheerful and happy, and not one with whom I have conversed say they would like to come back to this life.

There are printing offices in the spirit-world, one conducted by Benjamin Franklin and Bishop Haven (a Methodist Minister when in this life) and one by Horace Greeley, and reported for by Spirit Samuel Bowles, who was connected with the Springfield Republican when on the earth-plane. They publish what we call tracts, and they are distributed to those in the first and second spheres (so-called dark spheres) inhabited by those who passed from this life ignorant of what the spirit life was, having been taught the false teachings which are dispensed from the pulpits of the churches of to-day; therefore many of them do not fully realize they are out of the body, many denominations still holding their meetings as when in the earth life. There is no located place called heaven with a personal God sitting on a throne, nor will there be a judgment day, as taught in Revelations in the book called the Bible as we have been taught to believe, for everybody will be saved and be their own judge, and go to the place they prepare for themselves, and will there enjoy a heavenly state of mind or suffer mentally for the deeds of a misspent life.

I have had offered to me as I have passed along the street a leaflet, or what is termed a tract, being distributed by those who ought to be in better and more profitable business, the wording of which was, "Prepare to meet thy God," and knowing there will be no such a being for one to encounter, and that the only god there is is Nature's God, a spirit who is everywhere, therefore cannot be sitting on a throne, and knowing that the wording of the same was false teachings, from ignorant minds, as regards the spirit-life, it made me feel somewhat vexed to think that your mind was being filled with such reading which was sending you into the Spirit-world blindfolded. If the pulpits of the land would give you, my dear reader, the truth as to spirit-life, the fear of death would be lifted from your mind, and you would then look upon it as a pleasure to pass from this life to the spirit-life. It gives me pleasure to say that when you do reach the spirit world to which you are fast hastening, you will open your eyes and find yourself in the loving embrace of those who have gone on before you. Millions have gone into eternity believing and expecting to see Him who they were taught to believe was sitting at the right hand of a God that does not exist, and millions more will pass on as ignorant, and look back with sorrow to think they allowed themselves to listen to and believe such an erroneous doctrine. Millions of spirits are held earth-bound, having passed from this life ignorant (as I have said above) of what the spirit world was, being taught they were to play on a harp and sing to a jealous God that nobody who has passed from this life has ever seen. This is like the mythical stories which no doubt you have read of the world being made in six days, Jonah and the whale, Daniel in the lion's den, Joshua and the sun, Garden of Eden and many other of the like.

Fredricka Ehrenborg writes from spirit-world that he has visited three planets, each one had a distinct race (of people) and different one from the other, and had mostly white skin, very much like the inhabitants of the earth planet; their features are more regular and not much contrast in size. On the first planet they were small in stature, about four feet high. On the second sphere about five feet high and of uniform size and shape. On the third they were quite different from ours, but were highly educated. They eat no animal food and subsist entirely on cereals, nuts, fruit and vegetables. The day and night are of equal length and as this last named planet was most interesting to me I will speak first of it. They have a better system of astronomy than we have and understand it more perfectly. This planet has large water courses and a great deal of commerce. They have no religion, such as the Christians call religion, but are of very high morals. They know little of the immortality of the soul. They have no wars, no courts nor prison-houses, and murder is unheard of. They have no kings, no politics, no religion, consequently no wars. They live in perfect harmony; women suffer little inconvenience in bearing children; the families are large with eight or ten children; they are contented and happy. They have better painters in coloring in both landscapes and portraits. Their architechture is grand, their buildings are the most beautiful I ever beheld. The climate is genial the year round, never too hot, and never necessary to have a fire to keep warm; but little variety in temperature. This was probably the planet Mars.

What you have read is the truth, the whole truth, and nothing but the truth. W. H. BEEKMAN.

Boston, Mass.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents.

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By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wollstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Dr. and Mrs. Warne arrived home from Portland, Oregon, a few days ago, delighted with their trip. They are both now at Lily Dale, N. Y.

Mrs. W. McCaslin, who is well known at Lake Brady and other camps, will visit Lily Dale this year, and act as agent for The Progressive Thinker.

Prof. Crocker, a healer of great power, passed through this city last week on his way to Lily Dale Camp. He has been located for some time at Spokane, Wash., where he had a large practice. Mrs. Crocker will accompany him to the camp.

Jennie E. B. Dillon writes: "The Connecticut State Spiritualist Association will hold a "State Day" at Pine Grove, Niantic, Conn., Wednesday, July 29, 1908. Miss Elizabeth Harlow, of Columbus, Ohio, one of the most forceful and talented workers on the spiritual rostrum, will lecture. Morning session, 10:45; afternoon session, 2:30. Special program of music, etc. Meals can be procured at restaurant on grounds, also lodging if desired."

Mrs. N. H. Fogg writes from Niantic, Ct.: "Once more in camp, and there are lots of people and very hot weather; no rain for several weeks until a few drops this morning gives us a breeze from the ocean way. We are having this month with us, Mrs. Sadie L. Hand of Bridgeport, Ct., a lovely lady, with fine control and a good test medium. When she leaves us she will make preparations to go to Lancaster, Pa., where, after three calls she has finally decided to go as pastor of their Spiritual church."

Mrs. Jennie French writes from Seattle, Wash.: "Seattle is still working for the gospel of Spiritualism. Truly it is a glorious gospel (good tidings). It has brought light and immortality to light. Besides our two regular societies, Mrs. Eleanor Ferguson has organized a Spiritual mission that meets every Wednesday afternoon at her beautiful residence, overlooking the bay, 305 7th avenue. She is doing a wonderful work. Many come to these private mission meetings who would not go to a public hall. Here the glorious truths and beautiful phenomena of Spiritualism is given to each, and this, too, free of charge, and even a collection being taken. Everybody is allowed the privilege of speaking or giving out what of phenomena they receive. Mrs. F.'s whole soul is in the cause, and that, too, without money and without price. Many, too, here for the first time receive a test they know comes from the other side. Also many are developed and learn to receive, each in his own way, from our our loved who have gone before. We expect many things from our mission. Our hopes at first are now realities, and the light and truth are being given to many. We sincerely hope this mission will widen and widen until there will be a mission in every city. We hope many more faithful workers like Mrs. F. will rise up among us, fight the good fight without making Spiritualism seem like a 10cent or even a 25 cent show by having a price set on it, when it should be a glorious gospel not purchased with money. Best wishes for The Progressive Thinker in its efforts to purify the cause of Spiritualism."

O. Miller writes from Los Angeles, Cal.: "About four years ago I had a remarkable vision of the Savior. I was working at that time in a railroad camp in Northern California. One night about midnight, lying in a trance I saw myself arise from my bed. I saw my natural body lying flat on the bed. I then had a wonderful vision. First, three crosses appeared, one was about six feet in size. The other two about three feet. All of them appeared surrounded by a mild light, and in the center appeared the Savior."

F. H. Morrill writes from Philadelphia, Pa.: "We are holding our meetings only on Sunday evenings this month, and during August, will be closed altogether. We expect to resume the meeting in September, and have engaged Rev. Mr. Thompson for another year, and hope the next year may be prosperous as the present has been."

Julia L. Judd writes from Council Bluffs, Iowa: "Having been an interested reader of your excellent paper, The Progressive Thinker, almost from its birth, I feel acquainted with most of the efficient workers in our field, and wish to tell you that I had the pleasure last Sunday of listening to our much beloved and faithful worker, Mrs. Laura J. Fixen of Chicago. During the day she spoke in the First Baptist, the 5th avenue Methodist and First Presbyterian churches, in this city. She is indeed an impressive lecturer, seemingly having outgrown all boundary lines in good works. She is liberal and broad in her views, making her welcome alike in the Spiritual, Christian, Social or labor assemblies. We are all builders, all architects of fate working in these walls of lime. I think we ought to emulate the example of our good sister, and lay the stone at every possible opportunity."

Wm. Fetzer writes from Pittsburg, Pa.: "I have the pleasure to announce that Brother Oscar A. Edgerley, having concluded a very successful engagement at Camp Lake Brady, Ohio, is with his Pittsburg friends for a few days' rest before starting to Lily Dale, N. Y., where his engagement starts July 23."

BEAR IN MIND that the Editor of The Progressive Thinker Is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Mrs. Mattie McCaslin, former official reporter for Lake Brady and Ashley Camps, has been appointed for this season as such at Lily Dale. She writes: "The philosophy and phenomena of Spiritualism have been demonstrated so far at this camp in a manner that ought to convince an Ingersoll. Dr. Krebs, who is on the regular program, gave a most enjoyable illustrated lecture on the Psychology of Homer. He represents the Psychical Research Society, therefore did not commit himself to Spiritualism,"

Mary Drake Jennee, Secretary, writes from Monson, Me.: "One of the most successful and delightful June meetings ever held in the history of our Association has just closed at Camp Etna, Maine. Dr. Edgar W. Emerson was with us the entire session, and with his spirit helpers did most excellent work. Beautiful weather, good attendance, a rare spiritual feast. Everybody went home happy, enriched very much in mind and spirit."

Mrs. C. Bergere writes: "The next semi-monthly social of the Fraternal Daughters will be held at the home of Mrs. Surine, 226 Monticello ave., on Wednesday afternoon and evening, July 22. Take car going West to Monticello Ave. Don't fail to come and bring friends."

George Bogie writes from Milford, Mich.: "Lurenne Hovey, trumpet and test medium, has been holding seances in our town about 4 months, and has converted a good many people here with his wonderful spirit manifestations. He is willing to sit under test conditions, and will be open for engagements after August 1. His address is Grand Ledge, Mich."

Freeman W. Smith writes from Verona Park, Me.: "The date of the Camp meeting at Verona Park will be from August to August 30. The speakers engaged for this season are John Darling, Lottie J. Darling, and Albina L. Warren. The cottages here are rapidly filling up. Many improvements have been made, and more are in progress. The hotel is under excellent management. A large stable is being erected, and the future seems to promise much success. I am located here permanently."

Mrs. Alex Caird, secretary, writes: "The Illinois Sunflower Club held its monthly business meeting Tuesday, July 14, with its usual good attendance. The Rummage Sale conducted by Mrs. Curtis proved an absolute success. It was voted to give the committee a rising vote of thanks. The club also decided to accept Mrs. Squire's kind invitation, that they hold a social at her home, 220 S. Western ave., Saturday evening, August 8. Friends are all invited. Ice cream will be served. The committee have plans for a fine program. Each member of the Club should consider herself a committee of one, and thus help to make the social a success. Full particulars will be given in next week's Progressive Thinker. The next Tea Party will be held Tuesday afternoon, July 28, at Lincoln Hall, 70 East Adams. Mrs. Campbell will serve tea. Let us all assist this good worker by attending the party. Good mediums as usual, will be in attendance to read the cups."

Committee of arrangements writes from Sutton, N. H.: "The Spiritualists of Sutton, N. H., held their annual meeting at Memorial hall, on July 5, both services being well attended. Our speaker for the day was Emma B. Smith, of Lawrence, Mass., who gave two beautiful and instructive lectures, followed by a seance, many hearts being comforted and blessed by messages from their arisen loved ones. The subject of the morning discourse, 'Spiritualism, Old and New, Simple and True," and the afternoon subject, "Realization, were inspiring and uplifting, and presented in that earnestness and sincerity of spirit that appeals to all who listen to this worthy speaker. May she be spared many years to minister to earth's children, is the wish of the writer."

Scribe writes from Buffalo, N. Y.: "We are still on the map Spiritually, and stand for progressive thought. Prof. Lockwood closed his engagement with the Temple the last of June, but we expect to have him with us again this fall. He goes to Lily Dale this week to fill his engagement there. Harmony Circle has also closed for a vacation, and the speaker, Chas. Hulbert, will go to the Dale for rest and recreation. Mrs. Dr. M. E. Lane has returned from her trip East, and will move Aug. 1 to 124 Whitney place, where she will be pleased to see her many friends. She returned from Lily Dale Monday night, and brings a good report, everybody having a good time, and a large attendance."

"Psychic Light, or Continuity of Law and Life." By Maud Lord Drake. Price $1.50.

"Evolution of the God and Christ Ideas." By Hudson Tuttle. Price $1.25.

SUCCESS AND HAPPINESS, and How to Attain Them. By B. F. Austin. New Thought Lessons. Beautifully printed and bound in cloth. Helpful in every way. Price 50 cents.

"This Mystical Life of Ours." Selections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price $1.10.

"Asphodel Blooms and Other Offerings." A choice collection of poems on everyday subjects, by Emma R. Tuttle. Price $1.00

CAST ADRIFT.

When I was young and plump and fair,
I claimed the love of one
Who seemed to think the fragrant air
And scintillating sun
Conspired to weld us—twining there,
When wooing was begun.

And oh, the touch of that soft hand,
Those words he spoke to me—
A new-found haven—heaven planned
To be, yet not to be,
Except while building, rising grand
And high, and proud and free.

Those days were sweet and seemed complete
While they were mine; how strange
That anything so good were fleet,
And soon should pass from range
Of loving mortals and retreat,
As if 'twere only change.

We had a home where oftentime
Love reigned and hast'ning days
And nights of pleasure, then sublime,
Illumined all life's ways,
And drove all dreams of grief and crime
From our great book of plays.

'Twas sweet and beauteous, and 'tis now,
When lived in silence o'er—
Those sacred days—but o'er my brow
There seems to hang some more
Of darkness, tho' I know, somehow,
My heart is never sore.

He saw another form, and face
That smiled, more sweetly, too,
Which came and took my sacred place,
Tho, mine were ever true.
I do not weep, but bow with grace;
I only want my due.

Could he come back and take his own
Within my wounded heart?
No, not until his soul has grown
Beyond the mortal part,
And to his conscience made atone
For every poisoned dart.

I love him as I used to when
He feigned to love me so,
When he beseeched me—yes, he then
Seemed filled to overflow
With all the nobleness of men
Who live and love and grow.

But to my love there must respond
Attuned a love as high
And true as mine, not only donned
For gaining pleasure by,
But held on earth and out beyond
And for the soul's own cry.

I love him, though adrift alone,
Cast off to breathe no more
The sacred air of home—my own—
I will rise up before
My human heart becomes a stone
And beats my bosom sore.

I love him, and my lips a prayer
Shall ever utter true;
That all his pictures of a fair
And pleasant journey through
May be fulfilled, and everywhere
His spirit gain its due.

I love him for the honor still
He shows and does for me,
I love him with a kindly will,
Tho' set afloat and free;
And when I'm done with earth I'll kill
With pardon wrongs that be.

DR. T. WILKINS.

THE CHURCH DO MOVE!

But in Some Respects the New Methods Are Hardly to be Commended.

Here is a newspaper clipping which shows how the orthodox church has changed within the past thirty years:

"Atlantic City.—When the Rev. Sydney Goodman rose Sunday evening to deliver a sermon he faced a congregation of men who lolled back in their chairs smoking stogies and pipes and in a receptive mood to hear him. A few minutes before they had enjoyed a moving picture show.

"It is a new idea, this smoking church, and the Rev. Mr. Goodman, who is associate rector at Ascension Episcopal church, is making the idea popular. When the weather gets a bit warmer the congregation can take off coats and, if necessary, collars.

"What especially appealed to many of the men attending the services tonight was the rare ability shown by the ushers. As each person entered he received a long, black stogie, and later in the evening, when his smoke got down to the 'butt,' the watchful usher was ready to supply a fresh stogie. Of course, there were those who preferred to smoke their own cigars, but that is not making any ugly remark against the stogie.

"Then there is another unusual thing about this men's church. No collection is taken. There is an urn that stands in a conspicuous place, and those who are so inclined drop coins into it. The money is devoted to buying a fresh supply of stogies for the following week's service.

"The Rev. Mr. Goodman opens his services with instrumental music. There are views of the Holy Land, and some of the hymns are illustrated with lantern slides. The sermon comes last, and it is not a long or a dry sermon, but a hot weather sermon which pleases."

Other churches in different parts of the country have installed billiards and other games in their parlors to draw people to them, and in some places the deacons provide pretty girls who allow themselves to be kissed and hugged at ten cents an embrace, to the end that the proceeds may be put in the church treasury and the membership increased.

At the late quadrennial meeting of the Methodists at Baltimore the College of Bishops recommended that the church hereafter allow the members to dance, attend theatres and horseraces, play games of chance, etc. They also amended their laws so that the rule which has heretofore fixed probation at six months has been reduced to two weeks.

Surely the "church do move." Within a few years the attendance at church services has fallen away tremendously; but few students are entering theological colleges, and our brethren are worried at the outlook, hence the wide departure from old rules and old methods, and old style preaching. When I was in Denver last winter the Rev. Christian Reisner, D.D., pastor of the Grace Methodist church, frequently drew good audiences, but only when he used strenuous methods of advertising of band-music, trombone solos, and "concerts of sixty voices," and "a sermon not to exceed eight minutes in length." When no vaudeville exercises were advertised the attendance was very slim. Some old fogies severely criticised Dr. Reisner because of these Sunday vaudeville shows, but he went right ahead and drew the crowds.

Spiritualists all rejoice that the old hell-fire and brimstone preaching has been largely abandoned, and that church people are enjoying life better than they did a generation ago. In many church there is a "talk" of eight or ten minutes, and good music for an hour. That is about as it ought to be.

Spiritualists, however, regret that our dear brethren of the cloth have to resort to "stogies" and old strong tobacco pipes, and kissing and hugging girls, in order to get out a crowd to hear the Gospel. But even the smell of the smoke of bad tobacco is less injurious, perhaps, than the odor arising from fire and brimstone and the thought that our departed loved ones who were not baptized are being eternally roasted in the bottomless pit.

Yes the "world do move" and the church is moving with it!

R. A. DAGUE.

Tacoma, Wash.

WARNED BY SPECTRES.

One Person's Three Experiences With Ghosts—The Spirit of His Sister—How An Apparition From the Unseen World Aided the Brother in Deciding An Important Legal Question—The Phantom on the Grave—As Set Forth in That Great Daily, the New York Herald.

Three times in my life, each instance separated by an interval of years, have the experiences here told been mine:

I come of a family to different members of which have become visible at times those appearances which for want of a better name are known as "ghosts." It is at least possible that the superstition regarding the second sight of one born with a veil may have some foundation in scientific fact, for my uncle was thus veiled at birth, and all his life from infancy vacant space was peopled to him with forms, which he would describe so accurately in dress, appearance and manner that listeners would instantly recognize departed friends, gone over years before my uncle's birth in many instances.

It was not till he was a large boy that he realized that the forms seen by him were not visible to others. Pages could be written of his experiences, but I am not here to give hearsay evidence, but my own personal experiences, the sights seen with my own bodily vision.

The first instance was so early in my life that I do not recall it, but my mother relates the circumstances.

Our home was in Brooklyn, and we had gone for the summer in Greenfield Hill, Conn. I was so young that I still wore dresses and was in charge of a nursemaid who was in the habit of receiving visits from Annie, a girl of her own class, so that I was well acquainted with Annie.

She died suddenly and was buried in the country churchyard, but I was not told of her death, being considered too young to understand.

As I walked with my nurse past the cemetery one evening in the edge of dusk her superstitious horror can be imagined when I cried, pointing directly to Annie's grave: "Oh, Maggie, there is Annie! She is waving her hand for us to come over to her." I broke away from my nurse and ran to the cemetery fence. She caught me up and ran in a panic to the house, nor would she ever again pass the cemetery after dark.

The only idea in my mind was that of a familiar friend whom I had not seen for some time.

The second instance was at the most unromantic age possible to a boy—about thirteen. I was attending boarding-school in Dedham, Mass.

A school friend, a boy about my age, had left the school some days before for his home in the West, leaving in perfect health.

At about 9 in the evening I sat on on the edge of the bed removing my shoes when the wall of the room seemed to part and open, showing the night outside, with the dim forms of the trees gently waving in the wind. As I sat spell-bound at this strange sight in the rift of the wall against the background of the night stood my friend as I had last seen him, just as in life. He waved his hand to me in token of farewell, stood looking at me a moment, and gently the vision faded.

I said to my room-mate, who had seen nothing: "Charlie is dead. I have just seen him." The next morning a telegram to the school said that he had died the night preceding.

In the third instance I had grown to manhood—a normal, healthy man, over six feet tall and weighing nearly 200 pounds. I am a civil engineer, the hardy outdoor life being far removed from dreams and morbid imagining.

It was on the occasion necessary for me to consult a lawyer, and one evening I met the lawyer in his Boston office to talk over a matter of business. In the course of the conversation he asked me a question which I was undecided about answering. I stopped a moment before replying, for consideration, lowering my eyes, and, when I raised them, there stood behind the attorney a favorite sister dead many years.

Her eyes were fixed on mine, her fingers on her lips. I instantly absorbed the idea conveyed by her suggetive pose and did not give the lawyer the information he asked. As it afterward proved, it was greatly to my interest not to do so.

The lawyer shivered slightly as the visitant stood behind his chair and said there was a draft through the room.

He never knew that the sensation of cold conveyed to his nervous system was a breath from an unseen world.

Science has proved that light, sound and color are all results of vibration of greater or less rapidity. Some of these vibrations affect our senses and we see, hear or feel their effects. But what of the vast space filled with those vibrations which affect none of our senses, yet are unknown to science? Could our senses respond to them what secrets of the unseen might not be revealed, and who can say but the secret of these strange sights which sometimes greet the eye of mortals is hidden in this unknown range of vibrations, hiding a world that is all about us, mingling with and overlapping, surrounding and telescoping our common humdrum daily life and only in rare moments of attunement drawing the veil aside for a glimpse into the unknown.—New York Herald.

SIXTEENTH ANNUAL CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily.

Lectures and messages each evening.

Noted speakers and mediums in attendance will conduct evening services.

Speakers:—Miss Elizabeth Harlow, Mrs. Helen L. P. Russegue, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood.

Message Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. Laura B. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.

Others are invited and will also take part. Special vocal and instrumental music will be a feature each evening.

Special hotel rates have been secured at the Hotel English.

Hotel Rates for Rooms:—One dollar per day, two in a room. With bath, $1.50 per day. American plan, $1 per day extra.

It Will be Best to Secure Your Rooms in Advance.

Delegates and visitors will be given a Grand Reception in the Hotel English, Monday evening, Oct. 19.

Mass meetings in unison with the Indiana State Association Sunday, Oct. 25.

All Spiritualists will find much interest at this convention and its meetings.

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Association. You cannot afford to miss it.

DR. GEORGE B. WARNE,
President.
GEORGE W. KATES,
Secretary.

The Cause at Columbus.

To the Editor: The West Side church, Columbus, Ohio, this season is continuing services throughout the summer. Our Sunday evening service we hold on our lawn. We have been blessed with large and attentive audiences.

We find we are reaching people that would not come into the church, but who come and stand on the sidewalk and listen, but the following Sunday they can be found in the lawn occupying a chair, and so the good work goes on.

Have patience, brothers and sisters; put our teaching firmly and honestly before the world, and the truth will win.

Our Ohio convention that convened here has done great good; it created an interest that is bearing fruit; new faces are seen at our services, showing that mind activities are at work among strangers to this Cause.

The writer has been the lecturer, with Mrs. Susanna Harris as the message bearer.

We have with us at present a young Hindu student, who has lectured for us twice, great interest being manifested by the audience.

Our new Lyceum is doing nicely.

On Friday evening, July 24, we will give a Grand Lawn Fete, musical, and fire works, for the benefit of our new church fund.

Our Ladies' Auxiliary is growing nicely, with new members constantly being added.

Having been elected president of the Ohio Association, I expect to take hold of the work in earnest in the opening of the fall season, and with the aid of those on the State Board, do a good work. Each individual Spiritualist in this state, arouse and with your assistance, let us place our glorious cause in the elevated and elevating position that it should be, for it is truly the greatest truth that ever came to mortals.

H. E. BOERSTLER,
President of the Ohio State Spiritualist Association, also President of the West Side church, Columbus Ohio.

THIRTY-ONE YEARS.

Beloved, "Sleep on!
No hand shall touch thy dust
This side of God and Dawn!"

The beautiful portrayal of Death by Mrs. Mary T. Longley of Washington, D. C., in the issue of June 27, calls to mind a message received from my great-grandfather, William Tenant, giving his experience while passing away at Paterson, N. J. Thirty-one years ago since the message was received by my aunt, Mrs. Clintock, a resident of Rawsonvell, Ohio. The message given through the mediumship of an uneducated blacksmith, was surprising to all concerned.

The Message.

"Death, thou grand, most glorious wonder, thy expression is life! My time had come. I was composed and calm. I realized that a separation was taking place between my body and soul. I felt no fear. My worn body was at rest. I felt the kiss of a loved one as she pressed it upon my brow. I heard her low sob of grief. I could not tell her that I still lived and loved her. I tried to arouse my energies, but could not move to embrace her. Soon a livid gleam, as though a star from its fixed center shot, trailing a fiery shaft athwart the sky, and then faded softly into silent night, so dark and dense. I thought, can this be death? When lo! there went gleaming through the gathering mist a beam of light more radiant than heaven's sunshine on the morning of life. I could still hear the attendants around my bed, and could distinctly recognize each voice as they whispered softly. A gleam of light again enshrouded me, and I beheld a landscape. A voice, sweeter than the song of the evening dews, said, "Courage," though I felt no fear. I then sank into a peace that nothing can give the tired wanderer, but death. Arms clad in the garb of living light lifted my soul to the realms of life eternal. Charming was the scene that met my gaze. I called aloud, "Is this death?" Ah! how glorious! The face of my mother bent over me, her arms entwined me, and I was led away to the soft spicy breezes of welcome, and welcome home! Remember, dear ones, the human spirit once individualized and started on its journey will be taken care of through life, and the vast eternity. If it fail of obtaining its necessary and proper measure of earthly experience it will be provided for through Nature's ample resources and love, reincarnation. Nature is gentle and impartial, and through time and eternity will give her children hppiness in the beyond. She provides for every soul and its measure will be full at last. Give not up your search for truth, O, my beloved!"

"Leaves have their time to fall,
And flowers to wither at the North-wind's breath,
And stars to set, but all—
Thou hast all seasons for thine own,
O, Death."

My great-grandfather, William Tenant, lay in a trance four days and was rescued from the grave through the persistency of a dear friend.

Rose L. Bushnell-DonnElly.

DR. T. WILKINS' POEMS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago, Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be $1.25, but those sending notice now for a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at $1.50 each, if that number are ordered ahead. So state if you want one.

OBITUARIES.

In the transition of Pliny S. Olds, July 1st, late of Florida, Spiritualism has lost an ardent advocate. He leaves an aged wife, one daughter Mrs. George H. Sheets of Grand Ledge, Mich., and four sons. He was at one time manager of Haslett Park camp, and assisted in establishing the Spiritualist Temple at San Diego, Cal. He was for years an active member of the association of Spiritualists in the above-named city. Funeral services were conducted at the home of his son, E. W. Olds of Lansing, by Mrs. A. E. Sheets. According to his request his remains were cremated at Detroit, Mich., Mr. Olds had, with his companion, been Spiritualists since an early day."

Passed to higher life, July 6, 1908. Elizabeth Parker, of Grand Rapids, Mich. She had many relatives to greet her on the other shore, and a niece residing in New York City, who will sadly miss her in this life.

ARZELIA C. CLAY.

Transition of Mrs. O. H. Soule at the home of her daughter, Mrs. W. Getz, in Ionia, Mich., Tuesday evening, May 12, 1908, aged 72 years. She was a firm believer in the truth of Spiritualism, a true friend, a good medium, a pioneer of Haslett Park camp, and a solicitor of The Progressive Thinker, also a correspondent. She was in poor health for several years and a great sufferer, deserving to be freed from the physical and to enjoy the beauties of the spiritual. By her request Mrs. A. E. Sheets officiated at the home. Her remarks were soul-elevating, giving comfort to the children and interested those not acquainted with the grand truths of Spiritualism. The beautiful flowers that covered the casket told that Death was the Angel of Life.

Belding, Mich.

Mrs. C. B. Foster, late of Winchester, Va., passed to spirit life July 3, 1908. She has been a devoted Spiritualist for many years, as has been her husband, who survives her, although so feeble he was carried in a chair to the funeral. The services were held in the Methodist church of Winchester, and conducted by Mrs. Zaida Brown Kates, of Washington, D. C., assisted by the pastor of said church as a testimonial of the worth of the deceased.

The true gospel of life cheers the husband in his enfeebled days of waiting, as it did the beloved companion at the portal of the life beautiful. Ere long this devoted couple will be reunited in the soul land; which fact has made this occasion so resplendent with promise to all who heard the glad tidings from the lips of an inspired woman. G. W. K.

Melvin Mann passed to the higher life from his late residence, Rochester, Mich., July 6, 1908. He leaves a wife and three children who realize their physical loss is his Spiritual gain. The order of Odd Fellows and the G. A. R., of which he was an honored member, were in attendance. Services conducted by

REV. NELLIE S. BAADE.
Detroit, Mich.

Sunapee Lake Camp.

The Thirty-first Annual Sunapee Lake Spiritualist Camp-Meeting, will be held at Blodgett's Landing, commencing August 9, continuing each day to August 30th, inclusive.

The business committee have made all arrangements for a good time generally "spiritually and socially" and desire to call the attention of those looking forward to a vacation, to the benefits derived from an outing at Blodgett's Landing.

The cool breeze sweeping across the odors of pine, hemlock, spruce and lake, bestirring the health-giving balsam; the glorious mountains in the distance; the sunset's glint of splendor as "Old Sol" departs from view; the Mineral spring, its waters ever cool and refreshing, all go to make an ideal spot to rest and recuperate the tired body.

The speakers engaged for the season's Camp-Meeting are of the best, we therefore welcome you one and all, giving the assurance of gain in all things that go to make life better and more beautiful. Excursion or Camp-Meeting tickets can be obtained from all points on the Boston-Maine R. R. at reduced rates.

Business Committee.

DR. J. M PEEBLES' PUBLICATIONS

What Is Spiritualism, and Who Are These Spiritualists? A book of 13 pages, elegantly bound in paper. Price 35 cents; postage 5 cents.

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A Flash-light Exposed His Fake Methods

Interesting and Suggestive Experiences With A. A. Finney, at Walla Walla, Wash.

Since writing you this "trumpeter's" methods have been exposed. We threw a flash-light on him and detected him helping the "spirits" out in their manifestations.

There are a good many Spiritualists in this city, although little more than a baker's dozen attend Sunday meetings. Mr. Finney's coming drew out many who were not even suspected of entertaining even a curiosity relative to psychic phenomena. For the first few days Finney had everything his own way, realizing some money from his exhibitions, and convincing many that he was the genuine article they were in search of.

Personally I did not examine into the merits of Finney's seances until Monday of this week, having no curiosity or desire to investigate what I felt was of mundane origin, and not from the spirit world. However, many volunteered to inform me of what they had heard and felt at his dark seances. I found that he named all conditions and selected the person to hold his hands. In questioning the latter I found that he invariably released, or attempted to release, his right hand as soon as the lights were extinguished and the singing began. When he succeeded in this coup, he would press both hands of the sitter down on his or her knees, holding them down firmly with one of his—the left one. This gave him his right hand free.

Then the spirits joined in singing through the trumpet and whispering, or subdued voices followed through the same channel. The voice or whisper would call out the name of some sitter present, and pretend to give a short message. Whenever the identity of the spirit was asked for, the spirit suddenly developed a weakness and inability to proceed.

Of course the voice could answer "father," "mother," or some deceased relative easily ascertained by Finney; but whenever names and tests of identity were requested, weakness of spirit ensued. "I am too weak; some other time," etc, etc.

If the "medium" succeeded in freeing one hand, both trumpet and guitar manifestations followed. If he did not get his hand released, only trumpet practice ensued, and limited demonstrations at that.

When no hands were released it was observable that the trumpet did not travel far from the center, or from the locality of Finney; but if the unsophisticated or bashful sitter allowed Finney to free one hand, wonders followed; the trumpet passed around, tapping people lightly on the head and shoulders; the guitar or violin floated through the air, thrumming in time to singing.

The conditions invariably imposed were compact circle, drawn as closely around medium as possible, without contact with him; total darkness, black as inside a pocket; table to one side of center of circle on which reposed trumpet and musical instruments in easy reach of medium's hand or mouth; his vis-a-vis always of his own selection; everyone in circle to keep hold of neighbor's hands so as "to preserve the conditions;" "best thoughts of all present."

Monday night, at my consent and that of my wife, he exhibited at my residence. The room and table were quite large, and the company numbered 26. This made a large circle, too large to reach from center conveniently.

The table was 4 feet by 8 feet—a sewing table. The medium did not like so large a table. He arranged chairs in close circle and dictated places of various persons present.

Results were limited by my removing trumpet and guitar to near a corner..

On extinction of the light the medium requested all to join in singing "Nearer, My God, to Thee." I found out at the close of the seance, after the medium had gone home, that he released his right hand immediately on commencement of singing, in his usual way, pressing both hands of his vis-a-vis firmly under his left. He held her (his vis-a-vis being a young woman) hands thus for a few seconds, or long enough to sweep the table with his right, and ascertain the state of affairs. Then he grasped her hands again in both of his, and shortly afterwards announced "some one has been monkeying with things."

The only demonstrations following were violent raising of his side of the table by the medium's right knee, the side piece, or riser of the table coming down to just the right distance to facilitate such operation.

He permitted the table to drop violently, thus jarring guitar and trumpet, and betraying their location.

Of course no usual demonstrations followed, and after three-fourths of an hour the circle broke up. He said, conditions were unfavorable—magnetism too weak.

We then made arrangements for a circle in same place for evening following. We removed large table and put in smaller one. All conditions same, including position of instruments. A Mr. Smith, a Spiritualist, held Finney's hand with a grip that could not be broken. Immediately after light was extinguished and singing began a voice joined in through trumpet, exhibiting none of the weakness peculiar to all communications. After the seance, Mr. Smith informed me that Finney had endeavored to release his right hand at the start. Failing in this he, F., leaned over the table, a performance Smith detected by the accompanying movement of arms.

Only trumpet manifestations were vouchsafed us by the "angel world" that evening, owing to the fettered right hand, and these were meager, the trumpet not having the "wandering lust" to any appreciable extent, but remaining close to center.

When trumpet whispering was in progress I flashed an electric light on the medium. I saw the trumpet in his mouth for an instand ere he could drop it. His face was turned so I got his profile, but at the flash of light he released trumpet instantly and as quickly turned his face away from the light. Everyone else turned to look at the light—a natural act. His turning away was unnatural.

He had his right elbow and upper arm raised as high as he could, and still kept hold of Mr. Smith's hand. Mr. Smith afterward declared Finney raised his hand as high as possible. The body of the trumpet rested across Finney's right elbow when I flashed the light.

At least seven testified to seeing the end of horn either in the medium's mouth or just falling from his mouth. These seven sat on the same side of circle as myself. The great bulk of sitters was so seated as to not be able to detect the cheat.

Spirits never require pocket darkness. A subdued light enables all manifestations that conditions afford or make possible.

In advising readers against similar exhibitions, I say:

1. Make the circle large, so that by no possibility can the alleged medium reach all parts with a long horn or guitar, and free arm.

2. Insist on having the instruments placed far enough from operator to preclude his reaching them with hand or mouth.

3. Instruct the person who is chosen to hold hands to not let go under any circumstances. Do this just before beginning of each seance and see that no confederate is chosen for this important office.

4. See that any strangers or persons who might by any possibility be in collusion with operator, are seated between trusty peopre who are to be cautioned to not let go their hand for an instant.

5. Bar all entrances against confederates. Do not hold seance in a house to which suspicion could possibly attach.

6. Demand common sense, intelligent answers when alleged communications are being given. If a spirit can say, "I am your father," he has strength enough to give his full name and some identification statement.

Examine horn or trumpet and you will generally find the small end pretty well chewed up. The larger end will also show tooth marks.

To prove his genuineness Finney had Mr. Skinner sit alone with him immediately following one seance, and while Mr. S. was holding both Finney's hands the horn gravitated around the former's head and shoulders and a whisper or two came therefrom. Of course the horn was grasped in the operator's teeth. He always places this instrument in a position where he can easily reach it with his mouth by bending slightly forward and sideways.

A young lady here who had witnessed Finney's performances at the Weltmer Institute, and who had been captivated with them, so interested a number of our local Spiritualists that they communicated with Finney in the East. The result was, he agreed to "come on" if his fare was paid from the East to Walla Walla. The money was sent and he came, with results as described.

He will not submit to being enveloped in a mosquito netting, nor in having horn and guitar removed beyond his reach; says a screen prevents spirits extracting physical magnetism from him and that the instruments must be in close proximity to him in order to get his magnetism.

The truth of the statement herein will be verified under oath if necessary by Wm. Van Waters, Otis Skinner, Geo. Van Waters, Mrs. Otis Skinner, Mrs. James Ramsay, and a number of others present at the seance in question and at other seances that have been held here.

Mr. Finney made virtually no defense or explanation. He simply alleged he did not know what had happened; assumed ignorance of the flash-light episode, and decamped quietly with his three true, believing disciples. In fact, seemed to take the exposure as a common occurrence.

Please note, at first seance "conditions were not right," "too weak," "inharmonious circle," etc., were his explanations for failure. But the spirits were strong enough to raise an extra heavy eight-foot by four table several inches from the floor on the medium's side, and to do this several times. Strange they could not manipulate such light articles as a trumpet and guitar.

WM. VAN WATERS.

Walla Walla, Wash.

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Visits the Spirit Realm

Doctors and Relatives Declare Mrs. McNulty Was Dead—Scout Suspended Animation Theory—She Saw Her Friends on the Spirit Side of Life, and Reluctantly Came Back to Earth, as Set Forth in the Chicago Inter Ocean.

New Britain, Conn.—"She was as dead as she ever will be."

Thus Dr. Thomas Mulligan spoke this evening, shutting the door on any discussion as to the possibility of Mrs. William McNulty, 127 Kelsey street; having been only unconscious, and not a wanderer on the other side of the Styx, for an hour on Saturday last.

Just a shade less positive that Dr. Mulligan are Mrs. McNulty's husband and her daughter, Maggie.

"What Dr. Mulligan says about mother is true, every word of it," declared Maggie McNulty to-day. "She did not breathe and her heart did not move for an hour."

"Do you actually believe," she was asked, "that your mother was dead an hour on Saturday last?"

"How am I to know? I believed she was dead, yes, until the doctor restored her to consciousness. It was a trying hour, that's all I can say. You go and see Dr. Mulligan and he can tell you all that happened. It was too exciting a time for me to remember things clearly."

An attempt was made to explain suspended animation to Miss McNulty and to draw from her a comparison of her mother's condition with that of a person in whom life was apparently momentarily at an end. It was of no use; Miss McNulty had never heard of suspended animation and seemed not at all interested in hearing anything about it.

"I was in the room with my wife all the time with Dr. Mulligan," said Mr. McNulty. "I helped him hold her head while he put on the electric battery. I believed she was dead. I don't know what to make of it. My wife did not move or breathe all that time. You ask Dr. Mulligan what she said when she opened her eyes."

Story of "Quick and the Dead."

This is the story of the quick and the dead, as Dr. Mulligan told it:

"It was only a few minutes before 2 o'clock on Saturday afternoon when I was called to go at once to the McNulty home. My man saw me hurrying toward the stable and hitched up my horse, so that all I had to do was to step into the rig and drive off. I covered the distance to Kelsey street in less than three minutes, so you can understand how fast I drove. I was there only a minute or two after 2 o'clock.

"I found Mrs. McNulty sitting in her chair in her room. Death was plainly there. There was no pulse, no heart action. I lifted up the eyelids and found the eyes set and dead. The lungs were still.

Death Was Expected.

"It was no surprise to me to find Mrs. McNulty dead. I had told her family three weeks ago that her condition was such that they could expect her to go at any time. The glance I took at her as I entered her room satisfied me that my prediction had come true. I have seen hundreds die, and have been with them in their last moments. I know death when I see it."

"Then why, in the face of this certainty," interrupted the reporter, "did you apply an electric battery?"

Doctor Took Last Chance.

"I have been attending the McNultys so long and know the family so well that I felt it would be a satisfaction to Maggie and the father to try to do something. So I applied the battery. I felt it was hopeless. The jaws had relaxed and the fetid odor of death came out of the mouth.

"The battery I used is an ordinary dry cell one, such as are in common use by physicians and in households. I put the current first to the extremities and after that worked it over the face and neck and touched the spinal cord with it. Three-quarters of an hour went on this way, the signs of death becoming more and more defined. Then there came a slight gasp.

Sees Signs of Life Returning.

"I took this for the escape of some air which had remained in the lungs or the expulsion of gas from the stomach. About five minute later I observed the first sign of life, a twitching of the muscles in the neck. I was astounded. I said nothing to Miss McNulty or her father. I did not want to raise false hopes.

"After that a gradual animation began. The muscles resumed life and then there was a flicker of the eyelids. We moved Mrs. McNulty to her bed and then a faint and regular breathing commenced. Perhaps five minutes later she opened her eyes and then closed them.

"As soon as I observed the first sign of breathing I spoke to her sharply. "'Now take a deep breath,' I said. 'Breathe quickly, do you hear me?'

"I kept speaking to her this way until her respiration became normal and she opened her eyes.

Woman Weeps When Awakened.

"As the Normal was reached Mrs. McNulty opened her eyes in a tired way and tears ran down her cheeks:

"'Oh,' she said, 'I have been on a long journey, so long'."

"You are positive, doctor, that Mrs. McNulty was the first to speak; this suggestion as to a journey or a long journey did not come from you or some-body else in the room?"

"Mrs. McNulty was the first to speak," answered Dr. Mulligan, testily, and then continued: "Nobody suggested anything to her. I wiped the tears from Mrs. McNulty's eyes and asked her if it had been a pleasant journey.

Saw Parents and Brother-in-Law.

"'Very pleasant,' she whispered, 'very pleasant.'

"'And did you meet anybody you knew?' I asked her.

"'Oh, yes,' she said. 'I met my mother and Tom there.'

"Mrs. McNulty's mother died twelve or fifteen years ago. I did not know who Tom was and I had to ask Mrs. McNulty later. She told me that she meant Tom Hobson, her sister's first husband, who died thirty years ago.

"'Don't any of you be afraid to die,' said Mrs. McNulty next. 'There is nothing to fear. Everybody is happy there, so happy. I would not have come back but for father and Maggie. And mother did not want me to stay. She did not ask me.'

"It was pathetic the way Mrs. McNulty referred to her mother. The fact that she had not been asked to stay seemed to worry her. She could not understand apparently why her mother had not asked her to stay with her.

When Mrs. McNulty spoke about everybody being so happy 'there' I asked her what 'there' was like. She said it was beautiful and then I tried to have her describe it. 'Beautiful,' was her one word for it."

DEAD WOMAN WAKES.

Tells of Hereafter—Declares She Talked With Deceased Relatives During Seeming Lifelessness

New Britain, Ct., July 14.—During a period of suspended animation lasting several hours, Saturday afternoon, while she lay pulseless and without breathing—to all appearances dead—Mrs. Wm. McNulty says she talked with her dead mother and another relative who died thirty years ago.

Mrs. McNulty is convinced that she visited the hereafter, and Dr. Thomas Mulligan, who attended and revived her, says that so far as his medical skill could determine, she was dead.

Saturday afternoon she was in great pain and gradually lapsed into unconsciousness. As she ceased to breathe her family called in Dr. Mulligan. He repeatedly applied a strong electric current and other resuscitating measures. At last she opened her eyes.

"O, I've been such a long way off," was her only remark before she fell into a natural sleep.

Tells of What She Saw.

Mrs. McNulty has a perfectly clear recollection of all that transpired while she "ceased to live." This is what she said about it:

"Everything was black at first. I did not seem to have any consciousness. Then gradually I began to move, or rather glide, through space. Faster and faster I went over interminable distance. I was not conscous of seeing objects pass by, as one does on a train, but moving on and on. It was the most pleasant motion I have ever experienced.

"There was no sensation of time either, so I can't say how long this seemed to continue.

"After a while a region of brightness and light appeared in front of me. It was dim at first, then brighter and brighter as I seemed to come nearer to it. It grew dazzling, a hundred times more so than the sunlight, but it was not like the light of the sun. It was not like any light I had ever seen, just a flaming brilliance that pervaded everything, but did not come from any one place in particular.

In Midst of Happy Crowd.

"When the light was at its brightest I found myself in the midst of an endless crowd of people. They were all moving, too, and oh, how happy they seemed! I would have been perfectly happy to stay there forever myself. Suddnly I saw my mother, and beside her a distant relative who died thirty years ago. I was talking to them when the light seemed to go out again and everything was in darkness, and I lost consciousness. When I opened my eyes I saw Dr. Mulligan.

"The crowds of people didn't seem to be in any place in particular—that is, they were not confined by any walls or buildings, and there was nothing that might be called land. They just seemed to move to and fro at will."

Mrs. McNulty is a church member, but in no sense a religious fanatic, and has never been given to illusions or visions.

Dr. Mulligan states that her mind is perfectly clear and that she will in time recover her health.

"When I was called in," he said to-day, "Mrs. McNulty was apparently lifeless. It was not a trance she was in, but a condition of absolutely suspended animation. To my mind she was as dead as she ever will be."
—Chicago Examiner.

SHE DID NOT VISIT THE ORTHODOX HEAVEN.

In regard to Mrs. McNulty's experience, as related on the 7th page, a Spiritualist writes from Worcester, Mass., as follows:

Aside from its bearing on the mistakes of M. D.s, it has a spiritual side; even the M. D. had a "premonition" which proved a better guide than his professional training.

The two thousand years' visions of the bible are accepted as eternal truth, but this living witness can not be believed. Why?

She did not climb a ladder nor golden stairs. She did not enter heaven by the prescribed methods.

She mentions no golden streets or great white throne.

It is evident she did not enter the orthodox heaven, and she also escaped the other place, for the beautiful objects seen and beautiful experiences and sensations do not harmonize with the orthodox hell.

Here we have a living witness telling of what she saw, all of which we should accept as true, if she were speaking of some remote section of earth.

Where shall we draw the line between the credible and the incredible? Mrs. McNulty will be backed in her statement by thousands now living, and in the words of the old campmeeting song—"Millions more are on the road."

FRANCIS L. KING.

Worcester, Mass.

Experimental Evidence.

Slate-Writing Experience at a Seance with Pierre L. O. A. Keeler.

In December, 1904, the writer went from home near Toledo, O., to Washington City to accompany a blind veteran of the civil war, who desired to visit the Pension Department regarding his claim for pension. Wanting advice and being an earnest believer in the ability of the departed to communicate with the people of earth-life, he asked to be taken to consult the slate-writing medium, Pierre L. O. A. Keeler, then living at H. 918 N. W. Washington, D. C.(

There were four in the reception room when we arrived, and during the time of waiting we conversed with two of them very guardedly, lest we give some clue as to our affairs. The only woman among them, said to me' "I do not place implicit confidence in what I obtain from my friends in spirit life, for several reasons: They are no longer personally interested in affairs of earth life excepting as in our interest, and are liable to be mistaken. They do not become authority on all subjects because they are promoted to a higher existence, and sometimes I think they say kind things that are not true, to encourage us and keep us hopeful."

Finally Mr. Keeler came to the door and summoned the next in order of waiting. He was a pleasant looking blonde gentleman, apparently well cared for, and lacking the accepted long-haired, cadaverous appearance attributed to those who deal with ethereal spirits.

The lady who had noted the feeble condition of my companion, kindly gave us her place. Thanking her, we arose, when Mr. Keeler said to us "Only one at a time." I replied, this man is blind and it is necessary that I should accompany him."

"Indeed! well, the reason is that I cannot distinguish your friends apart." To which I replied: "They who are friends to one are friends to both."

"Then it will be all right I think, come"

We followed Mr. Keeler through to the end of the hall to what appeared to be a combination of dining and sitting room about eighteen by twenty-six feet in size. A desk was in the corner opposite the door, a plain extension table covered with a red damask cloth stood at the farther end of the room about six feet from the wall. There were several common chairs, one upholtered arm chair and a lounge at the right as we entered the room. As it was during the coal famine the room, though warmer than the one we had been sitting in, was barely comfortable. Mr. Keeler seeing my companion was evidently chilled, seated him in the large warm chair, and taking a woolen cover from the lounge, wrapped it about him after he was seated, saying, "That is the best we can do—they say that Senator Foraker had only three bushels of coal this morning, so I don't know what the rest of us can expect."

Being very incredulous about mediumship, I carefully noted Mr. Keeler's movements, determined to give him no opportunity to deceive us. The best I expected would be such generalities as would apply to all cases—the "Father, Mother, John, and Mary" type of communications.

Meanwhile, I seated myself in a chair at the farther side of the table, between which and the wall was ranged a pile of fifty or more small slates. They appeared to have just been unpacked, as they were dusty with slate grit and fine bits of the packing. Mr. Keeler asked me if I had brought slates with me, to which I laughingly said: "No, I thought I would prefer some of your prepared ones."

"Well," said he, pointing to the pile near me, "there they are, take as many as you please, but first wash and dry them and put a bit of the slate pencil between each pair."

On the table was a small dish containing pieces of broken slate pencil of the wood-covered size, also a pan of water and sponge.

I carefully selected and examined ten slates, and did not let them pass from my possession after I had prepared them as directed. While I was busy with the slates, Mr. Keeler went to the desk at the farther corner from me, and apparently sorted some letters and made preparation for answering them. When I told him the slates were ready he returned with a tablet of note paper in one hand. Opening it he tore out a leaf and folded in half and tore it apart. Taking one of the pieces, he folded it in half, tore it apart and laid the pieces on the table, telling me to write the name of a spirit friend and the questions I wanted answered on one piece of that size.

"How many?" said I.

"As many as you please, but all may not reply. When you are ready, tell me," he said, and returned to his desk and began writing with pen and ink on paper larger than that I was using. I consulted with my companion in whispers, carefully using language that would be no clue if heard by Mr. Keeler. There were two of the list with whom we had wished to communicate, that we decided to omit. We referred to them as "Dave," and "Miller," the latter a veteran who had been wounded in the right wrist, so he was obliged to write with his left hand a very distinct "back-hand."

I wrote the names and questions, folded each as directed and held them in my left hand on the slates in my lap. Just as I was about to call Mr. Keeler he arose from the desk and came toward us, saying "They are ready to write." There is a tall old man with long white beard, bald head and blue eyes. He looks like Mr. Scott, and says his name is William and his Father. Is he "

"Yes;" I replied, for the description was undeniably correct.

"There are two ladies, one a tall, elderly woman, with a sad but kind face, and a smaller dark-haired one with her, who says she is your sister."

I assented.

"There is a heavy set, bald-headed old preacher and a lot more of them. Where are your questions"

I held them up in my left hand.

"Let me touch them," he said.

"You may, but I will not let go of them," said I, for now I thought the trickery is to come. He smiled and answered, "I do not want them," and as I held them toward him he held his hand over them a moment, but did not touch them. He stepped back at least six feet from the table, where I had sat down, and told me to lay the papers on the table before me, and pick up one at a time. "Take the one to Mr. Scott's father first and keep it in your hand."

I said, I did not know which it was, as I had not numbered them, and he pleasantly said, "Well, try, they will tell you." And I picked up one at random. To my surprise upon partly unfolding it I discovered it was the one to Wm. Scott. This was done four times, each time proving to be the name addressed.

"Get your slates," said he. I had carefully guarded them in my lap while I wrote the names and questions with lead pencil, so I took up the pile of slates in my lap and arising laid them on the table before me, because I wanted to keep them in my sight, and I feared some trick beneath the table. As he directed, I grasped one pair and held them, standing in contact with the other slates and table.

"Do you hear anything?" said Mr. Keeler.

I shook my head for No. We waited a few minutes, but heard no sound of writing. Mr. Keeler then said, "It might hasten some if you would allow me to touch them." He stood on the opposite side of the table at quite a distance from it, but came nearer as I reached the pair of slates toward him, saying, "You can touch them, but not take them out of my hands;" and grasped them very firmly, but he only placed his thumb on the upper one and forefinger beneath the lower one Instantly there was the sound of rapid scribbling across the slates, and in less than three minutes Mr. Keeler said "turn them over, that side is full." He removed his fingers until I again held the slates toward him, when he touched them as before with thumb and forefinger. I watched carefully for muscular action of both hands and wrists, but discovered none. Very soon he told me to get another pair, which I did, after I had deposited the first pair on the chair I had arisen from and put my knee on them for safe keeping, as I did all the rest after that pair.

This was repeated until Mr. Keeler said, "They are done, but there was one question directed to no one in particular, was there not?" I assented, and he said, There is an answer to it," and that proved to be true.

Within fifteen minutes from the first sound of writing, I opened the slates. The first was a characteristic message from "Your Father, Wm. Scott," in a perfect fac simile of his quaint handwriting, done with a quill pen—and the peculiar flourish always a part of his signature.

One was from Elizabeth Scott, in fine old style ladies' hand, but the name was not known to either of us. Later we learned that it was that of Wm. Scott's own mother, he having a step-mother from early childhood.

All of the other messages were in the exact chirography of those persons addressed and the following were of special significance. The crippled soldier wrote in the familiar "back-hand" of the past. "There are many of the old boys here now, and they are coming fast. I wish you were all here free from mortal care and strife."

WM. M. HALLER.

This from one whose name we did not write, and whom we would have addressed as "Miller Haller," the familiar one in the neighborhood, although he always wrote it as between the slate.

The message from "Rosella" referred to matters unknown to Mr. Keeler, and unthought of at the time, and was very characteristic.

An amusing "test" was an odd caricature of a rose, such as she had drawn on the margin of a letter to me many years before to show me how she could (not) draw, and the writing is the same hand as her letters. Apparently written in red keel such as he had used in hardware business were the words, "I salute you, David Garver."

Another full name where only the given name had been whispered and not written on the slip of paper

The most strikingly convincing to us was the following, but it is necsary to return to the incident to which it is a sequel. The "heavy-set bald-headed old preacher" Mr. Keeler had said was present, represented to us our neighbor, a minister (Congregational) a good man of refinement and ability. In conversation with us some five years previous to this occasion and three years before his death, the subject of future life was considered when he remarked in closing: "I do not doubt it. I can not; but sometimes I fear we lose our identity when we leave this life—that we become one with the whole, merged into the spirit, a sort of dreamy existence. I do not like the thought, for I have been active and desire to continue my work, take up where I left off, and those things I have failed to accomplish here; and I want to be myself. A. P. J—." As he stood a moment in the door at parting, he said, sadly: "Well, anyway, it will be rest and peace."

When informed of his last illness I visited him from another town to which we had moved. He was calm and anxious to depart, as he knew his disease was incurable. In parting I said, "You will soon know how it is there. Will you tell me if you can?"

"I will if I can," were his last words to me.

How gratified I was to read on the slate, "It is not as I expected it—much more real. I have found my rest and peace. I am not "Rev.," but simply A. P. J—."

The name was given in full, but in consideration of others, I do not give it, but I yet have the slate and much of his writing previous to his passing, to which it can be compared. The writing and signature is a perfect fac simile.

In conclusion, not one message was misleading, and all predictions but one have been fulfilled. Those not of special significance I have omitted.

None of the papers I wrote upon passed out of my hands, and I brought them home with the slates, which also never passed out of my possession during the interview.

The bits of pencil between some of the slates were entirely used, but of the largest piece a bit remained worn smooth at an angle.

The account given above is our own personal experience and is true in every essential particular.

GEO. R. SCOTT.
JOSEPHINE B. SCOTT.

Sworn to and subscribed before me, this 22nd day of May, 1908.

J. M. WOLCOTT,
Justice of the Peace.
For Lucas County, Ohio.

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Spank Young Children by Mental Suggestion if You Want to be Up to Date.

What, O what would our great-grandmothers, or even our grandmothers, say to the new theory of spanking your baby by mental suggestion? In all probability the dear old ladies would hold up their hands in horror, say it was bosh, and that to spare the rod would certainly spoil the best of children.

Nevertheless, this new form of governing children recently has been advanced in New York and other large cities by able physicians, who have made hypnotism and auto-suggestion a life study.

That every mother of intelligence should be able of controlling her child through a mental rather than a corporal channel is the theory successfully advanced by Dr. Eugenie R. Eliscu, who for the last fifteen years has been practicing among children of all nationalities and classes until she has proved the theory practical. Dr. Eliscu not only treats children by mental suggestion or hypnotism but has given instructions in the work to mothers who say truthfully that they have never found it necessary to spank or severely correct the little ones.

Crime Not Controlled by Hypnotism.

"Hypnotism," said Dr. Eliscu, "is a greatly misunderstood science. The psychic force that gives one mind control of another has been greatly abused, not in practice but by the comments of the unenlightened on a subject not yet common enough to be comprehended by the masses.

"For instance, the average person believes most thoroughly that under hypnotic influence one may be led into crime and induced to commit acts which, when not hypnotized, would be perfectly foreign to his or her nature. This is absurd, because utterly impossible.

"If a man or woman is good in mind and intent it is absolutely impossible to induce them, while in a psychic state, to commit an act that runs in opposition to their nature. Wickedness in children is but a deformed little mind, which, if taken in the right way and soon enough, can be straightened out. The mind of a child must be studied as that of a grown person. To administer a spanking of severe or even moderate character to a child every time he is disobedient will surely and certainly develop, to an abnormal degree, the animal instinct of retaliation. The child will have that portion of the mind which plans revenge in miniature so thoroughly developed by the time the age of 15 or 16 is reached it will be termed bad, vicious, and incorrigible. Why? Because all of the combative instincts that go to make up the well-balanced person have been over-developed.

Thrashing Makes Child a Coward.

"If this is not the result, the child will conceive a hatred for the parents, and what could possibly be more tragic than that? The old law of 'Honor thy father and thy mother,' will be hard to maintain where cruelty and the rod rule. To find a child cowed and broken spirited, in a condition that some term that of a coward, is fearful, but as sure as fate one or the other condition is bound to result as long as thrashing of children continues.

"I have had it suggested to me many, many times that the stronger mind of the mature person would throw a shadow over the child's younger mind and prevent a natural and healthy development.

"This is not possible, especially when psychic suggestion and auto treatment are employed. It is not well to place a child in a hypnotic sleep every day. This is unnecessary, the training of a child's mind and the governing of its conduct by suggestion does not mean that absolute hypnotism be employed. This would be an absurdity to expect from the busy mother of this country. The study of hypnotism demands much time; this the mothers cannot give, for their other duties would not permit it. Even if a hypnotic sleep were induced every day and the child's mind pruned and trained properly while in this psychic state, the treatment would stimulate rather than depress.

"I know mothers who are constantly a mental stimulus to their children. I know mothers capable of helping their children who have been backward in school simply through this mental channel, and in homes where mental suggestion rather than physical chastisement is the rule there is happiness and harmony.

"A child when a baby has a mind: It is greatly undeveloped, but it is there to work with. Let the mother who is interested in the welfare of her child begin to work with it when a mere infant in arms. But first of all begin to work with herself. Go into a room, quiet and secluded. Sit down, concentrate your mind on the mind of some other person. Work to hold your mind steady, unswerving from your point. At first this will be more than difficult, for almost unconsciously little chimeric flittings of foreign ideas will run through your mind. Concentration of the mind is one of the most difficult things to learn, it will take weeks, perhaps months, perhaps a year, but persevere and no matter what your work in life and about your home you will suddenly discover a wonderful improvement and change.

"Working in this way the rough edges of confusion are rounded off and you may think clearly and directly to the point. The inability to do this causes irritability and nervousness in mothers and women. It is not their nervous system only that is weak, but the mental powers that govern these conditions must be strengthened and taught to work clearly and without hitches.

Don't Feed the Petulant Baby.

When your child is a baby begin to work with suggestion. When it cries, instead of calming it, when the cause for the crying is but petulance, by giving it something to eat, don't upset the little stomach by ill-timed indulgence, but calmly and quietly hold that little one in your arms, and by the exertion of the concentration of your mind, which you have practiced and learned a bit about, 'think' that child into calmness. You can do it, and in doing this you will soothe the little nerves, calm the baby mind, and bring that peace to the child which will help to build up a strong, healthy mind and body.

"It would be next to impossible for one who has never tried the power of auto-suggestion over a child until late in life, and until the child has formed habits and arrived at the age of 15 years or more, to think of working with the mental suggestion. At that age the child must be put into the hands of one who has long made psychology a study. If you begin with a young child, say 1 or 2 years old, you will be successful if you are persistent.

"Every day, when your baby lies down for her afternoon nap, sit by her. Give up an hour's time to the improvement of the little one. If she has been naughty, work with her mind. If she has any little bad habits, work with her. Your work can be done while she is asleep, and gently placing your hands, one on each temple, repeat rhythmically in your mind the precepts you wish to instill in her.

Many Ways to Correct Children.

"There are ways and ways of correcting a child, mentally as well as physically. For instance, never under any circumstances say to a child, 'You are certainly a bad girl.' What effect would be produced in you if a person for whom you had a great affection should speak harshly, irritably, expressing that same opinion of some action of yours? It would not be pleasant and undoubtedly instead of having a soothing effect it would arouse you to worse things and you would work, unconsciously perhaps, on the principle that to have the name you might just as well have the game.

"That's what happens to a child more frequently than it does to a grown person, for the child, unable to reason deeply, easily receives the impression of badness and proceeds to greater mischief. When you desire to correct a child through suggestion take the little one into a room where you will be uninterrupted. Sit down opposite the child and take his hands in yours, and remember that you are to throw out good, not evil thoughts.

Never Argue That Child is Bad.

Never for a moment argue that the little girl is bad because she does this or that and only bad girls behave so. This is a wrong and cross-eyed method of accomplishing good; never tell the child she is bad, but create the impression that good children do so and so.

"If you do this you will create a cheerful, sunny sort of mind; if you work in the other way as you are born the child will take the wrong side of the question and conclude that she is bad and might as well be worse.

"When a child tells a falsehood reason with him. Explain the virtue of truth, not the ugliness of a lie; he cannot but help see that for himself; it gives his mind exercise. Then work through suggestion. When he is asleep work with him, five minutes, or if you are just taking up the work, say half an hour before you wake him; when he wakes, place him opposite you and work with him for fifteen minutes longer. You will see that you get results."—Chicago Tribune.

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Onset Notes.

Association office this summer will be at residence of Dr. George A. Fuller, corner 6th Street, Longmont avenue. Office hours 9:30 to 12, and 4:30 to 6 p.m.

Dr. Wm. Hale and wife and daughter, are located at Harmony Lodge, West Central avenue, for the summer. He will establish there the office of Herald of Truth.

Mrs. Kate R. Stiles is at her beautiful summer home, where she is daily receiving her many friends.

Mrs Harris, of Harris Manor, reports that her rooms have been very well taken, during the months of May and June, and expects a rush during the remainder of the season. Rev. F. A. Wiggin will be located at her cottageduring his stay at the camp, and will give a few private readings besides his public work. Mrs. Harris will entertain quite a number of Association speakers.

Mrs. E. S. Loring of Fitchburg, Mass., has arrived at her cottage on the South Boulevard. Mr. A. J. Maxham, Mr. and Mrs. Richmond, Mrs. Russegue, Mrs. Yeaw and others will be entertained by her.

The one and only W. J. Colville, will make quite a stay at the camp this season, and will be entertained by Mrs. Harris.

The New Bedford Band wil furnish music at the Sunday meetings during camp. Concerts at 9 a. m., 1 and 4 p. m.

The dances at the Temple commenced Saturday, June 27, and will be continued every Saturday evening during the summer. A fine orchestra of ten pieces furnishes the music.

Sunday, July 19, opening Sunday. Lecture at 10:30 a. m., by Dr. Geo. A. Fuller, and at 2 p. m., by Mr. Thomas Cross. Write Dr. Geo. A. Fuller, Onset, Mass., for program.

The Progressive Thinker will be on sale at the Headquarters Book Store. If you subscribed while at camp last year, remember and renew again this year. Don't fail to register at the Book Store on your arrival.

Many mediums have already arrived at the camp.

The place to keep cool this summer is at Onset. If you read The Progress Thinker you are sure to keep in touch with all doings among the Spiritualists and Spiritualism. If you are a Spiritualist you ought to subscribe for a Spiritualist paper. Do it now!

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the covering of the heart,
If warm and true within, cold
winds they be, pass by;
So keep the thought of Go(o)d, of
Life and Love, alway on high,
And brave each worldly foe that dares
invade the inner heart.

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better and the just,
If from the citadel of thought we
read the Perfect Plan;
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Death plants good in every man,
And asks that we but act our part
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IN ISAAC B. RICH.

The Funeral Obsequies in the First Unitarian Church, Boston, Mass.

To the Editor:—I have just read Mary T. Longley's article in the current issue of The Progressive Thinker and have expected someone to write about Mr. Rich's funeral.

I had the privilegeof attending Mr. Rich's funeral, which was held in the First Unitarian Church in Copley Square, Boston, Mass.

The large edifice was so crowded many had to stand, and it was almost impossible to find room for the many floral pieces, many of which came from the prominent stars of the theatrical profession. Rev. Edward A. Horton delivered a grand eulogy, (having been a person friend of Mr. Rich sixty years) and Rev. C. W. Wiggin also officiated. The Howard Quartette gave musical selections, among which was that grand inspirational selection, "Some day—Somewhere."

Mr. Rich having been a theatrical manager in Boston so many years, naturally drew many of that profession. And having been one of the proprietors of The Banner of Light, Many Spiritualists, and others of liberal faiths, were in attendance.

There were so many floral pieces that many were sent to the hospitals after the funeral.

Mr. Horton said that so many of Mr. Rich's charitable acts were done in such a quiet way that they were never known outside.

J. OSBORNE LUNT.

(Advertisement.)

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The thirtieth annual camp meeting of this notable camp begins Aug. 7, closing on the 23rd.

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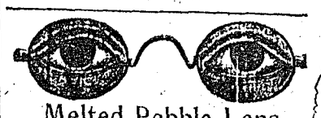
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VOL. 38 CHICAGO, ILL., AUGUST 1, 1908 NO. 975

MEN AND BOYS AIDED BY A CHURCH CLUB.

Social Christianity Expresses Work Being Done by the Grace Episcopal, Wabash Avenue.—Parish House Is Fitted Up.—Billiard and Reading Room, Gymnasium and Shower Baths Form Part of the Equipment.

To the Editor:—According to the Chicago Post, social Christianity nearly expresses the idea actuating the work carried on among men and boys by Grace Episcopal Church at 1439 Wabash avenue, and to facilitate this work a large suite of rooms, which have been fitted up in the parish house adjoining the church, will be opened on April 20.

"The work is fundamentally of a religious character," said Rev. George McKay, assistant to the rector, Rev. W. O. Waters, who has active charge of the social work. "We never lose sight of the fact that these clubs are a part of the church work, but we do not use them as a lever to force people into the church as by saying: 'You cannot use the shower-bath if you do not go to church or Sunday school.' As a result of the clubs many boys and young men have come voluntarily into the Sunday school and church who were not before interested."

In fitting up the rooms Mr. McKay has borne in mind the dingy quarters most of the members come from, and has sought to satisfy the innate love of the beautiful. There is a large billiard-room in warm Indian yellow, with weathered oak wainscoting and furniture.

Through a large arch with grill work of arts and crafts design, one enters the reading-room, where there is a cheerful red brick fireplace and ample book shelves. The same color scheme prevails here as in the billiard-room.

From the reading-room immense doors open into a spacious gymnasium in yellow and brown. At the rear are shower baths, which will be constantly used, since cleanliness is one of the cardinal principles to be instilled into the youngsters.

On the third floor of the building there is a large kindergarten, where about fifty children assemble daily for the ordinary primary instruction. There also are baths in connection with this department, and the children are to be scrubbed as well as instructed. Every morning at 10 o'clock breakfast is served to the children, many of whom are so poorly nourished that they are unable to do the work without this meal.

Among the men and boys of the congregation a number of clubs have been in existence for 10 years. At the present time the work is being reorganized by Mr. McKay, whose enthusiasm is stimulating it into new activity. New clubs are to be organized and interest awakened in several directions. At present there is a basket-ball team which plays the teams of the various schools and settlements.

Two of the largest boys' clubs are the Clinton Locke Club and William P. Wright Club. Here also are several similar organizations among the girls of the neighborhood. A large proportion of the members of these clubs are Bohemians.

In speaking of the purposes of their work, Mr. McKay said:

"We are in sympathy with every movement to better the conditions of this neighborhood, and it is our purpose to co-operate heartily with all such civic or philanthropic movement. We feel that mere economic betterments is not sufficient, however, since that affects only our material life. We can never find solutions for improving our material condition and starving our spiritual side. I do not believe that any social work can be an entire success which leaves out the religious element of our nature."

Here we have an angelic work—one to be commended. Spiritualists, can you do any better? Have you done as well? Can you point to any humanitarian work that is superior, and this in a Christian church.

DEACON.

NUGGETS.

Temperance.

Sometimes, perhaps, 'twill do to "take
A little wine for your stomach's sake,"
But if too much, you'll take your bed
And wake next morn with an aching head

A Short Memory.

Full many a man will soon forget
He owes a friend a borrow debt;
Unless a paper he has signed,
'Tis "out of sight" and "out of mind."

Precept and Example.

Great sinners often preach and pray,
And tell us what the Scriptures say,
But, though good precepts they may teach,
They do not practice what they preach.

Anger.

Fierce anger fills the breasts of fools
And fouls their mouths until it cools;
But he who has a level head,
Will hold his tongue till wrath is dead.

Industry.

How doth the little toiling ant
Still put to shame the sluggard's "can't;"
It runs about while it can see
And is as busy as a bee;
So should it be with girl and boy
When they the hand or brain employ,
Just hold them steady at the work
And give no time for them to shirk.

Christian Science.

That "All is mind, there is no matter,"
Is not of science e'en a smatter;
Where such a fad full credence gains,
The lack of matter is of brains.

DEAN CLARKE.

When a Catholic Candidate is on the ticket and his opponent is a non-Catholic, let the Catholic candidate have the vote, no matter what he represents.—Catholic Review

Tom Watson's Opinion.

It is Lucidly Expressed and Presents a Vivid Picture of the Catholic Church.—Coming from a Candidate for the Presidency, It Makes Impressive Reading, and Should be Carefully Perused by Every Spiritualist in the Land.

Tom Watson, the Populist presidential candidate a few years ago, wrote the following and printed it in his paper April 23, 1897:

"We think we state the exact truth when we say we are free from bigotry upon the subject of religion.

"We have no prejudice whatever against a citizen because he is a Methodist, Episcopalian or Catholic—we being of the Baptist faith.

"But the difference between one church organization and another may be a matter of extreme political importance, and we cannot understand how any student conversant with political history can be indifferent to the peculiar hierachy of the Catholic church.

"No other church organization claims and exercises the right to say what books its members shall read; no other church openly takes part in political affairs; no other church sends and receives ambassadors; no other church holds a court at which royal ceremonial is observed, embassies from foreign governments received, and far-reaching questions of international policy debated and decided.

"There is not a government of the civilized world at whose capital the Catholic church is not represented by a resident representative. No question of national policy, which may directly or indirectly affect the Catholic church is decided until the Pope has been heard from.

"Throughout the civilized world run the threads of papal diplomacy, and the most prominent feature of recent political progress has been the wonderful success of Catholic statesmanship.

"Spain, Portugal, France, Italy, and Austria are as loyally Catholic now as in the days when the Jesuits and the Inquisition met and turned back the Reformation of Huss, Wycliffe, Calvin and Luther.

"Not only has the Catholic church held its own ground, but it is invading Protestant territory and stamping out Protestant influence.

We state this without passion and without malice; we state it simply as a remarkable fact which challenges attention.

"Protestant Prussia under Bismarck's lead expelled the Jesuits in 1870. The Catholics have patiently struggled to reverse that policy and they have succeeded. The law of expulsion has been repealed, and the Jesuits have re-entered Protestant Prussia.

"In Protestant England, the Catholic church is now the power behind the throne. The most powerful members of the aristocracy are devoted Catholics. In social and political influence the cardinals of Rome wield vast power. When Bayard, the United States ambassador, gave his grand feast to the nobility of Great Britain, not a single Protestant divine was invited. Catholic cardinals were there upon equal footing with the Prince of Wales, but no man of God, tainted with the touch of the Reformation, was present.

"In Protestant America the strides of the Catholic church to political power are not less gigantic.

"Time and again Congress has bent before that invisible and invincible force. Our politicians are so mortally afraid of angering the priest-led vote of the large cities that they dared not instruct the state of New Mexico to teach the English language in the public schools. The English language would carry with it the English Bible; and the Catholic church did not want any Protestant Bibles in New Mexico. By teaching Spanish in New Mexico, the Catholic church preserves its monopoly; and our cowardly statesmen voted as the priests demanded.

"McKinley's cabinet was partly Catholic, and the influence which the Pope exerted during the administration (through Mr. Odell) is shown by the way in which the war department hastened to grant to the Catholics a portion of the national domain at West Point. The Catholics asked for some of the government land to build a church on—and they got it. Other denominations outnumbered the Catholics at West Point, but these other denominations have not been able to get any of the national property.

"Wherever the Catholic church controls it persecutes. No Protestant can preach or sell Bibles in Spain, Italy, Portugal, South America or even in Cuba, except at the risk of his life.

"In the Philippine Islands, not many months ago, the priests tortured some captives in the same manner as millions of Protestants were tortured in the Middle Ages.

"The Literary Digest (N. Y.) copied last year an article from a leading Catholic paper in South America in which the Inquisition was eulogized, and the holy work of the rack, the wheel, and the stake was hysterically praised.

"In Canada, within the last three months, the Catholic priests became so enraged at a liberal Catholic newspaper, which opposed the church policy on the school question, that they compelled the local postal authorities to throw the offending newspaper out of the mails. The government did not dare to punish the priests who had thus violated its laws and destroyed its mail.

"In this growth of power in the Catholic church (of which we have given a few instances) it is to be noticed that the radical Catholic is crowding out the liberal Catholic. The extremists are in control, and these extremists have secured the Pope's endorsement to the doctrine that the Protestant religion is not better than no religion at all. The orthodox Catholic doctrine is that Protestantism must be uprooted and cast out as wholly damnable heresy.

"What we have stated is truth—plain, unvarnished truth. It seems to us that these things are deserving of serious attention.

"Where a church claims and exercises the right to exert political influence, it behooves good citizens to study the history of that church and the tendency of its teachings.

"To judge a tree by its fruits is a fair rule. Now that the Catholic church is likely to take such a controlling part in our national affairs, it is well that we should ask ourselves a few questions.

"When and where has the Roman Catholic church done anything for the masses of the people—for the sacred cause of freedom, of labor, freedom of vote, freedom of speech, freedom of thought, or freedom of conscience?

"When has it ever failed to side with enthroned tyranny as against reform—from the days of Philip II., when it burnt one hundred thousand men who dared to think for themselves, down to the day in 1806 when the Pope's blessing was breathed upon the Spanish flag and his prayers went with the troops who were to burn Cuban houses and fields, torture and slay Cuban patriots, insult and outrage Cuban maids and matrons, and make a smoking hell of a country whose people demanded no more than the Catholics of Ireland demanded of Protestant England, and upon far better grounds.

To the very last the Catholic church stood by the institution of slavery, and was the last to give up her slaves. To the very last the Catholic church opposed freedom of conscience and worship. To the very last it opposed the separation of church and state. To the very last it opposed the general education of the masses, and is to-day the mortal enemy of the public schools. To the very last it opposed self-government by the people, and is to-day the stanch defender of the divine rights of kings.

"A particular reason why the people of this country should be concerned about the startling growth of Catholic power is that the Catholic church boasts that it never changes. The good Catholic claims to-day that the Pope is infallible and that all the popes have been true and worthy vicegerents of Christ.

"He claims that the Protestant is a heretic, and he believes that it would be a mercy to said Protestant to bind him upon a jagged iron wheel, and beat said heresy out of him with a club.

"He believes that his priest can pardon sin, and that the money liberally spent in buying prayers can lift the sinner out of hell.

"He believes that the wine of the sacrament is the actual blood of Christ, and the bread the actual body.

"We are all prone to believe that which is constantly said and never denied. The profound policy of the Catholic church is to cut off its converts from the world and keep them from hearing, reading, or thinking anything which might encourage doubt.

The Catholic church wants its converts to have faith—blind, unreasoning faith in the Catholic statement of every case.

"To reach this result, the Pope dictates the books which shall be read, what newspapers shall be patronized, and what pictures shall be used.

"Pope Leo XIII. has just revised the list of 'forbidden books.' He says that the new rules on the subject are so mildly formulated that it will be easy for good Catholics to obey the new rules.

"What are these new rules which a good Catholic must observe in choosing his reading matter?

1. 'All those writings which were prohibited previous to the year 1600, except where special decrees have since made exceptions, are prohibited now.'

"What books were published previous to the year 1600, and which of those books have been acquitted of blame during the 397 years since 1609?

"2. 'All books written by apostates, heretics, schismatics,' are forbidden.

"Away goes your Milton and your Shakespeare, your Burns and your Byron, your Cowper and your Wordsworth, your Tennyson and your Scott! They were all heretics.

"Macaulay must not be read, nor Hume, nor Gibbon, nor Hallam, nor Froude, nor Carlyle.

"They were all heretics.

"The good Catholic must not drink the pure delight of Goldsmith's 'Deserted Village,' nor must he ever hang enraptured over 'The Grecian Urn' of Keats, nor must his eye ever grow dim as he reads Byron's verses to his sister. He must never walk the rich fields of Charles Reade and Charles Dickens—never laugh with Thackeray nor sigh with Hood; never soar with Shelley, dream with Coleridge, nor view the gems of Walter Savage Landor.

All the golden fruits of genius, choicest apples of literature's Gardens of the Hesperides, is fruit forbidden to a good Catholic—for when God lit the lamp of Genius in the minds of those wonderfully-gifted heretics and touched their soul into celestial music, he forgot that the Pope would measure all the mental universe with the contemptible little tape-line of denominational intolerance.

"To be a good Catholic all the eloquence, wit, wisdom and patriotism of American history is lost land, for the deadly brand of heresy lays upon the whole of it. Excepting Charles Carroll of Carrollton, and a baker's dozen besides, the whole outfit, from Washington, the Episcopalian, to Jefferson, the infidel, and Thomas Paine, the Deist, were rank heretics, deserving to be burned.

"What sort of intelligence would a good Catholic have if he should obey the rules which the Pope Leo says are so mildly framed?

"What sort of knowledge does any man have when he is forbidden to read on both sides of the case?

"What better scheme could be devised for putting power into the hands of the priests?

"How could a good Catholic ever be anything mentally, but a child if he is denied the privilege of reading, thinking, comparing and judging?

"But the rules which Pope Leo XIII. has so mildly framed, do not stop here. They forbid the Good Catholics to read any book on religion except those written by Catholics. They forbid good Catholics to read any edition of the Bible except the Catholic edition. Books which criticise the popes, cardinals, priests, church doctrines and usages, are forbidden. The amiable Leo does not wish that his people shall be told a great many things which they ought to know. He wants them to know nothing beyond what the priests see fit to tell them.

"No good Catholic must read any book or other publication, which treats of religious subjects, without submitting said book or publication to the judgment of the priests.

"Such rules as these sound strangely out of place in this age of progress and of research.

"Conscious error could not possibly show more guilty timidity in screening itself from honest inquiry than the Catholic church displays in these rules which command good Catholics to read no books excepting those which have been inspected, tagged and branded by the Pope.

"Of all the slavery in this world the most degrading is mental and spiritual slavery; and we look upon the huge growth of the Catholic church in political power as an ominous fact, because the natural tendency of its creed is to make the people superstitious, intolerant and priest-ridden.

"But while our politicians continue to be cowards, and our Protestant ministers continue to be dupes, Catholic diplomacy will march onward triumphantly, until the day will come when Protestantism will have to fight for dear life in a land which its blind devotees believe is dedicated forever to free speech, free thought, and free worship."

T. E. W.

Spiritualist Camp Meetings.

Harrison D. Barrett Presents Some Suggestive Data, That Will Be Read with Interest.

My attention has been called to the articles by Prof. W. F. Peck and Mr. Will M. Kellogg, that recently appeared in the columns of your paper in reference to the above-named subject. I take no exception to what these worthy brothers have said in review of my opinions, relative to the same topic. I freely admit that there was a time when camp meetings rendered our cause good service through the interest created by them in the minds of thinking people. The lectures then and now, were of a high order of excellence, but every well informed Spiritualist will have to admit that there is a wide difference between the effect of the lectures presented forty years ago and those given to-day. People go to campmeetings to-day, remain a week, ten days, a month, or possibly three months, then go home, and never take a particle of interest in Spiritualism until the next camp meeting. They spend all their money during their vacation at the camp, and have none to support the local societies when they get home. The old figure relative to "Bruin" denning up in winter and sucking his paws until spring comes again, applies literally to this class of Spiritualists. Spiritually speaking they do the very same thing.

Forty years ago, the phenomena presented at the camps were widely different from those given at the present time. They were not so numerous, and I am presumptuous enough to believe that they were of far better quality than are some of those that we have to-day. As a matter of fact, however, phenomenal work did not enter very largely into the early camp meeting economy.

The philosophical and religious appeal of Spiritualism were what the people wanted and what they received. This is true of the camp meeting established at Cape Cod, Mass., in 1866, also of the one at New Era, Oregon, established in 1874. Phenomena came in at all of these places, also at all other camps some years after they were organized. They have had a very prominent place at all of these centers for the past 25 years. Camps organized within the past five years have resorted to phenomena from their very inception.

In 1880 not more than ten camps were in existence in the United States. Their opportunity seemed to come with the downfall of our first National Association in 1873. At that time only two camps were in existence, viz.: Cape Cod, Mass., and New Era, Oregon. From the rise of the camp-meetings in America, every impartial reader of history will be forced to note the downfall of our local and State Associations. In 1871, there were 28 State Associations in existence, and in round numbers, 450 local societies. In 1890, there were two State Associations in existence, and 334 local societies. More than half of these had been organized between 1886 and 1890. These figures are not based upon guess-work. They are hard, cold facts. Camp meetings kill our local societies, and in killing the local societies they deprive our speakers and mediums of employment for almost a full year.

In 1893, camp meetings were at their height, in the point of numbers, in America. Some fifty-five of them were then operating. To-day there are 34. The N. S. A. was organized in 1893. There are now 23 State Associations, and, in round numbers, 760 local societies. My readers will please note this fact that there has been a decrease of 21 camps in the past fifteen years, an increase of 21 State Associations, and over 400 local societies have been organized in the same period. I cannot get away from the conclusion, that with the decline and overthrow of the camps, there assuredly comes in an increase of local and state organizations. The Spiritualists of America are indebted to the N. S. A. through its missionary work for the re-organization of State Associations, and for the re-establishment of several hundred local societies.

I cannot get away from the conclusion that local and state organizations do far more good than camp meetings. It is true that able lectures are yet given at all of our camp centers. It is also true that many reliable mediums spend their vacations there. It is further true that many genuine phenomena are produced at those places by the honest mediums. Another fact is likewise true—no record is made of these phenomena, no scientist analyzes them, no one reduces them to orderly form or has a history of their production published for the instruction of the world. Individual Spiritualists spend all of their money in pursuit of entertainment, and take in the instructive lectures as incidentals only to their summer outing. The presence of so many mediums at these camps does attract a great many curious as well as some information-seeking people.

May I ask at this point how many people build those phenomena into better lives, into nobler characters, into clearer concepts of right and justice when they resume their ordinary duties at their homes? How many of them have carefully differentiated between genuine phenomena and their wicked counterfeits? Some camps have within the last ten years reported from 50 to 300 mediums on their grounds in a single season! I have one camp in mind at which some half dozen mediums in the year 1895, and again in 1904 vied with one another in an endeavor to present "the greatest show on earth" to their patrons! On man held eight shows per day, charging $1.00 per head admission fee. From forty to one hundred persons were present at each performance. Let the average be fifty, the "medium's" income would then be only $400 per day. Neither of my good brothers, Peck and Kellogg, would for one moment contend that there was one thing genuine presented at these performances. I therefore hold that Spiritualism is injured whenever such shows are held forth in its name.

It is true that just such shows would continue to be held if there were no camp meetings. If they were, however, there would soon be just such ordinances as are now in force in Chicago, Illinois, and Portland, Oregon, to deal with the showmen. In other words, the police power of the city and state can better reach malefactors when they are settled in their homes than they can when they are in attendance upon meetings or summer Chautauquas. The genuine phenomena that are produced at our camp meetings would be of equal value were they produced in our home cities and towns, in connection with some true seeking scientist, or in the quiet of the home circle, or in a sacred communion service.

Both Brothers Peck and Kellogg, cannot deny that thousands of dollars have been wasted in the support given to counterfeit mediums at the camp meetings, which sums they would not have received had they remained in their own homes. May it not likewise be true that the "tricksters" and "charlatans" have largely increased in numbers by reason of the demand from certain camp centers for the marvels they are supposed to produce?

A few years ago I attended a camp in one of the Eastern states, arriving there on what was known as "Medium's Day". Some six or eight mediums were occupying the platform in the afternoon. Each one gave from ten to fifteen alleged "spirit messages." That night a gentleman took me one side, drew a small memorandum book from his pocket and showed me every medium's name at the head of a separate page, underneath which were the messages that that special medium had given at the afternoon service. I innocently asked him if he had written them down as the names had fallen from the lips of the mediums. (?) He looked at me with a smile and said, "well you are easy. I was present last night at a certain place where these messages were divided among the mediums who were to appear this afternoon!"

I looked my astonishment. Noting the same he added, hastily, "I know this is post mortem testimony, but if you will meet me to-morrow morning at 10 o'clock in secret I will show you a list of the messages that will be presented to-morrow afternoon." I agreed to it. I met him the next morning at 10 o'clock, carefully noted his list of alleged messages, and in the afternoon heard the mediums who appeared on the platform reel off the names of certain spirits and the messages they had to give, which I had seen and copied in the morning of the same day

Let it be remembered that this occurred at a camp meeting. No one will assume for a minute, who is at all well informed, that that camp meeting stands alone in this essential particular. What is true of one camp, in a greater or less degree, must of necessity apply to other camps, especially to those at which phenomena are unduly emphasized. I have repeatedly stated in your columns, Mr. Editor, that I had one friend who spent $2500 in six weeks, witnessing alleged marvels at one of our great camps. He had to send to his son for money with which to return home. I do not accuse camp managements of inefficiency or of being in collusion with counterfeit mediums. I do feel that many of them are so anxious to make their camps financial successes that they fail to note the signs of fraud and dishonesty that abound on all sides of them. It is not enough to say that people like to be humbugged. It is a confession of weakness to quote the trite old adage "A fool and his money are soon parted." It is criminal to claim that broken-hearted, innocent men and women deserve the experiences for which they pay so dear, gained by them through their contact with bogus mediums. True Spiritualism and honest mediumship deserve wiser and more logical arguments than are those just stated.

I admit the social side of camp life to which both Brothers Peck and Kellogg refer. It is more than agreeable to meet old friends at these centers and to form new friendships, as the case may be.

Could not old friends meet and new friendships be formed at county, state and national conventions? Why not attend such conclaves as these, held at various points that would be of the most importance to our movement as a whole? Of course I shall be met at this point with the remark that people cannot afford to attend the conventions. They can afford to attend camp meetings sometimes for a period of ninety days, and occasionally, some of them spend $2000 for the privilege of dabbling with phenomena, beside their other expenses that are incident upon camp life. Why not divide these expenses proportionately among our various conventions and attend them instead? The people would meet the same friends, would come into contact with many new and agreeable acquaintances, would have opportunities to meet quietly and properly many reliable mediums, and would add much to the sum total of their knowledge by reason of the outings in question.

It will be argued on the other side that people do not like to remain at home during the hot summer months, and that it is nobody's business how they spend their money. Let us grant both premises for the sake of argument. The question immediately arises, "has any man a right to give moral and financial support to that which he knows to be wrong or fraudulent?" Has any man a moral right to uphold those whose business it is to rob his unsuspecting sister and brother? Supposing the man does so innocently; should he and his friends complain when the trick that deceived him is exposed and people are placed on guard against the "trickster"? Let us have our Chautauqua movements at which people can be given instruction in scientific, philosophical, religious and sociological lines of thought. If phenomena MUST Come In, let them be so safe-guarded and so under control that people cannot be deceived by conscienceless pretenders and "tricksters." I would not overthrow all camp meetings at the present moment if I could. I believe that ten or twelve of them would be amply sufficient for the needs of the Spiritualists of America at the present writing. I deem it a helpful and healthful sign to find our camps on the decrease.

There is something of greater value than pleasure in this world of ours. That something is truth. Let us grant that "happiness is man's being, end and aim." He can never attain that happiness through fraud and dishonesty. It must come to him through the mediumship of truth. If it be true, as Carlyle says, "That there is another higher than Happiness, and that is Blessedness", then that Blessedness must needs eventuate from truth and honesty. Pleasure is desirable, but integrity is of greater value. Knowledge is power, while wisdom is supreme attainment. "Reata est potentes, sed veritas est potentiores!" Let all Spiritualists remember this great truth.

Yours for Spiritualism,
HARRISON D. BARRETT.

BELIEVES PROVIDENCE SAVED BOYS FROM DEATH BY FIRE.

Real Estate Man at Camp Meeting Tells of Strange Impulse Which Led Him to the Rescue.—Said Impulse Originated from a Friendly Spirit, and Not From God.

The moving power of the spirit and the protecting influence of Providence are credited with the saving of lives in the family of an attendant at the Desplaines Methodist camp meeting. The beneficiary of these forces is George Harberer, a real estate dealer at 95 Washington street, and a resident of Mayfair.

One evening at the camp meeting was one of old-fashioned shouting Methodism, led by the Rev. Thomas Harrison. A story was told at the meeting of Mr. Haberer's experience. He and Mrs. Haberer had been seated in the main camp auditorium the night before while the Rev. T. S. Henderson was exhorting.

Two of the younger boys of Haberer's large family, it appears, had gone to bed in the room on the upper floor of their cottage. The roof slants from a point within easy reach of the boys, who placed a lighed candle upon the scantling which runs the length of the building. Tired by a day in the open air, the boys fell asleep leaving the candle burning.

Mr. Haberer in some way, as he related it afterward, felt a strong impulse to go his cottage without having any definite cause to worry.

When he reached the cottage he immediately climbed the stairs, still in ignorance of any possible harm. To his astonishment and horror when he reach the bedroom he found the roof ablaze just over the bed where the boys were asleep. The room was filled with smoke,

With a bucket of water he quickly extinguished the flames, but not until they had burned a considerable hole in the shingles. The children were unharmed, but the timeliness of the appearance of Mr. Haberer was all that prevented possible loss of life.

"What else," said Mr. Haberer last evening, "could have prompted my action unless it was the prompting of Providence, for I am not in the habit of leaving church while a sermon is being preached. It must have been God's care for the household and the good of the camp meeting."

Instead of God inspiring the impulse it came from a kindly guardian spirit

Religion of the Aztecs, Its Parallels in Roman Catholicism

"Judge Ladd of California turned the light of legal evidence on Christian Origins, and found no reliable proof that such a person as the ecclesiastical Jesus ever lived."—Progressive Thinker, March 21, 1908.

But an edict was isued that the name of Quetzalcoatl was not to be used by anyone. It was to be entirely obliterated from the memory of the people, and the name of Jesus substituted. Says Kingsborough: "It is very remarkable that Bernal Diaz, who wrote a circumstantial account of the conquest of New Spain (Mexico) and whose memory seems scarcely to have failed him, should, in describing the city of Cholula and its famous temple, have declared that he had forgotten the name of the idol (Quetzalcoatl), to whom it was dedicated; although it appears from what he says a few chapters afterward, that he had not forgotten the number of steps of which the staircase leading to the upper area of the temple consisted."

Several years' residence in South America enables me to corroborate this testimony about the suppression of one name and the substitution of another. In very many families the eldest son is named Jesus; and I have met many a pretty girl who delighted in the euphonious title of "Jesucita" (little female Jesus).

Says Prescott: "The business of conversion went on prosperously. It was not difficult to pass from the feasts and festivals of one religion to the feasts and festivals of the other." But the Inquisition also helped in its usual humane manner, and its convincing arguments won the battle for for Holy Church. It caught an Aztec named Ixtlilxochitl, and no one will blame him for allowing himself to be christened Fernando de Alva. He wrote a book under the directions of the Dominicians, which proved all the Holy Church claimed.

In the meantime the Council of Seventy had determined that the Aztecs were the "ten lost tribes of Israel." This "Jew craze" lasted till about 1830. Kingsborough wrote to prove that theory.

In their early days, the Aztecs were a nomadic tribe, and their wanderings were compared with those of the Jews. Their "migration" and where they rested on their march were found to correspond exactly with those of the Jews. "Mexico" was identical with the Hebrew for "Messiah." Quetzalcoatl was turned into Adam. As there was an Aztec prayer commencing "O, Sun and Earth," another holy man insisted that he was Moses, because in Deuteronomy XXX. he is reported to have said, "I call the heavens and earth to record this day."

Kingsborough maintains the same same opinion and that the Aztec Bible, called "Teoamoxtli" was the Pentateuch, for, says he, "Teo means divine and amoit is a book, and moxtli MUST MEAN Moses; therefore the true meaning is 'divine book of Moses'." Dr. McCulloch bring many labored and equally sane arguments to prove that he was Noah. Another laughs the rest to scorn. He was sure it was Job, "for the Mexicans having a great predilection for sculpturing figures," Quetzalcoatl must have been Job as it is plainly set forth in chapter 19 of his book, "were graven with an iron pen and lead in the rock forever." As one of their paintings represented a bone with grass growing out of it, Isaiah loomed up, because in chapter LXVI. it says, "Your bones shall flourish like an herb."

The symbol of Cholula, one of their principal cities, was "a deer's foot," so it was decided that he was Solomon. Cholula sounds like Churula, which, in turn, sounds very much like Jerusalem. And did not Solomon compose a song: "The voice of my beloved! Behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or young hart." Poor Quetzalcoatl, saddled with 300 wives and 700 concubines! But Boturini got him out of his trouble, by declaring him to be Bar Chocoba, the Jewish Messiah.

He argued that the Aztecs divided their time into cycles of 52 years, which was nearly the age at which Jesus suffered. Bar Chocoba came exactly 52 years thereafter, and the Aztecs had thus divided their time in his honor. There is question as to the truth of this statement, for the authorized representive of the Dominicans, Friar Tomas Ortizius, in addressing the council of the Indies, urged it as the principal reason for enslaving the Aztecs.

After awhile it dawned upon the consciousness of a holy man, who knew something about history, that the so-called "lost tribes" were conquered by Shalmaneser and carried away captives in 721 B. C. So how could they be so well acquainted with all the sacred mysteries of "our holy faith?" Then hell was let loose.

Garcia comes out boldly and says: "There are not wanting those who affirm that the Mexicans feigned their own early history after having heard the early history of the Jews." So the council decided that as all the knowledge of the Aztecs had evidently been imparted to them by the devil, and as it was not within the providence of God that the evil one should be allowed to utilize true Christians, the hellish work must have been performed by some heretic. After considerable silent prayer and meditation it was decreed that in some unaccountable manner the devil managed to transport some of the early heretical Manicheans over to Mexico and thus a perverted knowledge of the truth was spread. All of the holy men conceded the power of levitation to the devil, for, said one, "did he not levitate Jesus up to the pinnacle of the Temple." But, unfortunately the levitated Manicheans would have equal rights for recognition with Spain's greatest female saint, Teresa a Jesu.

So the council made a bold plunge, and the Aztec God was declared to be none other than our Divine Lord and Savior, Jesus Christ.

One painting described Quetzalcoatl as rather homely; Isaiah in speaking of some fellow says: "His visage was so marred more than any man." As both Quetzlcoatl and Jesus were homely, they must be the same man. And as Isaiah says that "Butter and honey shall be eat," so the Aztecs ate butter and honey on the birthday of the God. But to clinch it all one of the favorite Aztec dishes was "fish and honey." In my mind's eye I can see that truly holy man as he turned to Luke and triumphantly quoted the passage where Jesus ate fish and honey after the resurrection.

Of course no Spanish can have any theological argument, without bringing in the Virgin, so one enthusiast having found an Aztec writing with the following: "Behold the king himself present whose words thou shouldst receive and store up in thine heart" triumphantly quotes them in favor of the Jesus theory, "for" says he, "the Virgin Mary, is said in Luke 11:51 to have kept the sayings of her Son IN HER HEART."

Notwithstanding the unquestionable sanity of these writers and their thoroughly conclusive arguments, everybody was not suited. So another ingenious holy man discovered that the Aztec language did not have the letters B, D, F, G, R and S, and then concentrating his gigantic intellect on the subject, gravely informed his admiring hearers that "the approximation in sound of Jesus Christ and Quetzalcoatl will appear as a near attempt at the assimilation of these two proper names. For J, they would use Qu, the vowel E necessarily following, and the letter S, by an easy transition, becomes tz, and we then have Quetz for Jes; the latin termination "us" being changed into al, as better adapted to the Mexican language; we then have Jesus transformed by this easy and simple method, into Quetzal. Now, as Christ said to his disciples, 'Be ye wise as serpents and harmless as doves,' therefore the saints who converted the Mexicans, called themselves SERPENTS, which is the meaning of the word 'coatl'."

Kingsborough does not agree, in toto, with the above. He leans more to the Jew theory, and he cannot help wondering at the accurate details of the daily actions of the Aztec God, so like what little is known about Jesus, and I could almost hear him sigh as he admitted that "deducting the three last Gospels, which are simply a repetition of Matthew, his (Jesus') biography is reduced to a few pages. **But possibly the four evangelists were the only primitive Christians acquainted with the art of writing."**

This should have settled the Jesus Question for time and eternity, and we might make pilgrimages to Mexico instead of Jerusalem or Rome. But those unfortunate Dominicians stepped in and upset the whole program. They stated that their missionaries insisted that Quetzalcoatl was an Irishman, because he was called Cuculan in Yucatan, "wore a hood and vest covered with red crosses and ate raw meat." Poor Quetzalcoatl! What a fall! From Jesus down to an Irishman eating raw meat.

So the war broke out anew. Dr. Siguenza, who wrote his history about 1675, insists that the Aztec God is no other than the doubting St. Thomas. He pitches into the Irish theory and many learned and holy men sustained him. He says: "The Mexican God was named Topiltzin Quetzalcoatl, and that of the saint was Thomas Didymus." The "To" in the Mexican name was an abbreviation of Thomas (spelled in Spanish, Tomas); piltzin, means son or disciple. Quetzalcoatl corresponds with Didymus, and means "a twin." Therefore as Quetzalcoatl was a twin, and St. Thomas also, they must be the same person. The only real objection to this argument is, that the only way I can see for a modest, retiring man to avoid canonization, would be to bring evidence that he was a triplet.

But God loves the Irish even if he gives all the money to the Jews, and a very learned man, no doubt inspired, came to the rescue of the Emerald Isle. He claims that when in Palenque he saw an idol with three heads (evidently a symbol of their Trinity). Now, says this very learned man, "this was St. Patrick's emblem, for he had converted Ireland by exhibiting three-leafed clover." This shrewd exhibit of the first recorded patent, seems to have carried the day, and St. Patrick is entitled to be considered the Patron Saint of Mexico.

Just one more quotation out of a remaining score. Clavigero wrote a history of Mexico in three volumes. He accepts their account of the Deluge and the total destruction of life on this continent. Then he tries to account for the present animal life, and enters into an exhaustive argument to prove that though a sloth can move only about seventy feet a day, yet, by the assistance of divine providence he could arrive in time. He is not so sure about the other animals either swimming over or coming via Alaska. So he intimates that possibly the angels assisted in the transportations. But he is careful not to assign any particular angel to any specific part, but leaves to the vivid imagination of his readers the enchanting sight of Gabriel or Michael flying toward the American shore with a skunk under either wing.

The testimony I have offered is derived from what may be truly called "eminent Christian authority." The quotations are as exact as a translation from one language to another may be made. The inferences are my own and as I give them as natural deductions, they have simply the weight of an individual opinion. A part of it may appear somewhat jocular, but I could hardly restrain my risibility as I was reviewing my notes and a MS. I wrote some 25 years ago.

I think the antiquity of the Aztec has been proven; that they were gentle, kind and refined; that they had a thorough knowledge of what is called the Christian religion and practised it thousands of years before the advent of Jesus. That they were annihilated needs no further testimony. Each reader is entitled to his or her opinion. I have given mine.

To the student of comparative mythology the history of Quetzalcoatl is of fthe greatest importance. It will enable him, in a measure, to trace the course of the Great Trinitarian myth, regardless of whether it originated with the Aztecs or in the East, and thence spread over the world. He will also be able to demonstrate that this Aztec God, like all of similar religion, loses personal existence and becmes a creation of that primitive religious sentiment which clothed "the uncomprehended powers of nature with the attributes of divinity."

Some may feel satisfied with the "devil theory;" others, that he was "the type of Jesus Christ;" but few, I hope, will believe him to be an Irishman eating raw meat" or "a twin." The many will say:

"'Tis strange such difference should be,
'Twixt tweedledum and tweedledee,"

If there be any others who really believe that either our civilization or the great spiritual movement, called Modern Spiritualism, needs a distinguishing and qualifying adjective, then I respectfully call their attention to the claims of the Aztec God. He was a virgin-born crucified Savior and Christ; he was born ages before the Jewish Jehovah turned tailor, and he comes to us with a clean record, bringing peace to his people; not a sword. Moreover, he is, so to speak, "to the manor born," as he was a native of this continent.

CHAS. McARTHUR.

Brooklyn, N. Y.

MRS. FOLKS IS SPIRIT MEDIUM.

Spiritualists Investigate the "Haunted House" in Argenta and Declare the Phenomena Are Genuine—She Will Probably Give Sittings Soon.

The so-called "haunted house" at 218 Cedar street has been explained. It has been investigated by Little Rock Spiritualists, who have pronounced the strange phenomena genuine spirit manifestations, and that Mrs. Alice Folks, who lives there, is a most successful medium. It is stated that she is likely to give public sittings soon.

W. Q. Sayers, of 408 Rock street, a traveling salesman, has sent to The Progressive Thinker, the organ of the Spiritualists in the United States, the article appearing recently in the Democrat giving an account of the manifestations, accompanying it with the following account of the investigations made by him, his wife and Mrs. Elmo.

"After reading the above account my wife (formerly Minnie M. Malone, who was secretary of the Texas State Spiritualist Asociation three successive years) and I decided to go over to Argenta and have an interview with Mrs. Folks and impart such information to her as her spirit friends desired her to have. Mrs. Folks invited us into the room (which had remained closed), where most of the phenomena had occurred, where, in the middle of the room on the floor, was evidence of the phenomena in part,, viz.: a dishpan containing some dishes surrounded with two glass lamps containing oil, with chimneys attached; a gallon can of coal oil, which was brought from the adjoining room; a slate, on which legible writing had been placed by the spirit forces, indicating wonderful physical manifestations.

"The first spiritual manifestation observed by the medium, Mrs. Sayers, was the form of a very tall Indian warrior wearing a buckskin suit and arrayed with feathers, and with a coarse masculine voice said, 'Hello there, squaw,' and, on inquiry, gave his name as Kiwaska. He was accompanied by several other Indians.

"Three spirits then appeared and gave their names, which were identified as father, brother and husband, all of which had passed to the spirit world several years prior, and were identified by the test given, since the sitters had never seen or heard of each other.

"The father stated he was the instigator of this extraordinary phenomena, hoping it would lead to an investigation whereby the daughter would be admonished to develop her mediumship, and, through their guidance, receive information of a lost child, which could, after all tangible means accessible had failed, be located by spirit guidance, again uniting mother and daughter, who have long been separated.

"On the following night Mrs. May Elmo, a well-known Chicago medium, who is doing some very proficient work here in demonstrating the truth with the object of organizing a local society, now located at 908 High street; J. W. Moon of the same address, and Miss Sayers and I of Little Rock, went to Mrs. Folks', and, with the immediate family and a friend or two, assembled in the room where the manifestations were formerly given.

"Mrs. Elmo, acting as message bearer, delivered the messages from the spirit friends, who came with messages similar to the night before, and especially admonished Mrs. Folks to sit and develop slate writing as her special phase of mediumship.

"Some admonitions were given to other members of the family, and they were well pleased with the satisfactory explanation of the strange phenomena which had created such a sensation."—Democrat, Little Rock, Ark.

To the Spiritualists at Large.

The ladies of the "Colby Luther Bazar" will thankfully receive any articles (fancy or otherwise), books, etc., that the friends in the Cause may donate. We would also like to add as many new members as possible to our list this season. Membership fee, 25 cents per year. This is a noble work and we hope all who can will respond. Address all donations to Mrs. F. C. Moore, 2102 Central avenue, Anderson, Ind., until July 22, after that date, Chesterfield, Ind. MRS. F. C. MOORE,
Secretary.

Commercial Mediumship.

Difficulties in the Way of a Satisfactory Solution.

"Clearly, to my mind, the only consistent course for Spiritualists to pursue is to proclaim Spiritualism as a religion and claim the liberty guaranteed by the constitution in its exercise. Salary our mediums as exponents of the faith, eliminate everything of a secular nature from their professions, proclaim them as instruments of spiritual intelligence whose purpose is to bring immortality to light, message bearers to the sorrowing and the doubting. Let it be understood that whatever may come of advice and counsel upon worldly affairs shall be purely incidental and of minor importance compared with the great truth which Spiritualism came to reveal."

I have followed with much interest the discussion of the question of "Commercial Mediumship" in the columns of The Progressive Thinker, and regard it as not only important, but absolutely vital to the well being of Spiritualism, a matter which is absolutely forced upon our consideration by the exigencies of the case and which we could not ignore if we would. I note, however, a tendency in some cases to indulge in considerable heat and acrimony in the discussion.

The difficulties in the way of a satisfactory solution of the problem are many and they are not lessened by intemperate language or unkind imputations. And we should all seek in the most fraternal spirit to reach a satisfactory agreement and clear a path through the jungle of perplexities that beset us.

One of the first and greatest of the difficulties which face us is to draw the line of demarkation between "commercial" mediumship and mediumship which is not commercial. Mediums must eat, wear clothes and have a place to sleep, all of which cost money. In order to procure them mediums must be paid for services rendered. I think no one will deny this. While I heartily endorse the sentiments of Brother Love as expressed in a late number of The Progressive Thinker, I hope he will excuse me if I say that it appeared to me that he was trying to knock the stuffing out of a straw man. In my wide acquaintance with active workers in the Cause I have never known a speaker who claimed pay for his or her services and denied that right to mediums. If Brother Love knows of any such he ought to pillory them by publishing their names.

The question is not shall mediums be paid for their services, but how shall they be paid? Shall these peculiar sensitives continue to be subjected to the vicious, dog-eat-dog competitive system which prevails in the commercial and industrial world and which is the parent of the dishonesty, hypocrisy and sham which dominates and honeycombs business of every kind? If so, what right have we to expect any more honesty in mediumship than there is in trade and traffic? Is it not notoriously true that scarcely an article of food or clothing is what it purports to be? Adulteration and sham is the rule, purity the rare exception; 99 out of every 100 merchants and manufacturers misrepresent their goods; they must do so—they say—in order to compete with their rivals. Can we expect any better of the dealers in mediumistic products subjected to the same conditions and operating under the same system? Certainly not.

WE MUST EITHER RECONCILE OURSELVES TO THE CONTINUATION OF FRAUD, OR CHANGE THE SYSTEM WHICH PRODUCES IT. In our anxiety to have a free religion we have encouraged the go-as-you please methods until we don't know "where we are at." Let us clip the wings of our self-conceit a little and consent to take a leaf out of some one else's experience book. The Society for Psychical Research has set us an example in system that would be profitable for us to follow in a number of things. Let our mediums be paid a salary, as theirs are. We have a thousand mediums as good and better than Mrs. Piper. Furnish them equally favorable conditions and the results will be equally satisfactory.

This reform cannot be accomplished in a day, but encouraging results will follow every effort toward that end. The Missouri State Association has adopted a plan which, while not perfect, is a step in the right direction. Even if this plan were not the best, the enactment of unjust laws by the various municipalities would force us to adopt it as the only safety for our mediums.

Most of the ordinances relating to the matter class mediums, clairvoyants and fortune-tellers in one order, making no distinction whatever. Any one who predicts the future for a fee is a fortune-teller. Our average law-maker is generally a believer in the Christian religion. Yet he is so obtuse that he does not see that his whole religion is founded upon fortune-telling—prophecy—and, regarding it as an evil, he seeks to discourage it by a heavy license tax. Here is manifest the inconsistency of the average legislator. If fortune-telling is an evil what right has he to legalize it by a license? If it is not an evil, why burden it beyond other professions? The whole principle is wrong. The person who is able—as we know many are—to predict the future should have the free and untrammeled liberty to exercise the gift. To guard against the abuse of that right every one who makes a business of it should be held legally responsible from failure to perform in accordance with his contract, should be subject to punishment for obtaining money without rendering an equivalent. His patron should have the same recourse in law that the lawyer's client, the doctor's patient or the merchant's patrons have. I am confident that nothing would be more efficacious in driving fakers out of business than putting them under a financial bond to honestly fulfill their contracts.

Our mediums indignantly protest against being classed as fortune-tellers, but where is the line to be drawn?. What is the difference between the medium who advertises "business sittings a specialty" or gives tips on stocks, grain or cotton for a fee, and the one who discovers gold mines, reunites lovers, or "gives advice on personal affairs and IS PROPHETIC?"—predicts the future.

Now these things have all been done without doubt and there is nothing intrinsically wrong in them UNLESS THE OBJECT SOUGHT WAS WRONG. If gambling in stocks is wrong, giving tips thereon is wrong. If prospecting for gold is right, assisting the prospector is right. If the advice of a psychic or of a spirit can rsetore harmony and reunite the sundered ties of love or friendship—something which has been done in thousands of cases as every medium of experience can testify—by what possible course of reasoning can such a service be pronounced wrong? The wrong consists in promising to do and taking pay for doing, what there is neither the ability nor intention of doing.

Yet, while holding fast to the above views, I am compelled to take issue somewhat with my Sister Longley in her vigorous defense of her method of advertising. It was quite natural that she should manifest some heat in replying to her critic, even though he meant no offense, and her statement that her ministry has brought comfort to many sorrowing hearts will be endorsed by hundreds of witnesses. Only a few days ago I received a letter from an old friend in California, a woman 82 years of age, in which she expresses her love for and gratitude to Mrs. Longley for the many comforting messages received through her instrumentality. I treasure as one of my possessions a prettly little poem given me by one of Mrs. Longley's guides and which has been a source of much encouragement to me. It would be hard indeed to name the theory of evil that would make wrong out of her advertisement; but to quote a famous saying of the late Mr. Cleveland: "It is a condition, not a theory, which confronts us."

In many places the law decrees that all who practice foretelling the future must pay for a license to do so. If Sister Longley were in St. Louis that ad would result in her paying $25 per quarter or going to jail. Our St. Louis mediums have been "up against it" hard and strong and we have sought diligently to secure to them freedom from this arduous and unjust tax. And we have found that the only possible relief was the plea of RELIGIOUS LIBERTY. But, under that plea, the exercise of mediumship must be purely religious and entirely divorced from business and secular affairs generally.

In my intercourse with the tax officers I have found them courteous, reasonable and tolerant, but they also express their inability to distinguish between the mediums and the fortune-tellers. Said the license commissioner to me during one of our interviews, "You admit that mediums sometimes predict the future and that fortune-tellers are sometimes mediums. Now, if an expert like yourself cannot draw the line how can you expect me to do so?" He had me there, didn't he?

It may be that the Chicago and Portland ordinances will, in a measure, remedy some of the evils. Yet, while I favor them as an experiment, they seem too much of an infringement of personal liberty and may, I fear, breed other abuses.

Clearly, to my mind, the only consistent course for Spiritualists to pursue is to proclaim Spiritualism as a religion and claim the liberty guaranteed by the constitution in its exercise. Salary our mediums as exponents of the faith, eliminate everything of a secular nature from their professions, proclaim them as instruments of spiritual intelligences whose purpose is to bring immortality to light, message bearers to the sorrowing and the doubting. Let it be understood that whatever may come of advice and counsel upon worldly affairs shall be purely incidental and of minor importance compared with the great truth which Spiritualism came to reveal.

W. F. PECK.

St. Louis, Mo.

THE TWIN ANGELS.

The beautiful, restful angel of sleep
Draws near at the close of the day,
And taking the weary ones in his arms
He bears them away and away;
Far away to that land where dreams are made,
Where the shadows bring quiet rest.
We all gladly go with this angel fair,
With our tired head on his breast.
We patiently wait for the soft footfall,
All alone in our darkened room,
And drowsily murmur, as he draws near,
"Our dear Angel of Sleep has come."

Another fair Angel will come for us,
When the shadows are soft and gray,
And gadly we'll reach weary arms to him,
And he'll bear us away, away—
Away to the sunlit land of flowers,
Where the rose has never a thorn;
Where the dark-earth-shadows all flee away
In the glow of celestial morn.
He'll gaze in our face with a beaming smile,
And we all will forget to weep,
But we'll softly whisper, "He's very like
Our beautiful Angel of Sleep."

MRS. S. V. V. BOOTH.

Hardwick, Vt.

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Dr. Hull has been a healer for more than forty years, and has been unformly successful. His instructions to healers, and those wanting to learn to heal are the most complete of any work that has ever been published. No healer should be without it. Price 25 cents.

REASON AND ITS PROVINCE.

To Decide Upon the Merits and Truthfulness of Things.

'Tis reason crowns the manly brow,
And helps one know the why and how
Of great and small of sea and land,
And gather in with knowing hand,
The wealth of knowledge in demand
That helps one live and understand,
Yet more and more the Infinite All,
One's self and Universe withal.

Let Reason have her perfect sway,
And errors old will pass away,
And creeds be gone with prejudice,
And melt away with narrowness;
And then Free thought will rule the day,
And Reason's might and God obey.

Reason is the power by which we discover the relation of things and are able to reach conclusions, discover right from wrong, truth from error, and pass judgment upon whatever comes within the range of our senses or of our observation, or in any way commands our attention. It enables us to understand cause and effect as antecedent and consequent; and how that as one exists so must the other; the one causative, the other resultant; so that if one be known the other may be discovered, and both perceived in their true relation. The power by which this knowledge is attained is the human reason, and the possibilities of the human understanding are in proportion to its development, and a Universe invites its activity with the reward of knowledge that makes for wisdom and happiness.

Reason is the Divine consummation that distinguishes and entitles man to pre-eminence, and to the crown of Sovereign, before whom the heavens bow; and the stars honor him with messages; great and small are his servants, and the mighty unseen forces of Nature yield him obedience and profit. Such is the endowment and heritage of Man, to be his guide and interpreter of all truth and justice; and it is the power that directs the life and intelligence of the Infinite in law and government throughout immensity, and the mandates and decisions of its court are manifest in every conceivable purpose, life, and being, so that, true enough, "there is reason in all things."

It seems to appear as the Logos in the philosophy of Plato, and perhaps was conceived and individualized in the mind of Saint John; who can tell? At any rate it is a sublime idea and affords ample play for the most brilliant imagination. And as it is the crowning gift of God to Man, so it becmes our bounden duty to use it in search of all truth and knowledge whatsoever, whether material or spiritual. It is the one reliable guide that may open the door to the wealth of the present and of the future. It is the Infinite in man from which come infinite possibilities and progress, along with the successful study and comprehension of cause and effect.

Newton, reclining under the tree observing an apple fall to the ground, in search of cause, discovered the law of gravity, and every science consists of systemized facts gathered by reasoning minds, and man's wonderful advancement in learning and civilization must be credited to his powers of observation and reason, and what, indeed, is more reliable and ennobling? Imagination may indulge in happy flights, only as Reason plumes its wings; only reason can lay hold of truth and its blessings and separate the wheat from the tares.

And its province, what of it? Clearly unlimited and its use is as its name implies, viz.: to reason out the reality of things; to decide upon the merits and truthfulness of things, or upon whatever comes before the attention of its court. Nothing is too holy or sacred for its examination and disposal. Whether the claim be dogmatic or scientific, or whatever its nature, let it come before the bar of Reason and be received or rejected according to the evidence, law, and testimony given or appearing; for only in this way can truth be ascertained and error perceived. In Reason then, let me rest my faith and see to it that my religion tallies with its judgment; for then it will bear the light of knowledge and the test of time, because founded in the Infinite Reason.

Every faith, opinion, or belief is necessarily founded either on truth, error, or a mixture of both. Therefore in the investigation of any claim or theory whatsoever set forth, in order to arrive at its soundness or truthfulness, we must commence first of all at the very foundation upon which the superstructure rests, and and depends for its strength and perpetuity; for, however seeming the edifice, if the foundation fail it must fall and be washed away as was the house built upon sand. Only truth can withstand the searching waves of thought and be better seen for its washing. DR. WM. J. HILL.

Petoskey, Mich.

What a Nurse Saw at a Grave.

Sir,—Dr. A., of Manchester, tells me of an interesting case met with recently in his practice. Mrs. B., who had never previously been very strong, was confined of a male child five months ago. At first the mother and child did apparently well, but shortly afterwards the mother developed consumption, signs of which very soon srowed themselves in the child. The mother eventually died, the child being expected to follow its mother in perhaps a week or two; the funeral party included the nurse who had attended Mrs. B. at her confinement, but had not been in attendance since. While at the cemetery the baby who had been left at home in charge of an aunt, was seized with hemorrhage of the lungs and died within a minute or two. The nurse while standing at the graveside suddenly turned pale, and on being asked the reason, said she had seen the form of the baby pass over the grave. On close inquiry as to the probable times as to the two events, the doctor finds that if not simultaneous they must have been within a few minutes of each other, and what impressed the doctor greatly was that the nurse told her story before she could in any way have had direct knowledge of the child's death.—C. G. Reckards, in the Two Worlds.

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

975

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Force and Matter By Ludwig Buechner. A celebrated book. A profound work upon a profound subject. Price, cloth. $1.00.

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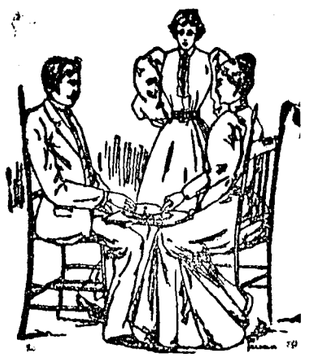
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A masterly presentation of an important subject. A powerful argument along new and scientific lines, establishing on a scientific basis the fact of the continuity of personal individual conscious selfhood after laying aside the physical body. A book of rare value. With several fine illustrations. Cloth, $1.00.



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Religion of the Aztecs, Its Parallels in Roman Catholicism

"Judge Ladd of California turned the light of legal evidence on Christian Origins, and found no reliable proof that such a person as the ecclesiastical Jesus ever lived."—Progressive Thinker, March 21, 1908.

But an edict was isued that the name of Quetzalcoatl was not to be used by anyone. It was to be entirely obliterated from the memory of the people, and the name of Jesus substituted. Says Kingsborough: "It is very remarkable that Bernal Diaz, who wrote a circumstantial account of the conquest of New Spain (Mexico) and whose memory seems scarcely to have failed him, should, in describing the city of Cholula and its famous temple, have declared that he had forgotten the name of the idol (Quetzalcoatl), to whom it was dedicated; although it appears from what he says a few chapters afterward, that he had not forgotten the number of steps of which the staircase leading to the upper area of the temple consisted."

Several years' residence in South America enables me to corroborate this testimony about the suppression of one name and the substitution of another. In very many families the eldest son is named Jesus; and I have met many a pretty girl who delighted in the euphonious title of "Jesucita" (little female Jesus).

Says Prescott: "The business of conversion went on prosperously. It was not difficult to pass from the feasts and festivals of one religion to the feasts and festivals of the other." But the Inquisition also helped in its usual humane manner, and its convincing arguments won the battle for for Holy Church. It caught an Aztec named Ixtlilxochitl, and no one will blame him for allowing himself to be christened Fernando de Alva. He wrote a book under the directions of the Dominicians, which proved all the Holy Church claimed.

In the meantime the Council of Seventy had determined that the Aztecs were the "ten lost tribes of Israel." This "Jew craze" lasted till about 1830. Kingsborough wrote to prove that theory.

In their early days, the Aztecs were a nomadic tribe, and their wanderings were compared with those of the Jews. Their "migration" and where they rested on their march were found to correspond exactly with those of the Jews. "Mexico" was identical with the Hebrew for "Messiah." Quetzalcoatl was turned into Adam. As there was an Aztec prayer commencing "O, Sun and Earth," another holy man insisted that he was Moses, because in Deuteronomy XXX. he is reported to have said, "I call the heavens and earth to record this day."

Kingsborough maintains the same same opinion and that the Aztec Bible, called "Teoamoxtli" was the Pentateuch, for, says he, "Teo means divine and amoit is a book, and moxtli MUST MEAN Moses; therefore the true meaning is 'divine book of Moses'." Dr. McCulloch bring many labored and equally sane arguments to prove that he was Noah. Another laughs the rest to scorn. He was sure it was Job, "for the Mexicans having a great predilection for sculpturing figures," Quetzalcoatl must have been Job as it is plainly set forth in chapter 19 of his book, "were graven with an iron pen and lead in the rock forever." As one of their paintings represented a bone with grass growing out of it, Isaiah loomed up, because in chapter LXVI. it says, "Your bones shall flourish like an herb."

The symbol of Cholula, one of their principal cities, was "a deer's foot," so it was decided that he was Solomon. Cholula sounds like Churula, which, in turn, sounds very much like Jerusalem. And did not Solomon compose a song: "The voice of my beloved! Behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or young hart." Poor Quetzalcoatl, saddled with 300 wives and 700 concubines! But Boturini got him out of his trouble, by declaring him to be Bar Chocoba, the Jewish Messiah.

He argued that the Aztecs divided their time into cycles of 52 years, which was nearly the age at which Jesus suffered. Bar Chocoba came exactly 52 years thereafter, and the Aztecs had thus divided their time in his honor. There is question as to the truth of this statement, for the authorized representive of the Dominicans, Friar Tomas Ortizius, in addressing the council of the Indies, urged it as the principal reason for enslaving the Aztecs.

After awhile it dawned upon the consciousness of a holy man, who knew something about history, that the so-called "lost tribes" were conquered by Shalmaneser and carried away captives in 721 B. C. So how could they be so well acquainted with all the sacred mysteries of "our holy faith?" Then hell was let loose.

Garcia comes out boldly and says: "There are not wanting those who affirm that the Mexicans feigned their own early history after having heard the early history of the Jews." So the council decided that as all the knowledge of the Aztecs had evidently been imparted to them by the devil, and as it was not within the providence of God that the evil one should be allowed to utilize true Christians, the hellish work must have been performed by some heretic. After considerable silent prayer and meditation it was decreed that in some unaccountable manner the devil managed to transport some of the early heretical Manicheans over to Mexico and thus a perverted knowledge of the truth was spread. All of the holy men conceded the power of levitation to the devil, for, said one, "did he not levitate Jesus up to the pinnacle of the Temple." But, unfortunately the levitated Manicheans would have equal rights for recognition with Spain's greatest female saint, Teresa a Jesu.

So the council made a bold plunge, and the Aztec God was declared to be none other than our Divine Lord and Savior, Jesus Christ.

One painting described Quetzalcoatl as rather homely; Isaiah in speaking of some fellow says: "His visage was so marred more than any man." As both Quetzlcoatl and Jesus were homely, they must be the same man. And as Isaiah says that "Butter and honey shall be eat," so the Aztecs ate butter and honey on the birthday of the God. But to clinch it all one of the favorite Aztec dishes was "fish and honey." In my mind's eye I can see that truly holy man as he turned to Luke and triumphantly quoted the passage where Jesus ate fish and honey after the resurrection.

Of course no Spanish can have any theological argument, without bringing in the Virgin, so one enthusiast having found an Aztec writing with the following: "Behold the king himself present whose words thou shouldst receive and store up in thine heart" triumphantly quotes them in favor of the Jesus theory, "for" says he, "the Virgin Mary, is said in Luke 11:51 to have kept the sayings of her Son IN HER HEART."

Notwithstanding the unquestionable sanity of these writers and their thoroughly conclusive arguments, everybody was not suited. So another ingenious holy man discovered that the Aztec language did not have the letters B, D, F, G, R and S, and then concentrating his gigantic intellect on the subject, gravely informed his admiring hearers that "the approximation in sound of Jesus Christ and Quetzalcoatl will appear as a near attempt at the assimilation of these two proper names. For J, they would use Qu, the vowel E necessarily following, and the letter S, by an easy transition, becomes tz, and we then have Quetz for Jes; the latin termination "us" being changed into al, as better adapted to the Mexican language; we then have Jesus transformed by this easy and simple method, into Quetzal. Now, as Christ said to his disciples, 'Be ye wise as serpents and harmless as doves,' therefore the saints who converted the Mexicans, called themselves SERPENTS, which is the meaning of the word 'coatl'."

Kingsboroug does not agree, in toto, with the above. He leans more to the Jew theory, and he cannot help wondering at the accurate details of the daily actions of the Aztec God, so like what little is known about Jesus, and I could almost hear him sigh as he admitted that "deducting the three last Gospels, which are simply a repetition of Matthew, his (Jesus') biography is reduced to a few pages. But possibly the four evangelists were the only primitive Christians acquainted with the art of writing."

This should have settled the Jesus Question for time and eternity, and we might make pilgrimages to Mexico instead of Jerusalem or Rome. But those unfortunate Dominicians stepped in and upset the whole program. They stated that their missionaries insisted that Quetzalcoatl was an Irishman, because he was called Cuculan in Yucatan, "wore a hood and vest covered with red crosses and ate raw meat." Poor Quetzalcoatl! What a fall! From Jesus down to an Irishman eating raw meat.

So the war broke out anew. Dr. Siguenza, who wrote his history about 1675, insists that the Aztec God is no other than the doubting St. Thomas. He pitches into the Irish theory and many learned and holy men sustained him. He says: "The Mexican God was named Topiltzin Quetzalcoatl, and that of the saint was Thomas Didymus." The "To" in the Mexican name was an abbreviation of Thomas (spelled in Spanish, Tomas); piltzin, means son or disciple. Quetzalcoatl corresponds with Didymus, and means "a twin." Therefore as Quetzalcoatl was a twin, and St. Thomas also, they must be the same person. The only real objection to this argument is, that the only way I can see for a modest, retiring man to avoid canonization, would be to bring evidence that he was a triplet.

But God loves the Irish even if he gives all the money to the Jews, and a very learned man, no doubt inspired, came to the rescue of the Emerald Isle. He claims that when in Palenque he saw an idol with three heads (evidently a symbol of their Trinity). Now, says this very learned man, "this was St. Patrick's emblem, for he had converted Ireland by exhibiting three-leafed clover." This shrewd exhibit of the first recorded patent, seems to have carried the day, and St. Patrick is entitled to be considered the Patron Saint of Mexico.

Just one more quotation out of a remaining score. Clavigero wrote a history of Mexico in three volumes. He accepts their account of the Deluge and the total destruction of life on this continent. Then he tries to account for the present animal life, and enters into an exhaustive argument to prove that though a sloth can move only about seventy feet a day, yet, by the assistance of divine providence he could arrive in time. He is not so sure about the other animals either swimming over or coming via Alaska. So he intimates that possibly the angels assisted in the transportations. But he is careful not to assign any particular angel to any specific part, but leaves to the vivid imagination of his readers the enchanting sight of Gabriel or Michael flying toward the American shore with a skunk under either wing.

The testimony I have offered is derived from what may be truly called "eminent Christian authority." The quotations are as exact as a translation from one language to another may be made. The inferences are my own and as I give them as natural deductions, they have simply the weight of an individual opinion. A part of it may appear somewhat jocular, but I could hardly restrain my risibility as I was reviewing my notes and a MS. I wrote some 25 years ago.

I think the antiquity of the Aztec has been proven; that they were gentle, kind and refined; that they had a thorough knowledge of what is called the Christian religion and practised it thousands of years before the advent of Jesus. That they were annihilated needs no further testimony. Each reader is entitled to his or her opinion. I have given mine.

To the student of comparative mythology the history of Quetzalcoatl is of fthe greatest importance. It will enable him, in a measure, to trace the course of the Great Trinitarian myth, regardless of whether it originated with the Aztecs or in the East, and thence spread over the world. He will also be able to demonstrate that this Aztec God, like all of similar religion, loses personal existence and becmes a creation of that primitive religious sentiment which clothed "the uncomprehended powers of nature with the attributes of divinity."

Some may feel satisfied with the "devil theory;" others, that he was "the type of Jesus Christ;" but few, I hope, will believe him to be an Irishman eating raw meat" or "a twin." The many will say:

"'Tis strange such difference should be,
'Twixt tweedledum and tweedledee,"

If there be any others who really believe that either our civilization or the great spiritual movement, called Modern Spiritualism, needs a distinguishing and qualifying adjective, then I respectfully call their attention to the claims of the Aztec God. He was a virgin-born crucified Savior and Christ; he was born ages before the Jewish Jehovah turned tailor, and he comes to us with a clean record, bringing peace to his people; not a sword. Moreover, he is, so to speak, "to the manor born," as he was a native of this continent.

CHAS. McARTHUR.
Brooklyn, N. Y.

MRS. FOLKS IS SPIRIT MEDIUM.

Spiritualists Investigate the "Haunted House" in Argenta and Declare the Phenomena Are Genuine—She Will Probably Give Sittings Soon.

The so-called "haunted house" at 218 Cedar street has been explained. It has been investigated by Little Rock Spiritualists, who have pronounced the strange phenomena genuine spirit manifestations, and that Mrs. Alice Folks, who lives there, is a most successful medium. It is stated that she is likely to give public sittings soon.

W. Q. Sayers, of 408 Rock street, a traveling salesman, has sent to The Progressive Thinker, the organ of the Spiritualists in the United States, the article appearing recently in the Democrat giving an account of the manifestations, accompanying it with the following account of the investigations made by him, his wife and Mrs. Elmo.

"After reading the above account my wife (formerly Minnie M. Malone, who was secretary of the Texas State Spiritualist Association three successive years) and I decided to go over to Argenta and have an interview with Mrs. Folks and impart such information to her as her spirit friends desired her to have. Mrs. Folks invited us into the room (which had remained closed), where most of the phenomena had occurred, where, in the middle of the room on the floor, was evidence of the phenomena in part,, viz.: a dishpan containing some dishes surrounded with two glass lamps containing oil, with chimneys attached; a gallon can of coal oil, which was brought from the adjoining room; a slate, on which legible writing had been placed by the spirit forces, indicating wonderful physical manifestations.

"The first spiritual manifestation observed by the medium, Mrs. Sayers, was the form of a very tall Indian warrior wearing a buckskin suit and arrayed with feathers, and with a coarse masculine voice said, 'Hello there, squaw,' and, on inquiry, gave his name as Kiwaska. He was accompanied by several other Indians.

"Three spirits then appeared and gave their names, which were identified as father, brother and husband, all of which had passed to the spirit world several years prior, and were identified by the test given, since the sitters had never seen or heard of each other.

"The father stated he was the instigator of this extraordinary phenomena, hoping it would lead to an investigation whereby the daughter would be admonished to develop her mediumship, and, through their guidance, receive information of a lost child, which could, after all tangible means accessible had failed, be located by spirit guidance, again uniting mother and daughter, who have long been separated.

"On the following night Mrs. May Elmo, a well-known Chicago medium, who is doing some very proficient work here in demonstrating the truth with the object of organizing a local society, now located at 908 High street; J. W. Moon of the same address, and Miss Sayers and Tof Little Rock, went to Mrs. Folks', and, with the immediate family and a friend or two, assembled in the room where the manifestations were formerly given.

"Mrs. Elmo, acting as message bearer, delivered the messages from the spirit friends, who came with messages similar to the night before, and especially admonished Mrs. Folks to sit and develop slate writing as her special phase of mediumship.

"Some admonitions were given to other members of the family, and they were well pleased with the satisfactory explanation of the strange phenomena which had created such a sensation."—Democrat, Little Rock, Ark.

To the Spiritualists at Large.

The ladies of the "Colby Luther Bazar" will thankfully receive any articles (fancy or otherwise), books, etc., that the friends in the Cause may donate. We would also like to add as many new members as possible to our list this season. Membership fee, 25 cents per year. This is a noble work and we hope all who can will respond. Address all donations to Mrs. F. C. Moore, 2102 Central avenue, Anderson, Ind., until July 28, after that date, Chesterfield, Ind.

MRS. F. C. MOORE,
Secretary.

Commercial Mediumship.

Difficulties in the Way of a Satisfactory Solution.

"Clearly, to my mind, the only consistent course for Spiritualists to pursue is to proclaim Spiritualism as a religion and claim the liberty guaranteed by the constitution in its exercise. Salary our mediums as exponents of the faith, eliminate everything of a secular nature from their professions, proclaim them as instruments of spiritual intelligences whose purpose is to bring immortality to light, message bearers to the sorrowing and the doubting. Let it be understood that whatever may come of advice and counsel upon worldly affairs shall be purely incidental and of minor importance compared with the great truth which Spiritualism came to reveal."

I have followed with much interest the discussion of the question of "Commercial Mediumship" in the columns of The Progressive Thinker, and regard it as not only important, but absolutely vital to the well being of Spiritualism, a matter which is absolutely forced upon our consideration by the exigencies of the case and which we could not ignore if we would. I note, however, a tendency in some cases to indulge in considerable heat and acrimony in the discussion.

The difficulties in the way of a satisfactory solution of the problem are many and they are not lessened by intemperate language or unkind imputations. And we should all seek in the most fraternal spirit to reach a satisfactory agreement and clear a path through the jungle of perplexities that beset us.

One of the first and greatest of the difficulties which face us is to draw the line of demarkation between "commercial" mediumship and mediumship which is not commercial. Mediums must eat, wear clothes and have a place to sleep, all of which cost money. In order to procure them mediums must be paid for services rendered. I think no one will deny this. While I heartily endorse the sentiments of Brother Love as expressed in a late number of The Progressive Thinker, I hope he will excuse me if I say that it appeared to me that he was trying to knock the stuffing out of a straw man. In my wide acquaintance with active workers in the Cause I have never known a speaker who claimed pay for his or her services and denied that right to mediums. If Brother Love knows of any such he ought to pillory them by publishing their names.

The question is not shall mediums be paid for their services, but how shall they be paid? Shall these peculiar sensitives continue to be subjected to the vicious, dog-eat-dog competitive system which prevails in the commercial and industrial world and which is the parent of the dishonesty, hypocrisy and sham which dominates and honeycombs business of every kind? If so, what right have we to expect any more honesty in mediumship than there is in trade and traffic? Is it not notoriously true that scarcely an article of food or clothing is what it purports to be? Adulteration and sham is the rule, purity the rare exception; 99 out of every 100 merchants and manufacturers misrepresent their goods; they must do so—they say—in order to compete with their rivals. Can we expect any better of the dealers in mediumistic products subjected to the same conditions and operating under the same system? Certainly not.

WE MUST EITHER RECONCILE OURSELVES TO THE CONTINUATION OF FRAUD, OR CHANGE THE SYSTEM WHICH PRODUCES IT. In our anxiety to have a free religion we have encouraged the go-as-you please methods until we don't know "where we are at." Let us clip the wings of our self-conceit a little and consent to take a leaf out of some one else's experience book. The Society for Psychical Research has set us an example in system that would be profitable for us to follow in a number of things. Let our mediums be paid a salary, as theirs are. We have a thousand mediums as good and better than Mrs. Piper. Furnish them equally favorable conditions and the results will be equally satisfactory.

This reform cannot be accomplished in a day, but encouraging results will follow every effort toward that end. The Missouri State Association has adopted a plan which, while not perfect, is a step in the right direction. Even if this plan were not the best, the enactment of unjust laws by the various municipalities would force us to adopt it as the only safety for our mediums.

Most of the ordinances relating to the matter class mediums, clairvoyants and fortune-tellers in one order, making no distinction whatever. Any one who predicts the future for a fee is a fortune-teller. Our average law-maker is generally a believer in the Christian religion. Yet he is so obtuse that he does not see that his whole religion is founded upon fortune-telling—prophecy—and, regarding it as an evil, he seeks to discourage it by a heavy license tax. Here is manifest the inconsistency of the average legislator. If fortune-telling is an evil what right has he to legalize it by a license? If it is not an evil, why burden it beyond other professions? The whole principle is wrong. The person who is able—as we know many are—to predict the future should have the free and untrammeled liberty to exercise the gift. To guard against the abuse of that right every one who makes a business of it should be held legally responsible from failure to perform in accordance with his contract, should be subject to punishment for obtaining money without rendering an equivalent. His patron should have the same recourse in law that the lawyer's client, the doctor's patient or the merchant's patrons have. I am confident that nothing would be more efficacious in driving fakers out of business than putting them under a financial bond to honestly fulfill their contracts.

Our mediums indignantly protest against being classed as fortune-tellers, but where is the line to be drawn? What is the difference between the medium who advertises "business sittings a specialty" or gives tips on stocks, grain or cotton for a fee, and the one who discovers gold mines, reunites lovers, or "gives advice on personal affairs and IS PROPHETIC?"—predicts the future.

Now these things have all been done without doubt and there is nothing intrinsically wrong in them UNLESS THE OBJECT SOUGHT WAS WRONG. If gambling in stocks is wrong, giving tips thereon is wrong. If prospecting for gold is right, assisting the prospector is right. If the advice of a psychic or of a spirit can rsetore harmony and reunite the sundered ties of love or friendship—something which has been done in thousands of cases as every medium of experience can testify—by what possible course of reasoning can such a service be pronounced wrong? The wrong consists in promising to do and taking pay for doing, what there is neither the ability nor intention of doing.

Yet, while holding fast to the above views, I am compelled to take issue somewhat with my Sister Longley in her vigorous defense of her method of advertising. It was quite natural that she should manifest some heat in replying to her critic, even though he meant no offense, and her statement that her ministry has brought comfort to many sorrowing hearts will be endorsed by hundreds of witnesses. Only a few days ago I received a letter from an old friend in California, a woman 82 years of age, in which she expresses her love for and gratitude to Mrs. Longley for the many comforting messages received through her instrumentality. I treasure as one of my possessions a prettly little poem given me by one of Mrs. Longley's guides and which has been a source of much encouragement to me. It would be hard indeed to name the theory of evil that would make wrong out of her advertisement; but to quote a famous saying of the late Mr. Cleveland: "It is a condition, not a theory, which confronts us."

In many places the law decrees that all who practice foretelling the future must pay for a license to do so. If Sister Longley were in St. Louis that ad would result in her paying $25 per quarter or going to jail. Our St. Louis mediums have been "up against it" hard and strong and we have sought diligently to secure to them freedom from this arduous and unjust tax. And we have found that the only possible relief was the plea of RELIGIOUS LIBERTY. But, under that plea, the exercise of mediumship must be purely religious and entirely divorced from business and secular affairs generally.

In my intercourse with the tax officers I have found them courteous, reasonable and tolerant, but they also express their inability to distinguish between the mediums and the fortune-tellers. Said the license commissioner to me during one of our interviews, "You admit that mediums sometimes predict the future and that fortune-tellers are sometimes mediums. Now, if an expert like yourself cannot draw the line how can you expect me to do so?" He had me there, didn't he?

It may be that the Chicago and Portland ordinances will, in a measure, remedy some of the evils. Yet, while I favor them as an experiment, they seem too much of an infringement of personal liberty and may, I fear, breed other abuses.

Clearly, to my mind, the only consistent course for Spiritualists to pursue is to proclaim Spiritualism as a religion and claim the liberty guaranteed by the constitution in its exercise. Salary our mediums as exponents of the faith, eliminate everything of a secular nature from their professions, proclaim them as instruments of spiritual intelligences whose purpose is to bring immortality to light, message bearers to the sorrowing and the doubting. Let it be understood that whatever may come of advice and counsel upon worldly affairs shall be purely incidental and of minor importance compared with the great truth which Spiritualism came to reveal.

W. F. PECK.

St. Louis, Mo.

THE TWIN ANGELS.

The beautiful, restful angel of sleep
Draws near at the close of the day,
And taking the weary ones in his arms
He bears them away and away;
Far away to that land where dreams are made,
Where the shadows bring quiet rest.
We all gladly go with this angel fair,
With our tired head on his breast.
We patiently wait for the soft footfall,
All alone in our darkened room,
And drowsily murmur, as he draws near,
"Our dear Angel of Sleep has come."

Another fair Angel will come for us,
When the shadows are soft and gray,
And gadly we'll reach weary arms to him,
And he'll bear us away, away—
Away to the sunlit land of flowers,
Where the rose has never a thorn;
Where the dark-earth-shadows all flee away
In the glow of celestial morn.
He'll gaze in our face with a beaming smile,
And we all will forget to weep,
But we'll softly whisper, "He's very like
Our beautiful Angel of Sleep."

MRS. S. V. V. BOOTH.
Hardwick, Vt.

MANUAL OF MAGNETIC HEALING.

By Daniel W. Hull.

Dr. Hull has been a healer for more than forty years, and has been unformly successful. His instructions to healers, and those wanting to learn to heal are the most complete of any work that has ever been published. No healer should be without it. Price 25 cents.

REASON AND ITS PROVINCE.

To Decide Upon the Merits and Truthfulness of Things.

'Tis reason crowns the manly brow,
And helps one know the why and how
Of great and small of sea and land,
And gather in with knowing hand,
The wealth of knowledge in demand
That helps one live and understand,
Yet more and more the Infinite All,
One's self and Universe withal.

Let Reason have her perfect sway,
And errors old will pass away,
And creeds be gone with prejudice,
And melt away with narrowness;
And then Free thought will rule the day,
And Reason's might and God obey.

Reason is the power by which we discover the relation of things and are able to reach conclusions, discover right from wrong, truth from error, and pass judgment upon whatever comes within the range of our senses or of our observation, or in any way commands our attention. It enables us to understand cause and effect as antecedent and consequent; and how that as one exists so must the other; the one causative, the other resultant; so that if one be known the other may be discovered, and both perceived in their true relation. The power by which this knowledge is attained is the human reason, and the possibilities of the human understanding are in proportion to its development, and a Universe invites its activity with the reward of knowledge that makes for wisdom and happiness.

Reason is the Divine consummation that distinguishes and entitles man to pre-eminence, and to the crown of Sovereign, before whom the heavens bow; and the stars honor him with messages; great and small are his servants, and the mighty unseen forces of Nature yield him obedience and profit. Such is the endowment and heritage of Man, to be his guide and interpreter of all truth and justice; and it is the power that directs the life and intelligence of the Infinite in law and government throughout immensity, and the mandates and decisions of its court are manifest in every conceivable purpose, life, and being, so that, true enough, "there is reason in all things."

It seems to appear as the Logos in the philosophy of Plato, and perhaps was conceived and individualized in the mind of Saint John; who can tell? At any rate it is a sublime idea and affords ample play for the most brilliant imagination. And as it is the crowning gift of God to Man, so it becomes our bounden duty to use it in search of all truth and knowledge whatsoever, whether material or spiritual. It is the one reliable guide that may open the door to the wealth of the present and of the future. It is the Infinite in man from which come infinite possibilities and progress, along with the successful study and comprehension of cause and effect.

Newton, reclining under the tree observing an apple fall to the ground, in search of cause, discovered the law of gravity, and every science consists of systemized facts gathered by reasoning minds, and man's wonderful advancement in learning and civilization must be credited to his powers of observation and reason, and what, indeed, is more reliable and ennobling? Imagination may indulge in happy flights, only as Reason plumes its wings; only reason can lay hold of truth and its blessings and separate the wheat from the tares.

And its province, what of it? Clearly unlimited and its use is as its name implies, viz.: to reason out the reality of things; to decide upon the merits and truthfulness of things, or upon whatever comes before the attention of its court. Nothing is too holy or sacred for its examination and disposal. Whether the claim be dogmatic or scientific, or whatever its nature, let it come before the bar of Reason and be received or rejected according to the evidence, law, and testimony given or appearing; for only in this way can truth be ascertained and error perceived. In Reason, then, let me rest my faith and see to it that my religion tallies with its judgment; for then it will bear the light of knowledge and the test of time, because founded in the Infinite Reason.

Every faith, opinion, or belief is necessarily founded either on truth, error, or a mixture of both. Therefore in the investigation of any claim or theory whatsoever set forth, in order to arrive at its soundness or truthfulness, we must commence first of all at the very foundation upon which the superstructure rests, and and depends for its strength and perpetuity; for, however seeming the edifice. if the foundation fail it must fall and be washed away as was the house built upon sand. Only truth can withstand the searching waves of thought and be better seen for its washing.

DR. WM. J. HILL.
Petoskey, Mich.

What a Nurse Saw at a Grave.

Sir,—Dr. A., of Manchester, tells me of an interesting case met with recently in his practice. Mrs. B., who had never previously been very strong, was confined of a male child five months ago. At first the mother and child did apparently well, but shortly afterwards the mother developed consumption, signs of which very soon crowed themselves in the child. The mother eventually died, the child being expected to follow its mother in perhaps a week or two; the funeral party included the nurse who had attended Mrs. B. at her confinement, but had not been in attendance since. While at the cemetery the baby who had been left at home in charge of an aunt, was seized with hemorrhage of the lungs and died within a minute or two. The nurse while standing at the graveside suddenly turned pale, and on being asked the reason, said she had seen the form of the baby pass over the grave. On close inquiry as to the probable times as to the two events, the doctor finds that if not simultaneous they must have been within a few minutes of each other, and what impressed the doctor greatly was that the nurse told her story before she could in any way have had direct knowledge of the child's death.—C. G. Reckards, in the Two Worlds.

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Letters Concerning Supernatural Disturbances at the House of Mr. Samuel Wesley, Senior, at Epworth, in Lincolnshire, in 1716

Introductory.

The letters that follow originally appeared in the Arminian Magazine in 1784, and at other dates selections from the general account, as compiled by the Rev. John Wesley, have appeared in various "Lives" of Wesley and other Wesleyan publications, while on another and later occasion, the materials here collected were included in a work bearing the same general title as that selected from this pamphlet, published in Yorkshire, and devoted to a remarkable series of supernatural narrations. It is from this work, now long since out of print, that these letters have been taken, virtually rescued, it might be truly said, from oblivion, for the Wesleyan body have for a long time past rigorously excluded these narrations from their public prints.

As concerns the whyfor of this pamphlet, much more could be written than the limits of these prefatory lines permit.

First, it may be noted in this connection that all things that pertain to the honored name of Wesley are abundantly worthy of being preserved, for that name represents much that is associated with all that is noble and praiseworthy in the rise and progress of religious freedom in this country. With much, too, that has touched millions of human hearts with a new life, and kindled many a soul into a divine enthusiasm that was sleeping by the wayside, oblivious alike of life and beauty. And, as the Wesleys were so largely associated with helping their fellows to prepare for that "invisble world" about which we all desire to know something positive, these "letters," recording certain experiences in the household of this noted family, are alike instructive and suggestive in such connection. In this age preaching is often cast aside by those who demand proof. It is an age of doubt and skepticism, and many an anxious soul asks with pathetic despair: "Is there no proof that death does not end all?"

To such, the fact that in a family of such known probity and veracity there has occurred incidents that undeniably point to the manifestation of supernatural, or spiritual presences, comes as a beacon light, for it at least argues that, if true in these instances, may it not also be true in others. That such a thing occurred is something to ponder over, that it was in such a household adds to its importance, and that the testimony has not been invalidated, is more than satisfactory, all of which gives some reason why this publication is sent forth.

Still further, let it be noted, that undoubtedly the younger body of Wesleyans, not knowing much, if anything, of these curious experiences in the family of the founder of their body, are entitled to be informed thereon for their own advantage. For one of the missing elements, it might almost be said, in the religious professions of the times, is the absence, to a large extent—to a much greater degree than is usually confessed—of a consciousness of an actual, real, personal life after death for the individual, and of a real world in which the departed exist. Aught, then, that can help to establish, or re-establish if lost, such a consciousness will surely be welcome to those who do not wish to see religion dwindle into dry formalism, or a belief in futurity become a nerveless and indefinite spiritual agnosticism. These words from Wesley may, then, be of help to all who are willing to heed their import. Indeed, the young Wesleyanism might greatly to its advantage not only peruse the present pages, but also pause to consider if, in these days, there may not be other evidences, possessed by people as credible, pure-minded, and honorable as the Wesleys, that prove the presence of spiritual beings in our midst.

To Spiritualists, the record now published is mainly of corroborative value, since they are not only familiar with experiences similar to the special facts narrated, but they have had even more remarkable events occur in the course of their forty-five years' investigations of the modern revival of intercourse between the natural and spiritual worlds. But, to even them, a record such as is contained in the following pages, has a value none the less real, even though its facts are not the equals of those known to Spiritualists to-day.

Thus, then, the reader is now briefly possessed of the how and the why of the present issue, the why being summed up in a desire to rescue from oblivion a narration of experiences that shall not only appeal to Wesleyans as a body, but to the members of the great family of Christendom at large, irrespective of sect or party, so that attention may be arrested and interest stimulated upon the question now raised on every side: "Is it possible for the departed to return?"

The Letters.

The letters themselves now claim our attention. The whole story was published by Rev. John Wesley over sixty years after the facts occurred, and as the narrative is confirmed by letters written during the time the events took place, and now published in this pamphlet, there is no room to cavil at the evidence presented.

The Facts

are comparatively in a small compass. On Dec. 1, 1715-16, strange noises, groans, knockings(?), "rappings," were heard at the Epworth parsonage. These things continued more or less for four months. At times a sound as if of a great sum of coin falling, then as if a man was planing wood; again, as of bottles being smashed, or of a large piece of coal being broken upon the floor, and the splinters flying all about, when actually none of these things took place. Once a presence was felt pushing against the person of one of the family. On one occasion the unseen intruder was said to have assumed some sort of animal form, but it evidently was able to understand not only what it was about itself, but what was said to it by others. It apparently had Jacobite leanings, as will be noted, and seemingly a sort of affection, or interest, in Miss Hetty Wesley. All this, and more besides, will be found stated in the ensuing pages.

The Import of It All.

Of course, our old friend, the inevitable cui bono, crops up again. What is the good of it all, even if true? At the first blush there may not appear much good in reviving an old and almost forgotten history of the kind embodied in these letters, but a careful consideration of the series leads almost irresistibly to the conclusion that these phenomena in the Wesley family, in 1716, were

A Prophecy of Modern Spiritualism,

as it afterwards manifested itself in the Fox family, in Hydesville, in the state of New York, U. S. To any who have read Mrs. Leah Fox Underhill's remarkable work, "The Missing Link," which, as one of the three noted Fox sisters, she wrote, giving therein a full history of the beginnings of the modern spiritual movement, the parallels and similarities in the nature of the phenomena occurring in each case are so obvious and striking that one is amazed at the virtually abortive result in the one case, and the marvellous consequences in the other. In each case the families questioned their ghostly visitor, but the Fox family pressed the questions home with that persistence that ultimately led to the fact being established that the haunting in their house was done by a veritable being who had once existed as a man here, on earth. It, too, showed an intimate knowledge of the affairs and histories of many deceased persons, whose friends flocked to hear the strange sounds.

Had the Wesleys been fortunate enough to have cultivated their unseen visitor, he might have enabled them to establish in the quiet Lincolnshire parsonage the beginning of that marvellous upheaval of thought known as Modern Spiritualism. But presumably it was not so destined.

A Serious Question.

Do the departed ever return to earth? It is a serious question, this. History—sacred and profane alike—tradition, among tribes, families, and nations, all assert they do! It is no exaggeration to add also, that millions of sound, sane-minded people throughout the civilized world are willing to assert that they KNOW the departed do return. And you who may read these lines may, if you do not already possess that knowledge, also obtain it for yourself, for the path that others have trodden you may tread as well. But the main purpose of the present writer is to direct your attention to the fact that one of the most noted, pious, and pure-living families our land can boast of knew beyond a doubt, by practical experience, that the spirit-world did intervene in our world, and having such a sanction before you, we, as Spiritualists—the writer is a worker in the Cause for nearly forty years past, blest by the knowledge and comfort obtained—invites you to enquire into the matter and find that proof that shall vindicate your faith in a life hereafter, bring back the departed to your aching and empty heart, sustain you in the hour of bereavement, and give you a deeper trust in God, life, and immortality. Reader, John Wesley speaks; though dead, he liveth still! Read, mark, learn and inwardly digest what follows, and perchance you will in the end be willing to admit after all that Modern Spiritualism has a higher sanction and a greater use than you have hitherto believed. The sanction of truth, and the use of demonstrating faith, converting it into knowledge and blessing humanity by, in every truth, proving there is no death, but only life, for ever and for ever, for us all.

J. J. MORSE.

Letter I.—To Mr. Samuel Wesley, Jr., from His Mother.

Jan. 12, 1716-7.

Dear Sir: This evening we were agreeably surprised with your packet which brought the welcome news of your being alive, after we had been in the greatest panic imaginable, almost a month, thinking either you were dead, or one of your brothers by some misfortune had been killed.

The reason of our fears was as follows: On the first of December, our maid heard, at the door of the dining room, several dismal groans, like a person in extremes at the point of death. We gave little heed to her relation, and endeavored to laugh her out of her fears. Some nights (two or three) after, several of the family heard a strange knocking in divers places, usually three or four knocks at a time, and then stayed a little. This continued every night for a fortnight; sometimes it was in the garret, but most commonly in the nursery, or green chamber. We all heard it but your father, and I was not willing he should be informed of it lest he should fancy it was against his own death, which, indeed, we all apprehended. But when it began to be so troublesome, both day and night, that few or none of the family durst be alone, I resolved to tell him of it, being minded he should speak to it. At first he would not believe but somebody did it to alarm us; but the night after, as soon as he was in bed, it knocked loudly nine times, just by his bedside. He rose, and went to see if he could find out what it was, but could see nothing. Afterwards he heard it as the rest.

One night it made such a noise in the room over our heads, as if several persons were walking, then run up and down stairs, and was so outrageous that we thought the children would be frightened, so your father and I rose and went down in the dark to light a candle. Just as we came to the bottom of the broad stairs, having hold of each other, on my side there seemed as if somebody had emptied a bag of money at my feet; and on his, as if all the bottles under the stairs (which were many) had been dashed in a thousand pieces. We passed through the hall into the kitchen, and got a candle, and went to see the children, whom we found asleep.

The next night your father would get Mr. Hoole to lie at our house, and we all sat together till one or two o'clock in the morning, and heard the knocking as usual. Sometimes it made a noise like the winding up of a jack, at other times, as that night Mr. Hoole was with us, like a carpenter planing deals; but most commonly it knocked thrice and stopped, and then thrice again, and so many hours together. We persuaded your father to speak, and try if any voice would be heard. One night about six o'clock he went into the nursery in the dark, and at first heard several deep groans, then knocking. He adjured it to speak if it had the power, and tell him why it troubled his house, but no voice was heard, but it knocked thrice aloud. Then he questioned if it were Sammy, and bid it, if it were, and could not speak, knock again; but it knocked no more that night, which made us hope it was not against your death.

Thus it continued till the 28th of December, when it loudly knocked (as your father used to do at the gate) in the nursery, and departed. We have various conjectures what this may mean. For my own part I fear nothing now you are safe at London hitherto, and I hope God will still preserve you. Though sometimes I am inclined to think my brother is dead. Let me know your thoughts on it.

SUSANNAH WESLEY.

Letter II.—To My Father.

Saturday, Jan. 30, 1716-7.

Hon. Sir: My mother tells me a very strange story of disturbance in your house. I wish I could have some more particulars from you. I would thank Mr. Hoole if he would favor me with a letter concerning it. Not that I want to be confirmed myself in the belief of it, but for any other person's satisfaction. My mother sends to me to know my thoughts of it, and I cannot think at all of any interpretation. Wit, I fancy, may find many, but wisdom none.

Your dutiful and loving son, S. WESLEY, JR.

Letter III.—From Mr. S. Wesley, Jr., to His Mother.

Jan. 19. 1716-7.

Dear Mother: Those who are so wise as not to believe any supernatural occurrences, though ever so well attested, could find a hundred questions to ask about those strange noises you wrote me an account of; but for my part I know not what question to put, which, if answered, would confirm me more in the belief of what you tell me. Two or three have heard from others. Was there never a new maid or man in the house that might play tricks? Was there nobody above in the garrets when the walking was there? Did all the family hear it together when they were in one room, or at one time? Did it seem to be all in the same place at the same time? Could not cats, or rats, or dogs be the sprights? Was the whole family asleep when my father and mother went down stairs? Such doubts as these being replied to, though they could not, as God Himself assures, convince them who believe not in Moses and the prophets, yet would strengthen such as do believe. As to my particular opinion concerning the events foreboded by these noises, I cannot, I must confess, form any—I think, since it was not permitted to speak, all gueses must be vain. The end of spirits' action is yet more hidden than that of men, and even this latter puzzles the most subtle politicians. That we may be struck so as to prepare seriously for any ill, may, it is possible, be one design of providence. It is surely our duty and wisdom to do so.

Dear mother, I beg your blessing on your dutiful and affectionate son, S. WESLEY, JR.

I expect a particular account from everyone.

Letter IV.—From Mrs. Wesley to Her Son, Samuel.

Jan. 25 or 27, 1716-7.

Dear Sam: Though I am not one of those that will believe nothing supernatural, but am rather inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it; yet I was a great while ere I could credit anything of what the children and servants reported concerning the noises they heard in several parts of our house. Nay, after I had heard myself, I was willing to persuade myself and them that it was only rats and weasels that disturbed us, and having been formerly troubled with rats, which were frightened away by sounding a horn, I caused a horn to be procured, and made them blow it all over the house. But from that night they began to blow, the noises were more loud and distinct, both day and night, than before, and that night we rose and went down. I was entirely convinced that it was beyond the power of any human creature to make such strange and various noises.

As to your questions, I will answer them particularly, but withal, I desire my answer may satisfy none but yourself, for I would not have the matter imparted to any. We had both man and maid new this Martinmas, yet I do not believe either of them occasioned the disturbance, both for the reason above mentioned, and because they were more affrighted than anybody else. Besides, we have often heard the noises when they were in the room by us; and the maid particularly was in such a panic that she was almost incapable of all business, nor durst ever go from one room to another, or stay by herself a minute after it began to be dark.

The man, Robert Brown, whom you well know, was most visited by it lying in garret, and has often been frighted down bare foot, and almost naked, not daring to stay alone to put on his clothes, nor do I think if he had the power he would be guilty of such villainy. When the walking was heard in the garret, Robert was in bed in the next room, in a sleep so sound that he never heard your father and me walk up and down, though we walked not softly, I am sure. All the family has heard it together, in the same room at the same time, particularly at family prayers. It always seemed to all present in the same place at the same time, though often before any could say it is here, it would remove to another place.

All the family, as well as Robin, were asleep when your father and I went down stairs, nor did they awake in the nursery when we held the candle close by them, only we observed that Hetty trembled exceedingly in her sleep, as she always did, before the noise awaked her. It was commonly nearer her than the rest, which she took notice of, and was much frightened, because she thought it had a particular spite at her. I could multiply particular instances, but I forbear. I believe your father will write to you about it shortly. Whatever may be the design of Providence in permitting these things, I cannot say. Secret things belong to God; but I entirely agree with you that it is our wisdom and duty to prepare seriously for all events.

SUSANNAH WESLEY.

Letter V.—Miss Susannah Wesley to Her Brother, Samuel.

Epworth, Jan. 24, 1716-7.

Dear Brother: About the first day of December a most terrible and astonishing noise was heard by a maid-servant, as at the dining-room door, which caused the up-starting of her hair, and made her ears prick forth at an unusual rate. She said it was like the groan of one expiring. These so frighted her, that for a great while she durst not go out of one room into another after it began to be dark without company. But to lay aside jesting, which should not be done in serious matters, I assure you that, from the first to the last a lunar month, the groans, squeaks, tinglings, and knockings were frightful enough.

Though it is needless for me to send you an account of what we all heard, my father himself having a larger account of the matter than I am able to give, which he designs to send you, yet, in compliance with your desire, I will tell you as briefly as I can what I heard of it. The first night I ever heard it, my sister, Nancy, and I were sat in the dining-room. We heard something rush on the outside of the doors that opened into the garden, then three loud knocks, immediately after another three, and in half a minute after another three, and in half a minute the same number over our heads. We inquired whether anybody had been in the garden, or in the room above us, but there was nobody. Soon after my sister, Molly, and I were up after all the family were a-bed, except sister Nancy, about some business. We heard three bouncing thumps under our feet, which soon made us throw away our work, and tumble into bed. Afterwards the tingling of the latch and warming-pan, and so it took its leave that night.

Soon after the above mentioned, we heard a noise as if a great piece of sounding metal was thrown down on the outside of our chamber. We, lying in the quietest part of the house, heard less than the rest for a pretty while; but the latter end of the night Mr. Hoole sat up, I lay in the nursery, where it was very violent. I then heard frequent knocks over and under the room where I lay, and at the children's bed-head, which was made of boards. It seemed to rap against it very hard and loud, so that the bed shook under them. I heard something walk to my bedside, like a man in a long night-gown. The knocks were so loud that Mr. Hoole came out of his chamber to us. It still continued. My father spoke, but nothing answered. It ended that night with my father's particular knock, very fierce.

It is now pretty quiet, only at our repeating the prayers for the king and prince, when it usually begins, especially when my father says, "Our most gracious Sovereign Lord," etc. This my father is angry at, and designs to say three instead of two for the royal family. We all heard the same noise, and at the same time, and as coming from the same place. To conclude this, it now makes its personal appearance; but of this more hereafter. Do not say one word of this to our folks, nor give the least hint.

I am your sincere friend and affectionate sister,

SUSANNAH WESLEY.

—Two Worlds, England.

(To be continued.)

UNITY CAMP, WONEWOC, WIS.

Work of Mrs. Cora L. V. Richmond and Others at the Camp.

To the Editor:—Mrs. Richmond, accompanied by her husband, left Chicago one week ago yesterday, July 11, the hottest day of the season. The railway train was crowded, the aisles of the cars were crowded with standing passengers, all the windows were open so the passengers had all the cinders and dust that they could get, with the mercury about 110, they all thought. Mrs. Richmond thought she had never had so much experience in the way of heat and dirt on so short a railway ride, six hours, before.

Arriving at Wonewoc, nestling in the Baraboo valley, about 3 p. m., she found the heat there nearly as oppressive as in the train. Just two blocks east of the railway station, the eastern limit of the town, there rises a perpendicular bluff of rocks 200 or more feet in height, and upon that height is situated Unity Camp in a grove of spruce, pine, oak and other trees. The height is a level plateau stretching eastward several miles. The camp is at the westward limit of the height. So one there looks right down upon the town of Wonewoc, across the Baraboo valley to hills away toward the setting sun. It is certainly an enchanting scene, often enhanced by unobscured views of glorious sunsets.

When Mrs. Richmond arrived at the camp she found it much cooler there, and the air was exquisitely delightful. She was met at the railroad station by Mrs. Spooner, of Wonewoc, Secretary of the Camp Association, who accompanied her to the camp grounds, where she was met by Mr. L. L. Pratt, the vice-president, and his wife, of Baraboo—called the father and mother of the camp, for their ceaseless work in making the visitors to camp comfortable and happy in every way. The president of the camp, Dr. C. W. Sanderson, a most genial gentleman, and indefatigable worker, was also present to welcome Mrs. Richmond, as was Mr. Frank T. Ripley, the chairman of the camp meeting, also one of its speakers and public message bearers. While he is full of fun and pleasantry, he is an efficient and dignified chairman. His lectures are all good and his messages bring comfort and conviction to all to whom they are given.

Mrs. Whitwell of St. Paul, Minn., was upon the grounds during the week and I think expects to remain during the camp. She is one of the speakers; she is a very charming lady, her lectures are very good, and full of the spirit of loving kindness. Last Sunday, Dr. Temple, of Chicago, arrived upon the grounds. Dr. Temple is a very fine test medium, all those whom I met who had had sittings with him were loud in his praise. On a number of occasions he gave public messages from the platform, which were recognized by their recipients and most convincing to the audience. Mrs. Niver, teacher of elocution at the Morris Pratt Institute, with her husband and mother, were upon the grounds. Everybody who knows anything about Mrs. Niver, knows of her ability as a teacher of elocution and oratory. She will stay upon the grounds during the camp meeting and arrange theatrical performances held in the auditorium each Friday evening.

Mrs. Niver is able to find more talent, mostly upon the grounds, as to give the audience a most splendd entertainment.

Arriving upon the grounds at the same time that Mrs. Richmond did were Dr. Russell and his wife, from Minneapolis. Dr. Russell is a unique personality, combining deep spiritual perceptions with a wide range of external knowledge and experience. His profession is some kind of a healer, although he is a graduate of a regular medical college; but he has gifts many. He is a splendid orator, and entertainer incomparable. It is worth a visit to Wonewoc just to meet Dr. Russell.

Dr. Manning, from Chicago, Psycho-Vital Healer, is also upon the ground. He is a young man with a beaming countenance, and his very presence is full of healing.

Later in the week "Auntie Hampton," of St. Louis, arrived with her guitar. All who attend the Spiritualistic camp meetings know Mrs. Hampton. She is one of the jolliest persons in the world, although well along in years, and her singing of negro melodies affords a rare entertainment to those who are privileged to listen to them. She entertained Wonewoc camp on several occasions the past week.

The dining room or "meal station" is clean and flyless. This very necessary department of the camp is conducted by Mr. and Mrs. Mattesen, who serve by far the best meals I have ever found at any camp dining room. The camp the past week here has been like a large and most harmonious family, not the least discord anywhere, and everybody present happy as can be from morning until night.

Mrs. Richmond found most appreciative audiences, which I consider great praise to them. It is needless to speak of Mrs. Richmond's addresses; all Spiritualists know more or less what they are, but to those who never heard her before they created a most profound impression. She gave six public addresses, assisted at the conferences and ministered to the people at several impromptu gatherings. Al the people here, feeling so uplifted by Mrs. Richmond's inspiration, insist upon her coming here next year.

Last evening Mrs. DeWolf-Kiser arrived upon the grounds. I think she is to stay during the rest of the meeting. Long live Unity Camp at Wonewoc. CORRESPONDENT.

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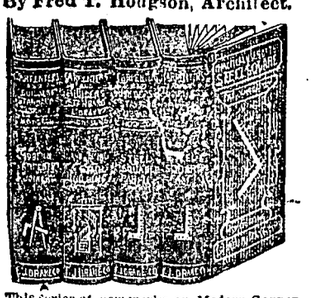
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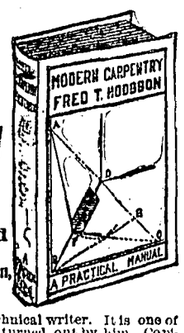
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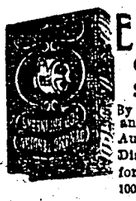


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THE PROGRESSIVE THINKER

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SATURDAY, AUGUST 1, 1908.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

Made for the Priesthood.

People should remember the Bible was never made for the populace, neither was it designed to be placed in their hands. It was too sacred for the vulgar eye. Luther, until 21, had never seen a copy, though qualifying for the priesthood. God had declared his will, and had placed his book in the hands of his servants, the clergy, whose duty consisted in expounding its teachings to the people.

The Protestant reformers succeeded after protracted strife, in wresting the fetish from Catholic hands, and it became still more sacred with them, and it has continued such to the present time.

Catholic prelates have discovered in late years the Bible can be used with advantage in propagating their faith, so have withdrawn their hostility to its general circulation.

At first it was supposed the special texts introduced to foster Popedom, such at Matthew 16:18, 19, "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee [Peter] the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven."

In these texts are found full support for all the infamous claims the Inquisition set up. Protestants, in accepting the book as inerrant and divine have indorsed to the letter all the damnable claims of Popedom; not only the Inquisitorial fires and the sale of criminal indulgences, but the confessional and every other infernal device bad men could concoct to retain power.

A Theocratic Government.

Old Testament literature introduces its readers to a theocracy, a government by God. The priest is his earthly representative, and directs its policy. When in full swing Moses was God's vicegerent, and Joshua was his mouth-piece.

The church which labored so hard a few years ago to get God in the American constitution and so far succeeded as to stamp him on the coin, were trying to substitute a theocracy in place of a government by the people. Should they succeed everything would be run in the interest of the church. Not only would their places of worship be exempt from taxation, but the salaries of the preachers would be paid out of the public treasury. Only churchmen would be elected to office, serve on juries, or allowed to testify in courts of justice. What was true throughout Christendom 200 years ago would be revived, and, doubtless the Inquisition, with all its horrors would be revived.

Impossible, says the reader. Just what the priesthood are contending for under false pretenses. Their success is contingent on their ability to colonize this country with "undesirable citizens" of Southern Europe.

Spiritualism Opened the Door.

Death, viewed from a natural standpoint, is a closed door, beyond which all is sorrow, gloom and doubt. That door, opened wide, reveals sunny skies, the loved and lost, with visions of eternal hope. Spiritualism opened that door.

The Exterminated Phenicians,

(No. 4.)

Originally, so far as authoritative history furnishes information, the Penicians occupied all that country east of the Mediterranean to the Libanian mountains, on the south to Arabia-Petrea, and north to a not well-defined locality above Sidon. Its length north and south was about 200 miles, and its average width was some 35 miles. Little can be learned of its original inhabitants; but historians find the Phenicians were in possession from 2,600 to 2,700 years before our era. The native habitat of the intruders was the elevated plateau east of the Persian Gulf, of which the present Shiraz was the probable center. Akkad, Chaldea, Persia, Babylonia, Assyria and Egypt, all of the black-haired family, were remotely connected with the same race. We may resume this subject again.

The Phenicians were a remarkable people. Beside having the credit of inventing letters, and being the founders of commerce, and the pioneer miners, they seem to have led all other countries in establishing colonies, traces of whose labors remain to our time. The islands of the Great Sea, with Carthage, Hippo, Marseilles and Utica were peopled from Phenicia, while they were a large intermixture with Iberians of Spain. Without a compass the circumnavigated Africa, and had populous mining colonies in the Central South of Africa, whose wonderful ruins still remain and have been explored within the last few years.

Full of adventure these people coasted along the Northern Atlantic, explored Sicily islands west of the British channel, were the first to discover the British islands, opened the tin mines of Cornwall, and left their features, wit, and a portion of their language in Wales and Ireland. The latter was colonized from Carthage.

As before stated, the Phenicians used the same language, employed the same characters in writing and practiced the same customs credited to the Jews, even to exercising with the sling. Mothers, we are told, hung their son's breakfast on trees and would not allow them to eat until brought down by use of the national weapon.

Says Prof. Rawlinson in his Story of Phenicia, *pages 28, 29:*

"The Temple was the center of attraction in each city of Phenicia, and the piety of the inhabitants adorned each Temple with abundance and costly offerings. The kings were zealous in maintaining the honor of the gods, repaired and beautified the sacred buildings, and not unfrequently discharged the office of High Priest. Both they, and their subjects, bore, for the most part religious names [a peculiarity of the so-called Jews], names which were regarded as placing them under the protection of some deity. Wherever they went they carried with them their religion and worship, and were careful to erect in each colony a Temple or Temples, similar to those which adorned the cities of their own country. * * * Originally the Phenicians would seem to have been monotheists, and to have possessed a lofty idea of the Great Power which had created and ruled the world. * * * They regarded Him as wholly *distinct* from matter, and believed Him to have brought into existence all other beings, and all material things."

Rawlinson goes on to say that at a later period other gods were invented or imported into Phenicia, "ONE OF WHOM WAS REPRESENTED AS THE SON OF EL." [God.]

El was the Hebrew name used throughout the Old Testament for God. It enters everywhere into proper names as Elihu, God-Jehovah, Elijah, the same; Elisha, God, the Deliverer; Ezekiel, the strength of God, and thus on as a prefix or suffix to hundreds of names; but the astonishing fact that El, the Great God, in Phenicia, had a Son! This fact is omitted in the Old Testament. The truth is apparent that the monks, in adapting Phenician history to their needs as a history of the mythical Jews, everywhere doctored it as far as they were capable.

On page 37 Rawlinson tells us the Phenicians, as the Jews are represented to have done, "offered human sacrifices in time of public calamity." He says: "On one grave-stone do we find a hope of a future existence in the curt phrase, "After rain the sun shines."

We are unwilling to conclude these quotations from Rev. Geo. Rawlinson, professor of Ancient History in the University of Oxford, without adding from page 38:

"The Phenicians were the first systematic traders, the first miners, and metallurgists, the greatest colonizers —while elsewhere despotism overshadowed as with a pall the whole Eastern world, they could boast of a form of government approaching to constitutionalism."

This was probably the period in which pseudo Israel was pretendedly under rule of the Judges.

Rawlinson, continuing:— "Of all the nations of their time the Phenicians stood the highest in practical arts and science. They were masons, carpenters, shipbuilders, weavers, dyers, glass-blowers, workers in metal, navigators, discoverers beyond all others. If not actually the first inventors of letters, they so improved on the mode of writing that their system has been adopted, with suffixes, and a few additions, for the whole civilized world; they were the first to confront the dangers of the open ocean in their strong-built ships, the first to steer by the polar star, the first to make known to civilized nations the remoter regions of Asia, Africa, and Europe; they surpassed the Greeks in enterprise, in perseverence, and in industry; at a time when brute force was worshiped as the main source of power and only basis of national repute. They succeeded in showing that as much fame might be won, as much glory obtained, as *real* a power constructed by arts as by arms, by the peaceful means of manufacture, trade and commerce, as by the violent and bloody ones of war, massacre and conquest."

The truth is, Phenicia, her colonies and commerce were in the way of Rome. The latter was ambitious to rule the world by force, and could not succeed which such an active, energetic and industrious people occupied nearly all the islands of the Mediterranean, and many of the great cities bordering thereon. Her destruction was determined upon.

We strongly suspicion the war of Titus on the Jews was in fact waged on Phenicia insead of Jerusalem. The Punic wars were prosecuted much of the time for more than a century, the purpose to crush the Phenician colony of Carthage and wrest from them Sicily. Cato, in the Roman senate, declared Carthage the most formidable rival of the empire, and without regard to the subject under discussion, he never closed an address without adding: "It is my opinion Carthage must be destroyed."

The Romans had the mean habit of belittling a power with which she was at war. We might illustrate with many examples, but we hasten.

When the Council of Nice had decided the teachings of Arius—that "There was a time when Jesus was not; that by his freedom of will he was capable of virtue or of vice, and that he was a created being," was a heresy, the Emperor Constantine, credited with presiding at that Council, to demean Arius, issued an edict declaring persons holding such views shall be called Porphyrians, that Arius should cease to be known. He was afterwards assassinated. Were not the Phenicians similarly ignored, and the insignificant Jews, if there were such a people, substituted in their place? To debase them the more they are designated by vulgar Christians as "God-killers."

Though the world is largely indebted to the Phenicians for its enlightenment, yet, deceived by monkish historians, they are positively ignorant of their own early history, and are bearing a reproachful name, which by worthy lives they have ennobled; while Christians in turn, through all the period of their own existence, have made these worthy and exemplary people the target of hate, persecution, and, in some countries, of slaughter.

Better Than a Mythical Hell.

A resolution was introduced at the recent session of the Wisconsin Federation of Labor, at Fond du Lac, that Harry Orchard, the multiple murderer, recently sentenced to imprisonment for life, "be transported to the world of Hades, so no more foul plots can be contemplated as have stained the grounds of Idaho and Colorado."

The Progressive Thinker protests. Orchard deserves a more substantial punishment than confinement in a mythical hell If it can be determined by any process the wretch has a conscience, then shut him up in a solitary cell one day each week during the residue of his mortal life, to contemplate his crime. As he is a believer in an orthodox hell, furnish him a Tract Society's publication, of upwards of sixty years ago, telling of "The Eternity of Hell Torments." Believed, and absolved from church teaching that "Jesus paid it all," then the assassin will get all the hell he needs, if favored with a long life

A Glorious Opportunity.

The New York Sun lately reported, "Outside a second-hand bookstore, not far from the old building of the College of the City of New York, there is a large three-shelved case, full of shabby-looking volumes. Above it this sign is displayed: 'CLEARANCE SALE OF THEOLOGY—5 cents each; 6 for 25 cents'."

There is a chance of a life-time for the clergy who preach "what the church instructs them to teach, not what they believe," to stock up on good Christian literature. The Progressive Thinker, inspired by its knowledge of the past, can make a good catalogue of the books there advertised, "5 cents, 6 for 25 cents."

In some localities such books are sold by the yard, cartage thrown in.

Ye moss-backs: Now is your time to stock up in genuine Christian literature.

Everybody Posted.

"I'se been a sinnah,' vouchsafed a recently converted brother during an experience meeting in Ebenezer chapel. "A heenyus, low-down, contaminated sinnah for lo dese many yeahs, and never knowed it."

"Don' let dat molest yo', Brudder Newcome," spoke up a sympathetically inclined deacon. "De rest of us knowed it all de time."

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—**Robert G. Ingersoll.**

Absorbing Spiritualism.

The secular press and magazines throughout the whole of this country are gradually absorbing Spiritualism. There is not a magazine of any prominence but has articles occasionally on Occult and Spiritualistic subjects. While the secular press and monthlies are discussing these questions, the various religious sects are feeling the influence of Spirit Return, and within thirty-five years will have completely absorbed all that now exists of true Spiritualism, leaving no further necessity for taking care of the same as a distinct body. The following from the scientist, Sir Oliver Lodge, in Harper's Magazine for August, shows the drift of the current:

When it comes to proof of surviving existence and of memory beyond the tomb, we are bound to discount the witness of anything that is in our own minds; or, as some think, in the mind of any living person.

Thus is the difficulty of incontrovertible proof of identity enormously increased. Even when the evidence enables a hidden thing to be discovered, of which no one living possessed the secret,—as in Swedenborg's discovery of the dead burgomaster's private papers—deferred telepathy is sometimes adduced as preferable to what must then seem to most, as it did to Swedenborg, the only rational explanation.

How then can we ever, by any means, hope to prove identity? I reply:

(a). By cross-correspondence.

(b) By information or criteria characteristic of the supposed intelligence, and if possible in some sense new to the world.

Cross-correspondence—that is, the reception of part of a message through one medium and part through another—is good evidence of one intelligence dominating both automatists. And if the message is characteristic of some one particular deceased person, and is received through people to whom he was not intimately known, then it is fair proof of the continued intellectual activity of that personality. If further we get from him a piece of literary criticism which is eminently in his vein and has not occurred to ordinary people—not to either of the mediums, and not even to the literary world,—but which on consideration is appreciated as sound as well as characteristic criticism, showing a familiar and wide knowledge of the poetry of many ages, and unifying apparently disconnected passages in some definite way, —then I say the proof, already striking, would tend to become crucial.

These, then, are the kinds of proof at which the society is aiming.

So long as communications consisted of general conversations with what purported to be the surviving intelligence of certain friends and investigators, we were by no means convinced of their identity, even though the talk was of a friendly and intimate character—such as in normal cases would be considered amply and overwhelmingly sufficient for the identification of friends speaking, let us say, through a telephone or a typewriter. We required definite and crucial proof—a proof difficult even to imagine, as well as difficult to supply.

The ostensible communicators realize the need of such proof just as fully as we do, and are doing their best to satisfy the rational demand. Some of us think they have already succeeded; others are still doubtful.

On the whole, I am of those who, though they would like to see further and still stronger and more continued proofs, are of opinion that a good case has been made out, and that as the best working hypothesis at the present time it is legitimate to grant that lucid moments of intercourse with deceased persons may in the best cases supervene; amid a mass of supplementary material, quite natural under the circumstances, but mostly of a presumably subliminal and less evident kind. * * * Puzzling and weird occurrences have been vouched for among all nations and in every age. It is possible to relegate a good many asserted occurrences to the domain of superstition, but it is not possible thus to eliminate all. Nor is it likely that in the present stage of natural knowledge we are acquainted with all the workings of the human spirit and have reduced them to such commonplace that everything capable of happening in the mortal and psychical region is of a nature readily and familiarly to be understood by all. Yet there are many who seem practically to believe in this improbability, and although they are constrained from time to time to accept novel and surprising discoveries in biology, in chemistry, and in physical science generally, they seem tacitly to assume that these are the only parts of the universe in which discovery is possible, all the rest being already too well known.

It is simple faith, and does credit to their own capacity for belief—belief not only unfounded upon knowledge, but belief tenable only in the teeth of a great mass of evidence to the contrary.

It is always a pity to unsettle minds thus fortified against the intrusion of unwelcome facts, for their strong faith is probably a salutary safeguard against that unbalanced and comparatively dangerous condition called "open-mindedness," which is ready to learn and investigate anything not manifestly self-contradictory and absurd. Without people of the solid, assured, self-satisfied order, the practical work of the world would not so efficiently be done.

But few such people will take the trouble to read this article, and I may therefore safely ignore them; for it is intended to indicate the possibility that discoveries of the very first magnitude can still be made—are indeed in process of being made—by strictly scientific methods, in the region of psychology; discoveries quite comparable in importance with those which have been made during the last century in physics and biology, but discoveries whose opportunities for practical application and usefulness will similarly have to remain for some time in the hands of experts, since they cannot be miscellaneously absorbed or even apprehended by the multitude without danger.

A GERMAN LUTHERAN MEDIUM.

Many Remarkable Manifestations of Spirit Power.

To the Editor:—As leader of the Washington Union Spiritual Society, and teacher of the philosophy and phenomena of Spiritualism, I would like to give to the reader of your paper a few experiences we have enjoyed in the developing class I am conducting in this city.

While I have had in my class a number of highly sensitive mediums through whom many fine messages of a very convincing nature have been given, and many physical manifestations of a very high order, there is one sensitive in particular that I wish to mention.

The lady I am going to tell you about is a German Lutheran; her husband a Catholic. They first became interested through messages given over the Ouija Board. The first seance they sat in, no manifestations, but the third, the lady, Mrs. R.—saw clairvoyantly, her father, and a niece. She was very much exercised. They had never seen anything of the kind before, and as it was so wonderful to them, they could not understand why or how she saw them. Her husband had been troubled with stomach trouble for twenty years, and could get no relief whatever. A message from the niece saying, "If you continue to sit we will cure you and make you well and happy," encouraged them to come again. The third sitting Mrs. R.—became frightened and said a big Indian stood by her husband, and she was afraid of Indians, so I explained to her that Indian spirits made very good conditions, especially for those who were ill, and were often instrumental in helping to throw off the disturbing conditions. She said, "Yes, he is down on his knees now, looking into my husband's stomach."

I then said, "Watch him, and he will give you directions how to heal the stomach.

She then saw him drinking and to show her it was cold water, he stood by a pump and she said she saw as plain as life the water pouring out of the pump into the cup.

After that they sat for the Indian, and through his directions Mr. R.—was completely cured of stomach trouble he had had for twenty years.

The fourth night she sat, while our hands were on the table, Mrs. R—said, "Some one is trying to pull my chair from the table," and then she was pulled back three feet from the table by invisible hands, and then we asked them to bring her back and in trying to do so they tipped her off the chair.

Then they called for a cabinet for her to sit in. We arranged one in my seance room, and to do away with holding hands I used a copper wire, passing it around the circle and each end into the cabinet, to the medium. After sitting for awhile I asked the guide to bring her medium out of the cabinet. Her little guide, who gave her name as Fairy Face, said, "I Can't, Mrs. Smith." Then the medium came out of the trance and said: "Mrs. Smith, I am all wound up in the wire."

We turned on the lights, opened the cabinet, and there she was, hands tied together and tied to the chair so tight we could not untie her without cutting the wire, so the spirit guide said, "Drop the curtain and we will untie her."

We did so, and in less than thirty seconds she was untied. I afterwards took the lady on my platform, and with a black cloth over her they tied her so tight with a copper wire there wasn't a man in the hall that would try to untie her, so we threw the cloth over her again, and with a black ribbon across her lap we asked them to tie it while she was still bound with the wire. In three minutes she threw the curtain off, still tied, and the black ribbon was tied in a bow around her neck, with her ring on it, and in six minutes she was up with the ends of the wire in her hands, the ribbon off her neck, and the ring on her finger.

Mrs. R.—, myself and another lady that sat in my class, went to a photographer to have our pictures taken together. The lady that took our pictures was a Scandinavian, did not even know we were mediums or Spiritualists. When I got the picture, after it was finished I looked at it very closely, thinking perhaps, one of our loved ones might have gotten their face on the card, but could distinguish nothing. The picture had sat on my piano for over a month, when a strange lady, not a Spiritualist, who was looking at the picture, said: Mrs. Smith, did you notice the face here by Mrs. R.? I said I had not, so she lined it out for me, and there as plain as our faces was the dear little Indian face, that had figured so conspicuously in our cabinet. Hundreds have looked at the picture since, and all are convinced it is a spirit face. There are also other spirit faces, but none so plain as this one.

I afterwards went to the photographer, and she said she had not noticed it, so we got the plate and there was the face on the plate. Now this is perfect spirit photography and it is plain to see.

I have many other fine mediums sitting in my class, but this one has outrivaled them all.

Spiritualism is gaining ground in Spokane, and many brilliant minds are investigating the beautiful truth.

Of course we have several working here under the name of Spiritualism that are certainly detrimental to the cause. One lady in particular, who claims to be a spirit healer or clairvoyant, and when the sick go to her to be healed, she tells them they are covered with snakes, and proceeds to pull the snakes off of them, and throw them out of the window. She also claims Jesus Christ is her control, but at one of her Sunday night meetings, when she became very angry at certain members of her class, she used language that would not look well in print, so several of her followers concluded Jesus had changed wonderfully since his journey on earth during the Bible times. Such conditions as these tend to cast a dark reflection on the cause.

REV. CORA KINCANNON SMITH.
Spokane, Wash.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

The Transition from Earth to Spirit Life.

As Viewed by a Spirit Who Has Passed Through the Change.

The following message was written by the spirit of Hiram Witkop, a brakeman on the G. R. & I. R. R., who was killed in a collision near Cadillac, on Sept. 23, 1901. It was given through the mediumship of Miss Dollie Williams, of Walton, Traverse county, Michigan, Oct. 7, 1901.

The Message.

My passing out of the body was an easy matter. I realized it. I wanted to speak, but something seemed to seal my lips until almost the last. Mother and father and many other dear ones were in the room and helped me out into a more clear atmosphere as soon as I was free, although I was drawn back three times before becoming absolutely free from my body. Every time I heard your sobs. Each time I saw a small cord or thread still fastened to the body I was trying to get away from. The third time I was drawn to my body I took hold of the thread with both hands to break it. It broke so easily one would think it made of ether. Yet there was sufficient strength to almost hold me a prisoner for a time. When my own will power destroyed those conditions, I could go where father and mother led. It seemed as though I never wanted to leave them. There was something so peaceful in their presence, and everywhere they led seemed filled with light and illumination. We must have gone many miles, yet there seemed but little time consumed in our journeys. We came to an arch-like opening and on passing through it I was dazed by the brilliancy which confronted me. We have heard and sung of the stories of paradise, and I began to feel I had found one. Overcome by such magnificence, I could do nothing but stand and wonder—no desire to move forward—spellbound by the beauty surrounding me. I drank in and absorbed strength and peacefulness from all about me.

Had I ever suffered? No. Had I ever known pain or sorrow? No. All the years of the past were swallowed in the indescribable pleasure of the present. Those moments of exhilarating can never be forgotten. They have paid for all earthly pain and grief ever mine.

Standing there I watched a happy throng moving quietly around, all faces wreathed in perfect peace and happiness. Each expression seemed strengthened with an interest in some one or something. Many of these beautiful souls turned and kindly bowed to me, and as they passed I caught the vibration of their thoughts, saying: "Another wanderer coming home. Welcome; welcome; there is room for all." As I stood there growing more in harmony with my surroundings I saw mother step out into the throng and draw a young woman toward her, saying as they approached me, "We have brought him." It did not take long for brother and sister to be clasped in each other's arms, for I recognized the approaching form as that of our Irene. For the first time I showed signs of weakness and sobbed like a child, forgetting the scenes of beauty and sense of joy for the moment. Regaining my self-possession, I unclasped my arms from around our sister, gently pushing her from me and surveyed her from head to foot. Such a lovely form, with beautiful chiseled features, and eyes that spoke unto your soul the sentiment of truest love. The silence was soon broken by her saying, "Come, brother; we knew you were coming and have prepared a sweet resting place for you." We then joined the throng of passing souls, and Tena informed me that many of them were upon the same mission, going to meet their loved ones who would be brought to some of the entrances. As we passed on we caught glimpses of many meetings similar to our own, and while to me there appeared to be several hundred souls moving or gliding as we were, there was not the slightest confusion. After having gone what may have been a mile or two we left the bright new world, to pass into another. While the former seemed one glad illuminated thoroughfare of beautiful park joining beautiful park, this one was dotted with lovely buildings of home-like nature. The green sward beneath our feet, studded here and there with fragrant flowers; the branches over head inviting us to look upward to see beyond and above a sky of indescribable magnificence, filled my heart with unutterable joy, and again the tears began to flow.

These were quickly dispelled by my attention being drawn to two beautiful youths, so much alike that one would almost think them both the same, but when both reached out their hands and called forth, "Welcome, brother," I perceived they were my sisters, no longer as when I saw them last, but still my sisters. Each one took me by the hand and turned my footsteps towards the entrance from whence they came. There I beheld a home beautiful beyond description, where mother and father and our loved ones dwell. Indeed they had prepared for my coming, and I did find sweet rest as they led me to a cosy room and left me to myself. When alone I fell asleep. How long I slumbered I know not, but on my awakening I found my sisters around me, and felt as though I had returned to youth.

The spell was soon broken as father stepped up to me and told me I was now wanted on earth. He turned to go, and we all felt ourselves gently gliding after him, until we left all previously described scenes behind. We drew near a great forest. As I gazed upon those gigantic trees a drowsiness overcome me and I became unconscious. When I regained consciousness I was in my earth home where family, friends and neighbors had gathered around the casket, which held my mortal body. Oh! how horrible it appeared to me. How I wanted to tell them it was not I, that I was there in a form far superior to the one they gazed upon and sobbed over. I stepped up to Mabel and spoke to her wishing to assure her of my presence, but she heard me not. One by one I touched you all without effect, until I came to Kate. As I laid my hand upon her shoulder she did not hear me but a shudder ran through her entire form. How I longed to have her know she sensed my thought but understood it not.

Then all was silent. I heard you speak of me as gone, and I saw my railroad brothers pay their last respect to a departed comrade. How I tried to have them understand that I had not departed from their midst, that I was there hearing, seeing, knowing all. Again the sobs broke forth from my family, and again I became unconscious, to awaken just in time to see them laying flowers on the mound that covered the shell from which I slipped out. I felt an inclination to follow my loved ones home, and started to do so. Father stepped up to me, laid his hand on my shoulder and said: "My son, 'tis better that you come with us, for you are much fatigued and need rest. Like a child I followed where he led, until I found myself once more in the haven of rest. There I reflected on the past, and saw more of my future. There are many things I wish to speak of, but father is still my guide and bids me wait and go with him; yet I know I will return and give you other messages.

With love to all my earthly friends, I am still
Your loving husband and brother, HIRAM.

Fraudulent Mediums.

I must relieve my mind in regard to fraudulent mediums. It seems to me preposterous that they can be allowed to move about in society at all. I think they ought to be driven out of the field. They are diabolically wicked, and serving their master, the Devil, and ought to be severely dealt with. Besides their duplicity in deceiving, and cheating the people out of their money, they are causing a great deal of the trouble which worthy mediums are subjected to, in the shape of suspicion, misjudgment, heavy fines, and even imprisonment. It is a despicable shame!

I know that true mediums, although their mission is a great and glorious one, freighted with much of happiness and real satisfaction, are nevertheless often accompanied with sufferings. They should be protected, upheld, and sustained in their heaven-born calling. To sensitive souls, almost everything on earth is painful. I know, because of my close relationship to that class. Somewhere I have read a poem commencing, "To the soul who feels the Immortal, this life is a terrible thing"!

JULIA H. JOHNSON.

Speak what you account great truths frankly, strongly, boldly.

The Rival Giants.

A Scholarly Dissertation Historically Tracing the Origin and Significance of the Titles Applied to Pagan, Hebrew and Christian Deities, and Hell, Devil, Etc.

By Judge Parish B. Ladd.

Far back in the morn of time, when the lamp of Christian thought burned low, a sanguinary war raged among the gods in heaven, where two powerful giants led the contending legions. Beelzebub, defeated, fled to earth, in the bowels of which he established new headquarters, while Jehovah reposed on his laurels. Never daunted, Diablos renews the contest, this time on earth for the capture of souls, where the Devil alone, fights the powers of heaven, aided by a powerful priesthood. Success, so far, perches on the banner of Satan.

This terrible war in heaven first appeared in the writings ascribed to Zoroaster, the father of Magianism, from whence the writer of Revelation borrowed all his information, telling the story in brief, and adding more about the strange beasts, all from Magianism.

More has been said and less known of these two giants than of any other men the world ever produced.

Part I. will be devoted to the history of Jehovah, who is generally reputed to be the sole god of the Hebrews and the deus primus of the Christians, i. e., the first in rank. Part II. will be devoted to the rise of the Devil and his domicile.

At the threshold let it be said, as all Christians know, that the principal business of these two men, as rivals, has ever been soul catchers, with great odds in favor of the latter.

When characters whose lives and doings are so much talked of as these are, some knowledge of their times and origin becomes indispensable to a polite education.

As to the origin of Jehovah—or, better say, the name and nativity—there is some diversity of opinion as to whether he was an Egyptian, or a Phenician, or even a Babylonian. I once thought the name was of Egyptian origin, but after more thorough research, I have come to believe it comes from the god Adonis of Phenicia.

The word Jehovah, in its full dress, was not given to the world until the fifth century of our era, although its derivation goes back to, at least, 444 B. C. E., possibly some 400 years earlier, if it be of Egyptian origin. The Hebrews have no record of it before Ezra read to his people the Thora, at the ruins of Jerusalem, 444 B. C. E., which he brought from Babylon. Then it appeared in consonantal characters, in a much abbreviated form, such as Jhvh, Jhwh, Jabe, Jao, Jahweh, Yahveh, Yahweh, Iahveh.

If the Hebrew vowels were known to the priesthood at that time they were not in use in the sacred writings of that people, but withheld from them.

At an early date, not long after the return from captivity, the words Jhvh and Jhwh were filled in with vocalic points belonging to the word Ad-on-Ai; an indistinct e being substituted for short a; what its original vowels were is unknown. The scribes in the rendition of this word made it read Lord. In time the word Lord, meaning a civil ruler, was rendered God. Adonai was originally the chief god of the Phenicians, afterwards imported into Egypt where he became one of the leaders in the Egyptian pantheon.

Thus it will be seen that the Hebrew priest, by so rendering this word secured the Lord God of the Christians from the pagan god of the Phenicians. The Greek church fathers gave the form Jbe, Jao, Jah and Jahwe as traditional, pronounced Yahweh, coming from the verb hawah, or hajah, signifying "to be," generally translated "he will cause to be," or "he will cause to come to pass."

The older interpreters explain the verb I am he who really am. The tendency of modern exegesis is to read it, "I will be what I will be."

As to the date of the word Jehovah, some scholars carry it back to Egypt, give it an early date, and make him the storm god. Here we meet Francis H. Underwood, a good Egyptologist wearing a Christian cloak, who, in his "True Story of the Exodus of Israel" (the story of a pure romance), compiled from the work of Dr. Henry Brugsch-Bey, says "Aukh was a sungod of sucket, designated as he who lives, is the same as Jehovah of the Hebrews. On this flimsy reed, and on the assumption that the Hebrews were in Egypt, as told in the Bible, he builds up the theory that Jehovah was of Egyptian origin, or at least, this name came from that country.

On more thorough research and finding the Hebrews were not in Egypt, as told in the Bible, I find myself forced to reject the belief that the name Jehovah was of Egyptian origin.

As I find neither the name Jehovah, nor a trace of its philological germs, in Babylon, I must look elsewhere for it. Where shall that be? In Palestine, not elsewhere, then I must say. From out the land of Canaan, on the billow-washed shores of Phenicia, Jahveh came forth to christen the birth of the beni Israel; a little later to gather under his protecting wings the ten tribes of El; still later to throw his imperial mantle over benighted Christendom, where, as the Deus Primus of the celestial triad, his sovereignty will remain undisputed until the last rays of the setting sun of ignorance and superstition have gone down to return no more; then will the bones of Jahveh mingle with those of extinct pagan gods to bleach on the shores of eternity.

Whether this name Jehovah was in use among the Hebrews before the captivity, we have no sufficient evidence. If I am allowed to speculate on probabilities, the name may have originated at the time David consolidated ten tribes, of the lost sheep of El. At any rate the name disappeared, and was lost during the exile, when the remaining tribes worshiped indiscriminately the pagan gods around them.

Four hundred and fifty years before our common era, Ezra found on his return from exile, or if born in Babylon, on his first entry into Jerusalem, his people engaged in the worship of all the gods of Palestine; among whom Adonai, or Adonius, occupied the highest place in the affections of the Phenicians and Hebrews.

If Iahveh had at any time before the exile been the god of Israel this name was lost or suspended during that period, both as to the Hebrews in exile and those still in Palestine; nor was this name restored until Ezra, 444 B. C. gave it to his people with the decalogue, from the ruin of Jerusalem; a name that was destined to pilot ten tribes in their future course of life over the inhospitable shores set everywhere with Christian foes.

The Israelites while in Babylon worshiped Elohim in the singular, who was the Deus Primus of the pantheon of the Elohim. We read in the Book of the Seers and Prophets how Elohim created the world in six days. Later the Bible in a second account, assigns this task to Iahveh. As this name appears in conjunction with Elohim in the account that was brought from Babylon, some scholars have been led to believe it to have been of Babylonian origin. But as this name has never been found among the writings of that country, or from other trustworthy sources, its origin must be looked for elsewhere.

A few Egyptologists have asserted that the name as aforesaid is of Egyptian origin. These assertions rest on the belief of the story of the Exodus, which is now known to be untrue, and on the fact that there has been found on the Egyptian monuments, the words: "I am all that is," which, it is said, mean the same as the Biblical words, "I am," being used in both cases to designate one supreme being. But we can most readily see that this alone is too frail a piece of evidence on which to predicate such a conclusion. As the Hebrews, as a people were never in Egypt, why should the name Ihveh, come from there? A people who make their own gods, or adopt ready-made ones, naturally prefer their own land as the source of their nativity. At all events the Hebrews now swear by the name Jehovah. We must find, if possible, his birth place.

On the return from captivity the Hebrews residing at Moab were not only in love with the women of the Moabites, but with their Deus Primus, Chemosh, while the majority residing at Phenicia were followers of the god Adonai.

It is quite certain that the Hebrews on their return from captivity, if not before the exile, adopted the Phenician language, i. e., the court dialect, which eventually became the sacred tongue of the Levitical priesthood and by them called Hebrew, leaving the common people to speak the language of the tribes around them, which, at the north was Aramean. Most scholars of to-day agree that the insertion of vowel points between the consonants, Ihyh, so as to make the name Jehovah are not the original ones that came from the old Hebrew, which renders it Adonai, not Jehovah.

The ancient Hebrews deeming the name of their good too sacred to be pronounced, inserted wrong vowel points to make the name Adonai read Lord, meaning any ruler. This word being rendered god has given to the Hebrews their Jehovah. When the masoretic text Ihvh, was given its vowel points, its rendition was Adonay, but pronounced Elohim, which was done to hide from the common people the new divinity. With all the confusion between the spelling and pronunciation, the names Adonai and Jehovah continued to run parallel until the fifth century, C. E., when the confusion was cleared up by the free use of vowel points, which, for the first time, gave Jehovah to the world. (See Huntington's Letters, also Hader, Reland, ,et al.) Maimonides says only a few Levite priests knew the meaning of the consonanted text which came down from tradition; they agreed on the name and filled in the vowels to fit their new god, Jehovah. Some Greek writers say this name comes from Jao, some Samaritans render it Iabe. The rendition of Jao or Iabe was deemed correct by Clemens, Origen, Irenaeus, Jerome, et al., but the Gnostics used Iaw for the Hebrew divinity.

Sellerman of Berlin, and the Oracle of Apollo, used by Marcrobis, trace this name to the sun, as with all the pagan peoples, as to their deus primus.

Thus it will be seen that the Hebrew and Christian supreme god, as with all the pagan peoples, is none other than our great solar orb. That the Hebrews adopted the Phenician god, Adonai, and changed the name when written in full to Jehovah, there is little room for doubt. Adon, sometimes abbreviated from Adonay or Adonia, was often used by the Phenicians for sovereign master, and, as god.

The Hebrews used the word in the same sense. (Josh. iii., 13; Exod. xxiii., 17.) It is also used in the plural, as was Elohim in Babylon. When used in the form Adonius, he is the son of Cinysus and Medani of Phenicia; but Heriod makes him the son of an Assyrian king by his own daughter. The Vulgate gave Adonius as a rendering of Tammuz, thus tracing his pedigree to Assyria, where he was the deus primus of Zoroaster. Tammuz, in Egypt, was Oriris, who was a form of the sun, said to be an incarnation of that luminary. (See Lucian, Selden and Creuger.)

From whatever source we attempt to trace the name Jehovah, he is but another name for our great solar orb.

On Ezra's return to Jerusalem as aforesaid he found his people worshiping the gods of Canaan, where Adonai was chief. To get rid of this pagan god, he changed the name Adonia to Jhvh, which he told his people were one and the same. It was not until later, and then by slow degrees, that vowel points were filled in, so as to give a different name, first as Adonia, Lord. Nor was the Masoretic text Jhvh settled until the fifth century, C. E., when for the first time, Jehovah appeared to the world in full dress.

Here we have the country and proximate time of the birth of the Hebrew god and deus primus of the Christians, a Phenician by birth, with a pedigree running back to our great solar orb, the same as all other pagan divinities.

The Devil and His Habitat.

Having found the historical source of God, let us now have that of the Devil and hell. I shall here assume that the readers of this diversified article have heard of the other man—the Devil and his summer resort; possibly, some of them in their younger days have had a surfeit of both; but as to the historical source of these matters, it may be quite a new thing, for it has ever been to the interest of the priesthood to keep their votaries in ignorance of the true source of their religion—it being forbidden fruit.

What I shall here say of these matters will be from a purely historical standpoint.

The Devil and hell, like the gods, were created by primitive man in a state of savagery. As all know, man at the lowest stage of mental development had little else than his eyes, ears and nose, with which to judge of the various phenomena around him. That which gave him comfort and pleasure was good; that which gave him pain and misery was evil. He thus starts life with both good and evil. These are the foundation of all religious feelings. With him, at first, they were of unknown qualities. As his dim intellect slightly expanded he conceived of them as objects; later, as beings like himself, capable of doing good or harm to him. The sun gave him light, warmth and food; these were good. The moon and stars lighted up his nocturnal highway; they, too, were good in a lesser degree. The dark night he dreaded and feared; so with lightning, tornadoes, earthquakes, etc.

All these things were living beings. The sun, the greatest source of good, became his deus primus; his greatest enemy, the poisonous serpent, became the representative of all evil. These adjectives, good and evil, being personified, became gods and devils in human form.

Such the process, and such was the result with all the primates of the world. Here we reach the point where the Devil and Hell come to the surface to be treated historically.

While most of the great religions of the world have their Devil and hell, the Christians drew almost exclusively on Magianism. The religion ascribed to Zoroaster, represented by the Magi (priests) was the prevailing superstition of Babylon at the time of the Jewish exile. Before that time the Hebrews had failed to work out a conception of a future existence; hence, could have no theories of a devil or hell. All that people have given us concerning those matters was borrowed from the Babylonians—from Magianism with its home meanings.

In Magianism, the religion ascribed to Zoroaster, Ormuzd was a sun-god; from him, as in all the early conceptions of men, good and evil came from the one source. A separation took place, evil finally assumed a separate being and was given the name of Ahriman, an evil spirit. But he was still one of the gods; rebelling against the rule of Ormuzd the deus primus, a terrible war in heaven ensued, which the cuneiform inscriptions portray in most vivid colors. The conflict between Ormuzd and Ahriman, was but an allegorical representation between good and evil, day and night at war, where evil appears in the form of a dragon, as Tiamet. This Babylonian war, when transferred into our New Testament by the writer of the book of Revelation, makes Ahriman, the evil spirit, our Beelzebub. This war in the Babylonian text barely visible in the Old Testament, blossoms out more fully in our Revelation, but not to the extent given it by Magianism. In the end Ormuzd, like the Christian god, will come out victorious.

The Ahriman of Magianism, when defeated and driven out of heaven becomes the Satan or Diablos of the Hebrews; finally, when passed over to the New Testament he becomes our devil, who, like Ahriman takes up his abode in the dark land of the nether world.

This war in heaven, in both Magianism and Christianism, is renewed on earth where the contest goes on for the possession of souls; and if we credit our New Testament and our clergymen, the devil alone, as against Jehovah and his son, has come off, so far, victor in securing more than a hundred to one, and among this hundred, all great thinkers, scientists and other scholars are to be counted as the devil's people, which Jehovah and his, with all their efforts and sacrifices, aided by their priests, have succeeded in securing but few, and they of the most ignorant class.

This Magian religion passing through Judaism to Christianity, where it left the substance of its contents, was, say the writers, only evil in man's nature; nor did the devil appear in the Christian religion until the dark ages, when the priesthood converted, by amendments to the New Testament, this evil quality of man into a full grown personal devil, and allowed him to win honors in soul-catching, over the senile efforts of Jehovah & Son.

The personale of the devil is made very prominent in the Apocryphal New Testament writings, where Christ descends into hell to release Adam and his posterity from the chains of darkness.

Hell.—Having had an historical view of the Devil, now for a brief history of the origin of hell. This word, or the idea produced by it, dates far back. It was in use by the ancient Egyptians, Babylonians, Hindus, Scandinavians, et al., always the home of the evil one in the under world.

Hell among all the ancient religions, was a place for the punishment of crimes committed on earth. The Christians went back to this, and made it a place for the punishment of unbelief—for the refusal to believe that the second person of the triad was a cross between a dove and a woman. This word hell, renders sheol, hades, Gehenna and Tartarus. The word sheol occurs in the Old Testaments 65 times; hell, 31 times; grave 31 times, and pit, 3 times, generally believed to be a dark abode in the earth, often used by the Hebrews to mean grave.

The Greeks placed Tartarus in the center of the earth, and hades half way there. The Septuagint's equivalent for sheol is hades, which occurs in the New Testament 11 times, in 10 of them it is rendered hell. So hell renders Gehenna 12 times.

With the Hebrews, this word is often used to signify the valley of Hinnom, because it was a place desecrated by the sacrifices to Moloch, and for the further reason that it was used for the burial of the dead and for the dumping of garbage which was consumed by fire. Thus we have the fiery Hinnom. The word Tophet occurs 9 times in the Old Testament, which originally meant the grove in Hinnom defiled by idolatries.

The hell of the Christians, before its late abolition, was created by the church during the dark ages, since which, it has been a potent factor in the collection of tithes used as fuel to drive the clerical engine over the highway of life.

With the advance of science and the growth of common sense, the supernatural, with its demons, has faded away, until only a shadow of it remains—just enough to terrify foolish people. With the old pagans, hell was simply a dark abode, shut off from the rays of the sun-god.

The two characters at the head of this article, since each set up for himself after the close of the war in heaven, have got on fairly well as rivals in soul-getting; the former with a fairly good reputation, though with a bad Biblical record, while the latter has always had, with the Christians, a bad name and a record for fair treatment of his household, keeping up only sufficient fire to keep his sanitarium warm for the comfort of his patients. Such is life, and such life's follies.

Conclusion.

The history of the two men at the head of this treatise, while quite full, fails in toto to give us the slightest proof of the real existence of either of them. The heavens for many years have been explored almost every night, from different parts of our earth with the most powerful telescopes and spectroscopes for countless billions of miles outside our earth, picking up and photographing every visible thing, but no where has a god been seen nor has the graph of one ever adorned the plate. As to the other man, the Devil, even his best and most worthy Christian supporters have not only abandoned him, but now deny that he ever existed.

All religions are substantially alike; all are kept running with a priest on one end, a dupe on the other. The great unthinking herd must be amused with some play, and it may just as well be the Christian circus as any other.

JUDGE PARISH B. LADD.

Alameda, Cal.

CONYERS-PETTENGILL.

Wedding bells ringing in Cleveland, Ohio, will call forth glad congratulations for the happy couple from Florida to New York, and from New England to the Middle West.

Mrs. Annette J. Pettengill of Malden, Mass., was married on the evening of July 20th, to Mr. H. B. Conyers, by Rev. Dr. Clarke, in Trinity Cathedral of the Forest City. The bride is a universal favorite at Lily Dale Assembly, where she has had a glad welcome each season from 1905 to the present one. Pleasing in personality, gifted in the use of correct English, honest in her platform message work and with the commendable habit of stopping when her controlling force begins to weaken, no apologies have ever been necessary on the part of the management for presenting her to any audience of strangers. Her parting with Lily Dale Assembly on Saturday afternoon, the 18th inst., was an unusually happy one. She had confided the coming event, in absolute confidence, to some of her own sex. As Mrs. Pettengill took her seat after having given some very forceful messages, Mrs. R. S. Lillie arose and gave the whole thing away to the audience, and the latter, at the speaker's call, rose to its feet and united in a Chautauqua salute of Good Will to the departing sister on her voyage over the sea of bliss. How women do rejoice when a member of their sex leads another poor unfortunate man into Matrimonial Mateship!

Mr. Conyers came to our country from Australia, not so very long ago. He is said to be a cultured gentleman, a Spiritualist in belief, and in all ways worthy of the wife he has won. May they throughout a long life together halve each other's sorrows and double one another's joys.

Mrs. Conyers will continue in our field as a public worker, filling her present engagements, which already reach well into 1909, and welcoming opportunities to broaden her field of labor.

GEORGE B. WARNE.

SPIRIT AND SOUL.

They Are Distinct Parts of the Human Constitution.

Nearly all discussions arise from a want of proper definitions, and a clear understanding of the meaning of words. The use of spirit and soul, as synonymous terms, has kept the orthodox world in a fog for ages. Judging from criticism of Prof. Dawbarn, in a recent issue, Joseph Chaland is laboring under the same delusion. This writer maintains that "all spirits are immortal." Nobody but a gross materialist will deny this proposition, but it does not follow that all souls will accept immortality; and thas is what I understand Prof. Dawbarn to suggest as possible. That those wicked souls who refuse to repent, will probably lose their ethereal bodies, as we all lose our physical bodies.

In my "Constitution of Man," I have clearly proven that spirit, soul and minds are all distinct parts of Man. The spirit is immortal, and a part of God's spirit; just as a drop of water is a part of the sea. But during earthly existence the spirit of man is slightly detached from the parent spirit; and placed in two bodies, one of ether, the other of matter. The life which the spirit imparts to the ethereal or spiritual body is the soul. And the life imparted to the physical body is the mind.

The object of earth life, I maintain, is to **individualize the spirit of man and to dovelop and perfect his soul.**

The physical body is simply a mold in which the ethereal or spiritual body is formed and developed. At the death of the physical body, the mind, no longer having a brain, as an instrument to work with, accedes back into the soul, of which it is but the external reflex. The soul occupying its ethereal or spiritual body, passes into the Psychic Realm, for the purpose of completing and perfecting its education, and finally attaining the same immortality as the spirit which all the time occupied it.

But some of these souls are so wicked and rebellious that they make no progress toward perfection; neither on the earth nor in the psychic realm. If these demoniac souls continue in wickedness and rebellion for ages, will they not finally wear out their ethereal bodies, just as we all wear out our physical bodies on the earth? and is this not what the New Testament calls the "Second Death?" We are all subject to this second death by the loss of the physical body. May not the persistently wicked also be subject to the "second death," by the loss of their ethereal bodies?

Then the immortal spirit, having lost both bodies, would probably be permitted to return to earth, re-embody, and make another effort to perfect and save a soul. This much of re-incarnation may be true and this is the position I have taken in the book above referred to. And this is the probability which Prof. Dawbarn suggested. We are corroborated by the Bible, which says: "The Spirit returns to God who gave it." Again, "The soul that sinneth shall die."

E. L. DOHONEY.

Amarillo, Texas.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price 25 cents.

Notes From Lily Dale, N. Y.

The social features of Lily Dale are on the increase. A bazaar held under the auspices af The Woman's Auxiliary was well patronized.

The various schools in session on the grounds have each their share of patronage.

There is one school for Arts and Crafts, another for Dancing, a third for Physical Culture, also a school for Voice Culture in music. Besides these there are many classes for Psychic Development.

A special lecture was given this evening by Miss Amelia Pfenning, on "Woman's Gifts to Civilization."

She proved by archeology that many of man's inventions and discoveries had their origin in primitive woman, the world over. She was the original producer, the burden-bearer, while primitive man bore only the burden of his own dignity. She traced the origin of life through the cell, and the mollusk up to the stage where parentage or motherhood made its first appearance. Then love began, and gradually the higher moral faculties. Miss Pfenning is a pleasing speaker and deserves credit for her painstaking researches.

C. A. Burgess of Chicago, who is new in the mediumistic field, was message bearer, and gave several tests to prove the presence of spirits, that were fully acknowledged.

Many children are enjoying the rural beauty of Lily Dale. They are gathered each morning in Liberty Hall, under the leadership of the Lyceum conductor, Mrs. Amelia Peterson, where instruction and amusement are judiciously combined.

Owing to illness, Dr. F. N. Martin has resigned from the board of trustees, and C. L. Hutchinson was elected in his place.

Every hour at Lily Dale is occupied with something to prove the truth of the existence of the Spirit World and its intelligent inhabitants.

"'Twas a calm still night and the moon's pale light
Shone soft o'er hill and vale,
When the friends, mute with grief, stood around the death bed
Of our poor, lost Lily Dale."
Old Song.—

She was laid to rest in the earth's cold breast,
Yet her soul life did not fail;
For out from the tomb, in her youthful bloom,
Came our darling Lily Dale.

And with words of cheer has she greeted us here,
And from death has lifted the veil,
To this earthly heaven is her fair name given,
Our beautiful Lily Dale.

To-day, July 22, at Lily Dale, was given to the New York State Association. Dr. Geo. B. Warne, National President, was here, also H. W. Richardson, State President.

Mrs. Tillie U Reynolds, one of the trustees, was the other visiting member of the state board. All of the speakers pleaded for a higher, truer Spiritualism, and emphasized the necessity of upholding the National, State and subordinate organizations.

Dr. Warne paid a glowing tribute to The Progressive Thinker for the stand it has taken for truth and honesty.

Mrs. Dorcas Elizabeth Guppy, an old time Spiritualist here has just passed away at the ripe age of 81. Funeral to-morrow, July 23, at 4 p. m., conducted at the auditorium by Mesdames Greenymier and Mrs. R. S. Lillie.

Rev. Geo. H. Brooks, former chairman of Lily Dale Assembly, goes to Lake Brady for two Sundays; then will return to Lily Dale, from which he will respond to calls for funerals.

MATTIE M'CASLIN.

Eye Glasses Not Necessary

Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina." "Actina" also relieves sore and granulated lids, fritis, etc., and removes cataracts without cutting or drugging. Over 75,000 "Actinas" have been sold, therefore the "Actina" treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:



J. J. Pope, P. O. Box, No. 43, Mineral Wells, Texas, writes—"I have spent thousands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years and "Actina" is the only thing that has ever done me any good. Before using "Actina" I gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now I can read all day with little or no inconvenience."

Rev. Charles Carter, East Springfield, N. Y., writes:—I have made a severe test of "Actina" by casting aside my glasses and have not had them on since except to see what change had been wrought since the treatment began. My eyes gradually gained strength and power, and now my glasses are no longer necessary, for I see as well, if not better, without them. I recommend "Actina" to all my friends.

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial, postpaid.

If you will send your name and address to the Actina Appliance Co., Dept. 342N, 811 Walnut street, Kansas City, Mo., you will receive, absolutely FREE, a valuable book—Professor Wilson's Treatise on Disease.

Some Good Books.

BOOKS BY LILIAN WHITING.

"The World Beautiful." First Series. Comprising The World Beautiful; Friendship; Our Social Salvation; Lotus-Eating; That Which is to Come.

"The World Beautiful." Second Series. Comprising The World Beautiful; Our Best Society; To Clasp Eternal Beauty; Vibration; The Unseen World.

"The World Beautiful." Third Series. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Amethyst; Paradisa Gloria.

"After Her Death, a Story of a Summer." This book contains a portrait of Kate Field and a sketch of how she made herself known in Europe after her death in Honolulu.

"The Spiritual Significance." Contains the following interesting chapters: The Spiritual Significance; Vision and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life.

"From Dream to Vision of Life." As the title implies, it carries one from the mortal to the immortal life; Full of spiritual thought.

"The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Moment May Dawn on any Hour.

"The Life Radiant." The motto of this book is "Follow It, Follow It, Follow the Gleam." Contents: The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

"From Dreamland Sent." Verses of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought.

All of these books are in uniform binding, and are especially appropriate for gift books. Price $1.00. each.

DAINTY GIFT BOOKS.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"The Majesty of Calmness." By William G. Jordan. Price 30 cents.

"The Kingship of Self-Control." By William G. Jordan. Price 30c.

"Every Living Creature;" "The Greatest Thing Ever Known;" "Character Building." By Ralph Waldo Trine. Price 35 cents each.

"Fate Mastered. Destiny Fulfilled." By W. J. Colville. Price 30 cents.

BOOKS FOR THE WORKERS.

"Farm Engines, and How to Run Them." The Traction Engine; The Science of Successful Threshing. By James H. Stevenson. Price $1.50.

"Dynamo Tending, for Engineers or Electricians." By Henry C. Horstmann and Victor H. Tousley. Price $1.50.

"Modern Carpentry and Joinery." By Fred. T. Hodgson. Price $1.00.

"Practical Bungalows and Cottages." One Hundred and Twenty Fine Designs. By Fred. T. Hodgson. Price $1.00.

"Practical Carpentry or the Builder's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, $1.00 each.

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"Modern Carpentry." Price $1. These valuable books are by Fred. T. Hodgson. Price $1.00 each, or four for $3.50.

These and many other good books can be found in our Catalogue.

THE PROOFS OF LIFE AFTER DEATH.

A Twentieth Century Symposium. An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from new standpoints. Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic. Price $2.00.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, $1.

"The Other Side of Death." Treating of Life, Death and Immortality. By C. W. Leadbeater. Price $1.50.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Dr. and Mrs. Warne arrived home from Portland, Oregon, a few days ago, delighted with their trip. They are both now at Lily Dale, N. Y.

Mrs. M. McCaslin, who is well known at Lake Brady and other camps, will visit Lily Dale this year, and act as agent for The Progressive Thinker.

Prof. Crocker, a healer of great power, passed through this city last week on his way to Lily Dale Camp. He has been located for some time at Spokane, Wash., where he had a large practice. Mrs. Crocker will accompany him to the camp.

Mrs. C. B. Bergere writes: "The Fraternal Daughters' Social, of July 22nd, held at the spacious home of Mrs. Surine, was as usual, an enjoyable and profitable affair. An excellent supper was served. Entertainment consisted of music and song by the young people. Tests by first-class mediums. At this rate the Daughters are in a fair way to realize the desired summer sum. The Fraternal will have a picnic on Saturday, August 15, at G. Neher's Summer Garden at Lyons. A large pavillion is there to accommodate all, in case of rain. A more beautiful place could not be selected for the purpose and the fare there and return is only ten cents. Coffee and ice cream will be served on the grounds; the rest of the substantial we hope to see coming with each one in the shape of well-filled baskets. All sorts of games, etc., are on the program. Tests will be given to those wishing them. Now for directions to get there. Take any car that transfers you to Ogden avenue car; then west to 40th avenue; transfer to Lyons car until it is across the bridge on Des Plaines river; First gate on right. Friends would do well to appoint a meeting place and come in groups. Come at any time, but come early so as not to miss anything."

M.Wood writes from Wichita, Kan.: "Sunday night, July 12, Wichita Spiritualists were treated to a stirring lecture by Dr. Espanto. After his lecture he gave over twenty-five tests, all recognized."

J. J. Rittenhouse, of Royerford, Pa., writes the following appreciative letter: "The five Premium Books arrived to-day in first-class order. Now I have all fourteen of them, and each one of them is excellent. Many thanks to you for them. The Progressive Thinker comes regularly, and is always filled with good articles and poems. You always have grand editorials. We take five other papers a daily included, and The Progressive Thinker is worth more than all the other five put together."

D. A. Richardson, of Dosset, Ohio, says land is cheap there, and he wishes Spiritualists would settle. To those who will enclose a stamp, desiring information, he will write to them.

The Two Worlds of Manchester, England, says: "There are three Societies of Spiritualists in Wellington City, New Zealand. Mrs. Georgia Gladys Cooley of the United States is lecturing for the Wellington Association of Spiritualists, of which Mr. Wm. McLean is president. Mrs. Cooley's mission has been very successful, and her addresses and messages have brought many to examine and inquire. Mr. Isherwood, recently from England, also assists on the platform of the Society, and is highly appreciated. The second Society goes by the name of the Spiritualistic Band of Helpers, Mrs. Sorensen being the speaker and resident medium. The third Society is known as the Spiritualistic Association of Wellington, and Mr. J. Watt, whose remarkable spirit drawings have awakened much interest, is the speaker."

Mrs. Maggie Henry writes of the Universal Occult Society: "We are pleased to announce that our Sunday evening services are growing both in attendance and enthusiasm, especially that of Sunday, 19th inst. The lecture delivered by Mr. Mansell of Boston, was listened to with great attention by the audience. He gave some wonderful messages at the close of his address. Mrs. Vaughn, Mrs. LaDoux, Mrs. Kershner, Mr. Schaefer and Mrs. Maggie Henry, also gave messages. Mr. Mansell has promised to be with us again August 2nd, on which night we look forward for another large gathering, and a real good time."

The Religious Scientific Research society of Toledo, O., is the latest religious organization to be incorporated to investigate the mysteries of Spiritualism. The corporation is not one of profit, but for research and mutual benefit. Its incorporators are Mrs. Nina D. Challen, Emmet P. Harring, Leslie E. Drake, George C. Murphy and D. Enbody. The headquarters will be at 2540 Foraker St., Seances will be held every Friday night.

Hattie F. R. Peet, corresponding secretary, writes: "Members and friends of the Band of Harmony were delightfully entertained at the home of Mrs. George Newkirk, 498 Fullerton avenue, on Thursday afternoon and evening, July 16, the occasion being one of our series of "Summer Socials." Owing to the absence from the city at the present time of many of our members on their annual "vacations," there will be no "Social" until Thursday, Aug. 13, when it will be held at the home of Mrs. Druliner, 93 Bowen avenue. All are cordially invited."

BEAR IN MIND that the Editor of The Progressive Thinker Is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Roseland Spiritual Culture Club will hold a picnic at Wooded Island, Jackson Park, Sunday, Aug. 2.

Solaris writes from Montecito, Cal.: "If people with money make no good use of it while they have the opportunity, they always regret it after death. I visited an old lady of 95 years, who sees the spirits in trouble. Lately, a New York millionaire was brought to her who told a similar story to that contained in the Bible about Lazarus and Dives. After he was told what he had to do to get out of his troubles, he remarked that he would rather beg from house to house than be a millionaire again. Grandma Hayden lives at National City, 4 miles from San Diego, she is doing a grand work enlightening the dead. I have had a similar experience with Jay Gould and others through mediums, all telling of the dreadful conditions they found themselves in after death."

David B. White writes: "Mrs. Sarah A. White (formerly Walters), the well known speaker and platform test medium, who conducted a series of meetings in this city during the past two seasons, offers her services to organize and establish new camps. She has in the past organized and conducted several camps. Spiritualists who are desirous of starting a new camp should at once put themselves in communication with Mrs. White. Her present address is No. 22 Green St., Seneca Falls, N. Y."

Mrs. Emily D. King writes from Tekonsha, Mich.: "The Branch County Spiritual Society had with them July 5 Mr. Will J. Erwood for two lectures, forenoon and afternoon, and picnic dinner in the Grange hall at Girard, and had fine audiences. Everybody was pleased, and wondered why he didn't lecture in the evening. We will have him in the near future again."

A. G. Parks writes from Riverside, Cal.: "Sunday evening a farewell party was given to Mrs. J. B. Walker, of Nevada, who has been in Riverside for about six months, and has made many warm friends, especially among the young peole. She is known all over this vicinity as "Ma" Walker, and has done a great deal of work in the Riverside Progressive Psychic Society. She left for Long Beach, Cal., where she expected to spend the summer months. "Ma" is guided by the spirit friends wherever she goes, and is certainly a dear old woman."

Mrs. E. G. Howe writes: "It is with regret that I have failed to notice the transition of our dear friend and co-worker, Mrs. Lily M. Thiebaud of San Bernardino, Cal. She passed peacefully to higher life on May 18, 1908, at San Bernardino. Mrs. Theiband was one of the State directors for two years, also a speaker at San Diego, and for the last four or five years pastor of the San Bernardino Society; an honest, conscientious worker for truth and organization. Her place cannot be filled, and the Cause has lost a valued supsupporter. Ida S. Ives, of Passadena, officiated at San Bernardino, and was assisted by W. C. Hodge and Mary P. Morrille at San Diego, where the body was laid away."

We are requested to republish Mrs. Richmond's summer program for the benefit of friends near the localities where she is engaged: Clinton, Iowa, July 26, 27, 28 and 29; Corry, Pa., July 31 to Aug 4; Lily Dale, N. Y., Aug. 5 to Aug. 12; Cuba, N. Y., Aug. 12 to 16; Onset, Mass., Aug. 18 to 23. Other dates to follow. Church of the Soul, Chicago, opens Sept. 13.

Mrs. Calvia Cushman writes: "The Roseland Spiritual Occult Spiritual Society, of Roseland, Ill., take great pleasure in extending their thanks to Ellen Pennau, the trumpet medium of 774 Sedgwick street, Chicago, for her services. She held a seance at the home of Mrs. Lena Eisenbrandt, of 11557 Dearborn street, July 2, for the benefit of the society; the proceeds were $12. She has done so much to convince strangers of spirit return that there is not always room for the people who go to her seances at our home, 11562 State street, every Thursday evening. In these seances there have been six languages spoken, besides other tests too numerous to mention."

Mr. Robinson, editor, Union City, speaks as follows of Mr. and Mrs. Seth King, of Tekonsha, Mich.: "Early in the fifties Mr. and Mrs. Seth King began an investigation of modern Spiritualism and after a thorough search, coupled with untiring study and careful demonstrations, they became fully convinced that this is the true faith, and they are today most able exponents of this belief. Both are conscientious to a marked degree, thoroughly incapable of deceit, and they possess that charity and broadmindedness which makes them true lovers of their fellow beings. Mrs. King possess undoubted mediumistic powers and for the past eighteen years she has been a speaker by inspiration. She is an eloquent, logical and convincing speaker and her services are in great demand throughout southern Michigan, where she has thousands of warm personal friends, as well as admirers. She has been the means of upbuilding of Spiritualism in this section and is the president and pastor of the Spiritualists' Society of Branch county, an organization chartered under the laws of the state of Michigan, and with a constantly growing membership. With her innumerable household duties and the many cares which have filled Mrs. King's life, it seems incredible that she could have found time to fit herself for her present position as a public speaker, especially as the circumstances of her early life precluded the opportunity for even a meagre education. In fact, Mrs. King avers that she has made no such preparation, and that she attributes her powers entirely to Spiritualistic control. Indeed, it can be accounted for in no other manner. Mrs. King is a lady of intelligencce and rare insight and she seems to be imbued with a desire to benefit mankind. Mr. and Mrs. King are held in the highest regard in the section where the greater portion of their lives has been passed, while they have many warm friends in various portions of the state where Mrs. King has so often been called. The King family is a large one in Branch county, where its members are highly respected, and their annual family reunions call together hundreds of the relatives for a day of communion and pleasure."

A LEAF FROM MY DIARY.

Notes from One Who Believes in an Infinite Intelligence.

The Infinite Intelligence governs the world—not in an arbitrary way, nor by compulsion, but by natural law, and yet everything takes place at God's time. We cannot precipitate events, the spirit of goodness,—working out the good of all. It is said of Christ, that in the fullness of time God sent his son into the world, and every evolution in religious thought and teaching that takes place in the world, is by the same power that sent Christ to fulfill his mission. Every change comes in the fullness of time.

People say to me, "If you can get this truth, why can't I get it also? God is no respecter of persons." You might as well ask, if Morgan can make money by the million, why cannot I make it in like quantities? Or if Marconi can make wireless telegraphy to carry messages over the Atlantic Ocean, why can't others do the same? Or if Daniel was a prophet, why are not all men prophets? God works in various ways, through various instruments, and the variety in nature is so great that men say there are not two leaves in the vast forests of earth just alike, and that there are not two brains in human skulls the same. The Infinite Intelligence gives infinite variety.

A certain Doctor of Divinity who lives in the city, and in going to my office I pass his house daily, met me frequently during the early months of my experience in this grand truth —Spiritualism.

He questioned me in every possible way, and professed to be willing to investigate whenever opportunity offered. I told him of my experience, and how I had been conversing with the angels, and had even had the voices in my private room, sometimes at night and sometimes in the morning. I told him of the benefits that had come to me through communion with the angels, and he appeared anxious to more fully understand. Sometimes the discussion was somewhat pointed, because the teachings of the angels did not agree with those of the Doctor of Divinity. The reader will understand that the Christianity of to-day is not the Christianity as taught by its great founder, Christ. The stream as it came from the fountain was wonderfully bright and pure, as we have it in the Sermon on the Mount.

The Christianity of to-day is nothing more than a caricature of the teachings of the Christ. Therefore, between Christ and Doctors of Divinity there is not of necessity a great affinity.

My good friend, the Doctor, who is both eloquent and influential, in my humble opinion would have made his mark as a champion of the new revelation, had I been able to land him. He was too heavy, however, in the hook, for my dear angel daughter came to me one day and said, "Pa, let that Mr. —— alone; it is only curiosity with him. He is Dickens' Old Curiosity Shop, and not ready for the truth. You know, pa, this truth is a matter of growth. You must not force it on any person."

What an eye-opener that statement was to me—"Must not force." I had been baiting my hook for weeks, until the good Doctor said at last, "All things are lawful, but all things are not expedient." This statement also enlarged my vision.

"Not expedient! Not expedient! Not ready for the truth!" "A matter of growth!" There are sermons in these short sentences.

Men will have to outgrow the creeds and their vested interests in them before they are ready for the truth which makes men free from the control of priestcraft, and willing to risk all for the cause of truth. Verily truth is the pearl of great price, but all men are not ready to sell their possessions that they may be able to buy it.

The good doctor no longer meets me, but instead, I meet his words, "Not expedient!"

The reader will observe that in my extensive experiments as related from time to time, I have brought to view two Doctors of Divinity, and associated with both, there comes out the same thought, "Not expedient." No doubt both are good men and have a work to do, each in his sphere. Notwithstanding, the truth is coming and is meeting men who are graduating from these spheres and other spheres of creed-bound conditions.

Men can no longer accept the unphilosophical teachings of the creeds, and must have a higher teaching or drift into agnosticism. Know-nothingness is not an uncommon condition to find men in at the present time. Let the poet speak:

The River of Life.

Beneath the throne a fountain rises,
Sparkling as of diamonds rare,
See it now the mountain torrent,
Carrying healing everywhere.

Lo! the valleys, bare and fruitless,
Parched by cruel burning blast,
O, the cooling and refreshing,
Filling air as waters pass.

Hungry men and famished children,
Sitting on the fruitful sod,
Irrigated by the river,
Flowing from the throne of God.

Valleys barren and in darkness,
Filled with death and its repose,
Shall burst forth in fruitful beauty,
And shall blossom as the rose.

O, ye fainting and dejected,
Hear the call for you, to-day,
Come and welcome, it's provided
Free to all and without pay.

Poor and rich are all invited,
God hath an abundant store,
Door is open, way is lighted,
Come, there's life forevermore.

WM. STRONG.

Hamilton, Canada.

A Remarkable Test of Spirit Retuurn.

My wife, being controlled for the first time on the 21st of March, has what I should call an exceptionally strong power. She has three guides —one a little girl, one a middle-aged lady, and one an elderly gentleman who claims to be a doctor, and with his help, through my wife's power, I myself have done some wonderful cures with different horses, especially removing cataract from one horse's eye. The sight is restored and the eyes are bright and clear.

A few nights ago we had gone to bed, when "Iola" (which is the name the middle-aged lady gives) took possession of her and said to me, "I see an awful sight. I see a colt and it is in a pasture and has been cut very badly on a barb wire fence, and I thing it has been done four or five days and the owner does not know it. It it either a black or a very dark grey, because I can see grey hairs. The flies have bothered it so badly that it has chewed and rubbed the place so that I can see the muscles and cords plain."

I asked her if she could describe the place to me. She said, "You go through the two bridges and from four to six miles you will come to a country store on the left; across the road is the residence and a little ways from that is a large barn. Between the house and barn is a pump and a tub where they water the horses."

I recognized the place as that of Mr. Higgins, which she said answered to the name correctly. She said, "There are two black horses in this barn at present, oldish horses, and the man who gives me this message says that he worked for Mr. Steve Higgins on his farm a long time, and wants Mr. Higgins to know that he told about the colt being hurt, and he gives me the initials, T. D.," which I myself was personally acquainted with before he passed on—his name was Thomas Dorrity. She says, "When I was here I didn't believe one could come back to earth after they had left it, but I am so pleased to find a channel back to an old friend." He told me many things that happened when he worked for Mr. Higgins, especially an accident when he was run away with, and run over by a pair of colts, which I knew to be true.

Now I took particular pains to investigate these things and found out that each and everything was as she had told me. The colt, as near as they can remember from the time they had seen him until the time they found him, was about four or five days, and he is a very dark dapple grey. I also found the muscles and cords as she had described were exposed to sight.

I myself have what I presume would be termed clairvoyant power, because I see many, many different things from the spirit world, and I have also seen my wife's uncles, each one of them. The doctor always comes horseback, never any other way, and I can assure you that I have worked with horses half of my life, I now being thirty years of age, and I never yet have seen a horse here on the earth that could equal the doctor's horse. My wife is twenty-seven years old and considering her age also her short time being controlled, I felt as though it was my duty to publish these lines of truth; it may, I hope, help some poor hungry soul that is seeking after truth.

I could write many interesting things in regard to this work, but I don't feel as though I ought to take up too much of your valuable paper. My wife never gave any readings, except in the family.

WALTER H. YORK.

Oldtown, Maine.

GOOD SUGGESTIONS.

Be Charitable, But Above All, Be Honest.

My friends, when writing for The Progressive Thinker, will you carefully and prayerfully read what you have written, and strike out what shows up your prejudices or what your preconceived ideas influenced you to write, if anything is left that will throw any light on the phenomena of Spiritualism, let us have it. What we want is light. What is, not what you would have it to be.

Let us be charitable in our thoughts toward others. Let your aim be true, your object enlightenment. Sarcasm and sneers produce no light, but rather, close the opening through which light might penetrate. Be a leader, not a driver. "Let your light so shine" said an old teacher.

Do not expect those who have not been quickened by the spirit, to see or discern the things of the spirit. If your life has been changed by a spiritual birth, if you are clairvoyant or clairaudient, do not be in a hurry to declare to the world that you are a Spiritualist! Let your life speak for itself; your friends will note the change, and in due time, but be careful—lead them into the light by giving small doses. The less you say, the more they will want to know. If they say "I believe you are a Spiritualist," smile and say, "Call it that if you wish; it's only a name. Once you get them interested you are pretty sure of a convert. Do not prejudice them against you by a bold declaration. Your influence is forever lost if you get their enmity. Be sure you are right, and do not make too strong a claim.

A photo plate must be perfect to produce a perfect negative; (conditions to be perfect). To receive a perfect picture or message the brain must be clear of all prejudice or preconceived ideas.

We describe a picture according to our vocabulary. No two mediums would voce the same description, yet both would be correct. To one, some part would appear of greater importance than it would to another, and vice versa. Let us be charitable and above all be honest.

E. O. FULLER.

Blue Earth, Minn.

SUCCESS AND HAPPINESS, and How to Attain Them. By B. F. Austin. New Thought Lessons. Beautifully printed and bound in cloth. Helpful in every way. Price 50 cents.

"This Mystical Life of Ours." Selections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price $1.10.

SIXTEENTH ANNUAL CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily.

Lectures and messages each evening.

Noted speakers and mediums in attendance will conduct evening services.

Speakers:—Miss Elizabeth Harlow, Mrs. Helen L. P. Russegue, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood.

Message Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. LauraM. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.

Others are invited and will also take part. Special vocal and instrumental music will be a feature each evening.

Special hotel rates have been secured at the Hotel English.

Hotel Rates for Rooms:—One dollar per day, two in a room. With bath, $1.50 per day. American plan, $1 per day extra.

It Will be Best to Secure Your Rooms in Advance.

Delegates and visitors will be given a Grand Reception in the Hotel English, Monday evening, Oct. 19.

Mass meetings in unison with the Indiana State Association Sunday, Oct. 25.

All Spiritualists will find much interest at this convention and its meetings.

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Association. You cannot afford to miss it.

DR. GEORGE B. WARNE,
President.

GEORGE W. KATES;
Secretary.

Lake Brady Camp.

Lake Brady Camp is one of the places you ought to visit if you wish to rest and enjoy Spiritual things quietly. The woods and surrounding fields, and the cottage on the hill, where the speakers are entertained, are very pleasant. The electric line makes it possible for people to attend the meetings from the neighboring towns, and Sunday the auditorium was well filled, even though a thunder-storm was part of the program. There are new cottages being erected for rooming houses, and the camp is sure to grow and become one of the spiritual centers.

I was invited to hold a meeting in Canton on Tuesday evening, and was promised a very pleasant and profitable visit, which promise was fulfilled. Myself and daughter spent two days in the famous city, the home and resting place of Mr. McKinley.

We organized the First Spiritualist Church of Canton, Wednesday night, with Mr. Henry Sexauer, one of the Lake Brady Camp board of directors for President, and Mrs. A. Viethmeyer, a very energetic and successful worker in Canton, as Vice President.

I shall speak here one more Sunday, and then go to Lily Dale for the rest of the month and enjoy the blessings of each day that are set before us at that camp.

MRS. MAY A. PRICE.

Transition of Mrs. Meyers.

Mrs. Barbara Powell Meyers passed to the higher life on Friday, July 17, from the home of her daughter, Mrs. Henry J. Rhorbach, Chase avenue, Rogers Park. Mrs Meyers was born in Germany 72 years ago. She had lived in several places in the East and West, in this country, and had experienced many of the vicissitudes of life. Lately, and for several years, she has lived with Mr. and Mrs. Rhorbach, and the presence of grandchildren and great-grandchildren has added joy to her declining years.

Mrs. Meyers was a great sufferer, but preserved her cheerful disposition and was patient to the very end.

She was raised in and most of her life was a member of the Lutheran church, but the knowledge came to her of the life beyond and the ministration of her loved ones, and she readily stepped forward from "belief" to certainty. For several years, and at the time of her transition she was a devoted member of The Church of the Soul, a faithful attendant of its societies whenever her health permitted, and had an ardent and affectionate appreciation of its pastor. When she knew that her going on was only a question of a few weeks or days, she earnestly prayed that the change might come before Mrs. Richmond left for her summer tour of the camps. The transition came while Mr. and Mrs. Richmond were at Wonewoc, Wis., but the services were held on Monday, the 20th and Mrs. Richmond was present to discharge the beautiful duties of ministration in the home of her family. A goodly number of the members of the Church of the Soul were present, and many neighbors and friends of the family.

All who have heard the guides of Mrs. Richmond on such an occasion know what words of comfort and spiritual instruction were given. It is indeed an inspiration such as is not forgotten, when knowledge of immortality fills the discourse, and the glad re-union of the arisen ones is declared. Of the immediate household who will so miss the bodily presence of the dear Mother and Grand-Ma, are Mr. and Mrs. Henry Rhorbach, Mr. and Mrs. George Brunton, (now Rhorbach), and two infant sons (great-grandchildren of the deceased) Mr. Charles Rhorbach.

The casket was taken to Oakwood. Mrs. Mary Hill gave a prayer at the grave. COR.

OBITUARIES.

Lydia Camp Thomson, Camptown, Pennsylvania, passed to spirit life June 26. She was an admirer of The Progressive Thiner, and a believer in Spiritualism, having been a Presbyterian in her youth. She outgrew its creed, having no fear of anything beyond; holding animosity to none, she lived her eighty years, leaving one daughter and many friends to emulate her goodness and loving nature and faith. ADDIE M. REED.

"What All the World's A-Seeking." By Ralph Waldo Trine. Price $1.25.

"Mary Anno Carew." Written under inspiration, by Carlyle Petersilea. Price $1.00.

DR. T. WILKINS' POEMS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago, Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be $1.25, but those sending notice now for a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at $1.50 each, if that number are ordered ahead. So state if you want one.

LILY DALE.—ROUND TRIP.

Round trip tickets from Chicago to Lily Dale can be bought every day during the summer for $17.50, and are good until October 31.

A special rate of $14, good for only thirty days, has been made for July 24, BUT NO DAY THEREAFTER, to both Lily Dale and the Chautauqua Assemblies. Ask ticket agents of the Lake Shore & Michigan Southern Line and also the Erie R. R. for Lily Dale Tourist rates. The former will take you by way of Dunkirk, N. Y., and the latter by way of Jamestown, at the foot of Chautauqua Lake.

Deducting a two-hours' wait at Dunkirk and the actual time spent in travel between Chicago and Lily Dale is only sixteen hours.

GEO. B. WARNE.

RAMONA VALLEY, CALIFORNIA.

Very Eligible Situations for the Establishing of a Spiritualist Home for Old Spiritualists.

I have come to Ramona with the expectation and determination to make it my permanent home. Ramona is the gateway into the mountains, and all the intersecting valleys which cover thousands of acres of rich land for farming, fruit and stock-raising.

This large valley and all intersecting valleys should attract a class of capitalists, to buy up a large tract of land, and establish a Spiritual colony.

I desire to see a Spiritual Home built in Ramona, conducted on the same system to accommodate the elderly and old people that are Spiritualists, who are homeless. Spiritualists need such homes as much as the Soldier's Homes are needed. There is no better place in the United States for a Spiritual Home to be erected on a large tract of land than in Ramona Valley. I pray such a home may be the order for Spiritualists to consider and take under advisement.

I would be glad to give my life to go forth as an embassador and lecturer on this important need, and solicit contributions in my circuit of travel up and down the coast. A band of workers could be organized for this purpose by spiritual societies, and the independent Spiritualists. I am affiliated with no spiritual society, but class myself as an Independent Spiritualist.

I have been a firm advocate that this nation should legislate on the Old Age pension for all American-Born citizens who are 60, and rendered homeless, without visible means of support. This is a needed legislation for the elderly, both man and woman.

N. STEVENS.

A Prominent Medium Passed to Spirit Life.

Passed to the higher life on July 13, Miss Jennie Rhind after two years of extreme suffering. Miss Rhind was one of the oldest mediums in Boston and Lake Pleasant. She had many friends in Cassadaga, Chicago and Boston. She was born in Scotland, November 27, 1837, at Aberdeen. She came to Chicago in 1871, and after a time became matron at the University on Cottage Grove avenue, near the Douglas Monument. While there her scership and rhythmic inspiration became unfolded to such an extent that the faculty had her sent to the asylum, for the insane, and her books and papers were destroyed, and her clothes made away with. After her detention there she got away for a drive and escaped on a train for Boston, where she has lived ever since September 1875, doing her work as a seer, and also as a messenger of the Wisdom Spheres. Her work has been of a high order, and she has had the love and esteem of all who knew her for her truth, integrity, and her uncompromising love of justice. The disease which terminated her life, was ulcerating cancer, and which was so terrible that her faithful and generous friend had to send her to the Long Island Hospital in Boston Harbor, where she stayed till the end. Miss M. H. Weil, the noble and devoted friend who defrayed all the expense of her long illness, gave every attention, and had her body cremated, by her wish.

SARA WILLIAMSON.

Lake Pleasant, Mass.

IN TUNE WITH THE INFINITE.

(How I Know God.)

I know not whence nor where
This strange uplifting power may be,
I only know that now and here,
It comes radiantly to me.

And in life's turmoil oft I find
A sweet peace and rest all sublime,
Comes stealing my senses o'er
And ope's for me from out its store

A wealth of power that brings surcease
Of troubled thoughts, a great relief
A spiritual uplifting, a hope to find
That somewhere, some-when I shall enter into mine.

ISADORE E. BUSSEY.

Boston, Mass.

DR. J. M PEEBLES' PUBLICATIONS.

What Is Spiritualism, and Who Are These Spiritualists? A book of 181 pages, elegantly bound in paper. Price 35 cents; postage 5 cents.

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QUESTIONS AND ANSWERS

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Address him at Berlin Heights, Ohio.

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NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

S. A. Kost:—Q.—Please inform us what is mental healing, and magnetic healing, and the difference between them, and also which is more potential in its work.

It has been said that Mrs. Eddy, of Christian Science fame, has appropriated the mental healing idea from the works of Andrew J. Davis, and we would like to know if he does his work in healing by the mental or magnetic process.

A.—Magnetic healing is by means of mesmerism or animal magnetism. Mental healing is by suggestion—the mind being supposed to dominate the body, and hence if the mind is right, the physical body must conform. This is now widely being accepted by physicians, who depend more on mental impressions than on drugs. In fact it is truthfully asserted that the good effect of medicines depends on the belief in their potency.

A. J. Davis clearly set forth the fundamental principles of this method, and they were taken up by Mrs. Eddy. But she was not satisfied with the limitation fixed by Mr. Davis, and gave them a universal application which cannot be sustained.

For man is dual, physical and spiritual (mental) and the union between these is so perfect that if the mental reacts on the physical, the physical with almost equal force reacts on the mental. There are conditions and circumstances under which physical means are imperative. Thus mental healing cannot overcome a poison introduced into the body, nor avert the morbific germs of infectious, or pestilential disease. The state of the mind may ward off disease germs for a time, giving immunity, but sooner or later the vital forces will yield to the attack.

* * *

Miss Lillie A. Keepers, New Mexico:—Q.—I made the assertion to a friend that other religions beside Christianity (B. C.) had a trinity. She did not agree with me. I told her of Osiris, Isis and Horus. Can you give other examples?

A.—The trinity is in no sense a Christian but absolutely a pagan doctrine. The Jewish religion on which Christianity apparently was founded was Unitarian. There was one God, Jehovah, one Supreme. The Persians had Ormuzd, Mithras and Ahrimanes. They solved the riddle of good and evil by this placing a "Mediator" between the good and evil deities. The Hindu had Brahm, Vishnu and Siva. The Alexandrian school of philosophers infused the doctrine of Plato into Christianity. The battle was long and fierce. Athanasius stood for the trinity, Arius for the Unitarians, and councils met and fought with tongue, swords and clubs, for it was a rude age, the tide of belief turning from one side to the other. Athanasius wrote the trinitarian creed which has been the text of the Catholic church, and with slight changes is accepted by the Episcopal. It was a triumph of paganism over Judaism—of the three-fold gods over the Jehovah.

The result could not be otherwise. Christianity was not a religion having its birth in Jerusalem, but in Alexandria. It was not a graft on the Jewish stock, but on the Greek Mysteries, and its early disciples and members were initiated by the unwritten ritual, which for many ages had indoctrinated the devotees of the greater mysteries.

The series of articles on the Religion of the Aztecs, by Chas. McArthur, in The Progressive Thinkepr, throw a flood of light on this subject, and show that the Aztecs of Mexico entertained trinitarian views.

* * *

Henry Griffith:—Q.—I saw it stated in a public print lately that nineteen Protestant clergymen were about to join the Roman Catholic church to become priests. I suppose, presumably some and perhaps all of these clergymen have wives. If so, what will they be likely to do with them?

A.—As celibacy is imperative with the Catholic priesthood, if these Protestant clergymen have wives they will have to renounce them before entering on the duties of that office.

The authorities of the Catholic church are wise, and a converted Protestant preacher, however strong his protestations, is never received in that full favor accorded to those born and bred to the office. To the average preacher the Catholic church holds out attractions which passional natures find quite irresistible. There are nunneries provided, in whose shadowy seclusion family ties may be forgotten, and domestic cares vanish. The wisest provision for the church, the most damnable villainy for mankind, was the institution of the nunnery, to provide for the licentiousness of a class of men set apart to do the bidding of the church, and in order that these priests may be absolutely free from all ties which bind other men, they are cut off from domestic life, and yet provided a home in any and every convent in the world. How much influence this prospect has on the new Protestant converts, and how much the slight change of dogmatic belief is a matter to be determined. It goes without saying that the gospel ministers, from the shouting evangelist to the dignified bishop, are the most erotic, and the criminal record proves this in a measure almost beyond belief. A religion that demands a man to cast aside his wife whom he had vowed to love and protect, disown the children of this union, is a slanderous lie thrown in the face of humanity. And the man who accepts such religion is either idiotic from superstition or a hypocritical rascal. In times past, charity might cover them with its mantle, and excuse them because of their ignorance, but in the full knowledge of the present, ignorance itself of such vital matters is a crime, and there is no excuse for men claiming to be ordinarily intelligent, clinging to the dead beliefs of the past, or for shouting when they cast aside the corpse of one that they may drag forward another.

* * *

J. M.:—Q.—Is the miraculous conception of Jesus Christ so out of the ordinary, as to be itself an evidence of its truthfulness?

A.—Instead of being "out of the ordinary," such a belief is common to the gods of all people. The gods were all virgin-born. Krishna was born of the chaste Devkai; Buddha, of Maya; the Siamese Codom of a Virgin overcome by a sunbeam; the Chinese Fuh-he, of a Virgin surrounded by a rainbow; Horus, the Egyptian Savior, of Isis; Bacchus, of Semele; Perseus was son of Jupiter by the virgin Danae; Apollo was the son of Jupiter and Latous; Pythagoras had a god for a father; the mother of Esculaplus, fearing his father's wrath, exposed his child in the mountains, where he was found by a shepherd and was known to be a god from the fiery rays surrounding his head. Hence the people came to worship the heavenly child. These legends are not confined to the old world. In the new, the Aztecs had their Quetzalcoatl, born of "a pure virgin," and called his mother "Queen of Heaven." The Mayas had Zama, "god-begotten."

"A Little Land and a Living."

"A Little Land and a Living," by Bolton Hall, author of "Three Acres and Liberty," and "Things as They Are."

This book is dedicated to the editors of American. Mr. Hall has shown how with a little capital and a good deal of common sense, a city man or woman can get into the country or cultivate a little land and gain an independence. It treats of vacant lot gardening, fruit growing, horticulture, animal raising for profit and many other interesting topics.

The book is full of enthusiasm and cannot fail to interest and instruct all who read it. Price, $1.00.

HASLETT PARK CAMP, MICH.

It Will Open August 2nd, and Continue Till August 23rd, Inclusive.

Once more we are approaching the camp meeting season, and it affords us pleasure to call the attention of the readers of The Progressive Thinker to the Haslett Park Camp, Haslett, Mich. It is located on an electric road eight miles east of Lansing, and by the side of a beautiful little lake (Pine Lake), well supplied with steamers, launches and row boats. It is an ideal spot to spend a few days or weeks. The pretty lake, the fine old trees, the beautiful grounds, these alone are worth your while, but this is not all. You will find there men and women who are searching for knowledge—truth-seekers; men and women who have come to reason together, whose faces are turned toward the light, and like the sunflower that nods to the sun at whatever point of the compass it may appear, so when Truth is unveiled, from whatever source she cometh, she finds a welcome amongst these people. Not a blind acceptance, upon the childhood fashion of "open your mouth and shut your eyes, and you shall have something to make you wise." They know that Truth comes with no faint or faltering footsteps; she is not afraid of criticism or derision; she does not fear investigation, is not abashed or angered at a suggestion of the same, but across her forehead in letters of light are these words, "Search me, search me."

At Haslett Park Camp there will be teachers and demonstrators of the truths of Spiritualism that will do you good to meet.

Dr. B. F. Austin of Rochester, N. Y., will be the first speaker, giving during the week, three stereopticon lectures upon important subjects.

The second week, Dr. R Angus, Port Huron, Mich., will be the speaker and message bearer. The third and last week, W. D Wattles of Elwood, Ind., who was with us last year, and made many friends, will again entertain and instruct us.

During the past two years it has been my good pleasure to preside at this camp, and I go there again this season in the same capacity. I look forward in glad anticipation of the meeting with old friends, and also extend a cordial welcome to any whose visit this year will be their first. To the strangers to Spiritualism, or the stranger to the camp, we bid you welcome.

"Come let us reason together."

The camp opens August 2 and closes August 23.

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"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

Spiritualism Critically Analyzed

From the Standpoint of a Leading Magazine.

The Truth About Spiritualism.

In this short article I do not hope to give you the whole truth about Spiritualism, because I haven't the space. But you may rest assured that what I do here give you is true, because I know whereof I speak.

I know that, in order to follow precedent, I should begin by deploring the "fraud" that is so mixed up with Spiritualism that it required me to dig up the truth from the deeps and deeps of fraud. Every article upon the subject that I have read for the past few months has started out that way, and I know that it is expected, but I must disappoint. In fact, I am willing to admit that if I had never condescended to look into the matter, Spiritualism, as a philosophy or a religion, or a Truth, would still have lived and thrived and proved true.

But, to read some of the stuff with which newspapers and magazines are deluged these days, because the writers have just discovered that Spiritualism is rapidly becoming fashionable, one would imagine that the writers were moral heroes, born for the sole purpose of rescuing Spiritualism from the hands of the thieves and liars and devils.

As a matter of fact, Spiritualism, even as a religion, or philosophy (I believe they call it a philosophy), has been well organized, well conducted and presided over for a number of years. There is an organization known as the National Spiritualists' Association, and although I am not a member, I have always kept in touch with the work being done.

By the way, I am not a member of anything. I "belong" to the Universe, and have never felt called upon to join anything. If I began joining things, I would have to join everything in existence. "Better not I than the very worst, worse not I than the best."

Now, is there not fraud masquerading as Spiritualism?

Most certainly. Is there not dishonesty traveling under the guise of philosophy? Is there not crime carefully concealed as "high finance?" Is there not not hypocrisy calling itself Christianity? Is there not, in other words, always a counterfeit to every good thing? Legerdemain is not Spiritualism any more than orthodox Christianity is Christlike.

Therefore, we won't waste any more time discussing the so-called "fraudulent aspect" of Spiritualism. Instead we will discuss Spiritualism.

To the general public the word "Spiritualism" means nothing more nor less than phenomena—generally physical phenomena, such as table rappings, ouija boards, trumpet speaking, materialization, slate writing, etc. These phenomena are to the philosophy of Spiritualism exactly what Healing is to Christian Science—the bait which lures the seeker after Truth into the deeps of philosophical thought.

We have learned most things by kindergarten methods, whether it be material facts, or transcendental truths.

The religious systems of a race or an age, well illustrate the growth of a race, and every religious system teaches its fundamental truths in and through phenomenal methods.

So the phenomena of Spiritism constitute the "reward of merit" which undeveloped humanity must ever have dangled before their eyes, to coax them onward on the Path.

The kind of Spiritualism, therefore, that the public eye is focussed upon these days is that phase of it that the student of Occultism long since explored, fathomed and pigeon-holed in his experience. Not that phenomena have not a place and a purpose. Such phenomena as Hamlin Garland records in Everybody's Magazine will do much to turn people toward an intelligent investigation of Truth.

That there will be many apparent disasters in the wholesale prosecution of this search is a foregone conclusion.

Ignorant dealing with the unseen forces about us is like a novice handling electricity. Some one is liable to get hurt. But, I do not for this reason discountenance the "social seance." Half the world is obsessed now. We are in a transition state between ignorance and wisdom; and in this sort of condition there will naturally be a certain unavoidable degree of disorder, of disrupted mental processes, that are diagnosed as "insanity."

Generally speaking, people have such illogical, such erroneous, such absurd ideas of the life after Death—where they have any ideas at all—that they are unprepared for the conditions that actually exist, and which they soon discover, if they pursue the investigation of the phenomena of Spiritism with any degree of intelligent interest.

The invisible ether about us is peopled with beings as real, as vital in essences, as we are in the earth plane. But many, very many of them, are unfitted for the phase of life in which they find themselves after death. Their tastes and their instincts have not been cultivated beyond the coarser plane of manifestation—the physical—and they seek through contact with those still in the flesh to reinstate themselves in this phase of life.

The result is that they hypnotize, or mentally control, persons inhabiting the physical body, and naturally these persons "act queer." Among those with whom we come into daily and hourly contact—I mean persons still in the flesh—how many do we find who are self-acting, individualized, strong enough to think for themselves, to choose and to take the results of their choosing without dependence upon some power, external or otherwise? Almost no one. The percentage is trifling.

We are slaves to custom, to habit, to established methods and modes of conduct, and to the opinion of others.

Therefore, we are not in a position to successfully resist the subtler influence which a disembodied entity may exert over us, if he feels so disposed.

I have always felt that the horrors of the Salem witchcraft were not due, as is generally explained by modern psychologists, to auto-suggestion, but to the impressions impinged upon the minds of the susceptible by the disembodied and hate-crazed Indians who had been killed and their lands confiscated by the white settlers.

Whether the fact appeals to us as desirable or not, it nevertheless remains as a fact that we are constantly in the presence of, and liable to impressions and suggestions from, those who have gone out of the physical body.

The character of these entities varies exactly as does ours here in the visible. Some there are who are selfish, narrow-visioned, and ignorant. That this type is numerous we may readily guess when we look about us and see how scanty is our store of wisdom. And selfishness, narrow-mindedness and "all uncharitableness" do not constitute a fundamental part of the human make-up. These attributes are grown by the ungodly strife of competitive commercialism.

But, where the absurdity of the general idea in regard to the after-life comes in is in the belief that Death at once changes the habit of mind which has controlled the individual throughout his career on the earth plane.

This mental attitude which our competitive system of economics has produced is not, nor can it be, laid aside immediately at death. The man who has spent his earthly career in pursuit of the illusory, the material and changing, goes into the next phase of life-expression poorly equipped as far as spiritual knowledge is concerned.

Very often indeed earthly riches are obtained at the risk of being a pauper in the after life. This is the secret of why "It is easier for a camel to go through the needle's eye than for a rich man to enter the kingdom of heaven."

Riches in themselves are no barrier to spiritual knowledge, any more than poverty is a guarantee of the same.

But the rich man is in danger of living either in the blind pursuit of wealth, or he may live in the enjoyment of just those material things which his money buys, forgetting that there are other realms of Being to which he may at any moment be called, and to fill which he needs a deeper knowledge than that which is of "the earth, earthy."

Of the millions of souls who go out into the Invisible yearly, hourly, how few comparatively are in a state of consciousness to rise above the materialistic atmosphere—to rise to the finer, more ethereal planes of consciousness—beyond the mental and the psychic?

It is therefore, of necessity, the undeveloped souls with whom we come often into contact in our efforts at "spirit" communication. In fact, we do not come into "spirit" communication, because few of us, in or out of the body, have sufficient spiritual consciousness to make "spiritual" communication possible. We may exchange thoughts, we may exchange soul-desires, but fully spiritualized beings are "few and far between."

Not that human nature is "bad." That is not at all my meaning. There are no "evil" spirits. All spirits are good, but we are so undeveloped in spiritual consciousness that it is simply the limited, external consciousness that we most readily contact with. Now comes the vital, the important part of this question of inter-communication, and the advisability of investigating the phenomena of Spiritism.

Many occultists advise against the investigation of Spiritualistic physical phenomena on the ground that it is from these undeveloped "earth-bound" entities that we get this phase of manifestation—when it comes from the invisible side of life.

And, they argue, when we place ourselves receptive to these influences, they may obtain a certain power over our minds and produce abnormal mental states—either appetites, desires or acts.

They may flatter, cajole and deceive us, thereby feeding upon our vitality or in some way satisfying their own unconquered materialism. That these conditions are common, all who have had any experience in the investigation of phenomena will readily admit.

But the point is this: All world movements move onward with a resistless sweep, let who will fall in the process. The establishment of recognized intercommunication between the phases of life-expression known as the "dead" and the "living" is an inevitable result. Everything tends to this end. It is a part of the action of the cosmic law. This law does not consider the individual. Neither is this lack of consideration "heartless," or evil, or indifference.

Not a single atom is lost. Not an individual abandoned. "Not a sparrow falleth." The seeming disaster, if it come, is but a momentary illusion. Nevertheless, disaster, even though it be temporary, may be avoided.

Those who fall a victim to the obsession of another's will, whether that other be unseen or seen, are reaping the result of their ignorance, and the only remedy for ignorance is enlightenment.

Therefore, let us know. Instead of seeking to avoid the subject of psychical research, we should arm ourselves with unselfishness of purpose and intelligent interest, if we would know the truth, and there is nothing that can take the place of truth. No amount of avoidance of an issue of any kind can or will settle that issue. Nothing but the truth will satisfy the human needs.

The human race has waded through fields of blood and strife and carnage in pursuit of the prize. It is not likely that we are going to stop now at the door of the Unseen, because someone has told us that it is dangerous to knock for admittance.

Indeed, we can not turn back if would. The time is at hand. There is also another side to the question of intercommunication. Of the many who pass out of the body, comparatively few are capable of receiving help or instruction from those who have attained the requisite degree of spirituality, out of the body. Their help must come from those still on this side of the Veil, because "though having eyes they see not," and they are not more aware of the presence of spiritual beings than are blind people in the body aware of the proximity of other individuals. In other words, they have no spiritual sight, and therefore they cannot see spiritual beings.

Their help must come from this side. Every spiritual teacher is teaching hundreds of unseen souls, whenever he or she addresses a student of truth on the earth plane of manifestation.

It is a matter of self-protection, therefore, that we learn the facts in regard to the conditions of the life immediately after the change called death, in order that we may intelligently deal with them.

Manifested life is like the ascending notes of the musical scale. The physical plane is represented by middle C, and the mental and psychic planes are only one note each higher in the scale of vibration. How many intervening notes there may be between us and the Absolute we cannot say with certainty.

It is at once our duty and our privilege to spread the enlightenment and freedom of truth on these lower planes in order that all may be lifted to a consciousness of the complete Whole.—McIvor-Tyndall, in Swastika.

A GOOD TIME.

I've had a good time.
Life came with rosy cheeks and tender song
Across the morning fields to play with me,
And, oh, how glad we were, and romped along
And laughed and kissed each other by the sea.

I've had a good time.
Love came and met me half way down the road;
Love went, away, but there remained with me
A little dream to help me bear my load,
A something more, to watch for by the sea.

I've had a good time.
Death came and took a rosebud from my yard;
But after that, I think there walked with me,
To prove me how the thing was not so hard,
An angel here of evenings by the sea.

I've had a good time.
.....A good, good time.
Nobody knows how good a time but me,
With nights and days of revel and of rhyme,
And tears and love and longing by the sea.

—Mounce Byrd, in Harper's Magazine for August.

A LEADING MIND AND SPIRIT RETURN.

Dr. I. K. Funk, a Profound Thinker, and a Scientific Investigator along Occult Lines of Thought, Has Something of Special Importance to Present, as set forth in the Chicago Daily News.

I have received a number of letters expressing suprise that Dr. Hyslop or other psychic investigator has not accepted the $2,500 anti-spiritualistic challenge urged recently in the press. I am surprised rather that any intelligent reader should have expected otherwise. Iron and gold are good to buy gold and iron, but why should we expect them to pass current on the heights where true science dwells? Such a challenge, while not so intended, is offensive, as it assumies that these men could if they would."

A scientist cares more for the discovery of one new fact, though it tells against him, than for much moeny or applause or blame. To him every fact is an integral part of the universe and its discovery carries its own sufficient reward. Woe to him who uncovers a truth and does not tell it. Crookes, Lodge, Wallace, Lombroso would each give his right hand could he so present a fact of spirit communon that it would carry scientific conviction to the world that a man who dies lives again.

Then are there no facts that prove spirit communication? These trained scientists believe that there are. Then why do they not accept a challenge of this sort?

THESE FACTS COME THROUGH OBSERVATION, NOT BY EXPERIMENT; THEY ARE NOT ON TAP; THEY DO NOT COME AT CALL. IN NO OTHER INVESTIGATION IS THE PERSONAL EQUATION SO IN EVIDENCE? We have to with many facts and laws of human mind, that are little known.

Then, if the hypothesis of outside intelligence is true, there may be scores of forces, and scores of laws, with which we have to deal, which are altogether new to us. In solving problems of this kind we should sit down quietly and observe; dogmatism and presupposition hinder. We cannot proceed as does the physical scientist who proves the existence and nature of radium, or that the blood circulates or the earth turns on its axis, or H2O is water. French scientists seventy-five years ago said, "If stones fall from the sky, why do they not fall in our sight?" They, with powerful glasses, scanned the heavens, but saw no stones fall. The skeptic observers of that day so reported to the French academy and it was decided that the reports of the peasants that they seen stones fall were the result of deception or mal-observation. The predisposing scientific conviction was that there were no stones in the sky, and so none could fall. So long as this conviction remained, how prove a shower of stones—it is always easier to believe that men lie or are deceived than believe the impossible to happen.

Dr. Hodgson was an exceedingly critical and skeptical man, so almost beyond bounds. **HE DISCOVERED SCORES UPON SCORES OF FRAUDS ALONG SPIRITUALISTIC LINES,** but after ten years of constant investigation he came to the conclusion that there were genuine spirit communications; but before the conviction was possible he had to think himself into the possibility of a spirit world. Yet he would have been the last man to have accepted this press challenge.

Frederick W. H. Myers, for many years investigated the phenomena before he became convinced of the presence of outside intelligences—at first an utter agnostic he was finally led to say, "I predict that, in consequence of the new evidence, all reasonable men a century hence will believe it the resurrection of Christ; whereas, in default of the new evidence, no reasonable man a century hence would have believed it." And so Sir Oliver Lodge and not a few other leading scientists. Suppose Prof. Hyslop had accepted this challenge, where would have been found a committee who would have been willing to investigate ten years or five or three before making a report? **NO ONE FACT NOR A SCORE OF FACTS CONVINCED THESE SCIENTISTS; BUT IT WAS THE CUMULATIVE EVIDENCE OF A HUNDRED FACTS.** Such a committee would be apt to make a few trials, then come to a conclusion and so report and a shout would go up, "Ha, didn't we tell you?" Why does it not occur to the press to prevail upon a committee of, say, ten trained scientists, who will agree to sit and observe with some competent medium once a week or so from three to five years, as Dr. Hodgson, Dr. Hyslop and others have done?

In trials before a test committee we must not forget the preventive power of suggestion. Every professional hypnotist knows how difficult it is to hypnotize a subject against a strong contrary assertion. Why is this? I may guess, but I don't know. Who can say why Christ could do no great works in Galilee because of the unbellef, or why He put out of the death chamber of the little maid all doubting ones before He raised her from the dead? **THERE SEEMS TO BE A TREMENDOUS DYNAMIC FORCE IN BELIEF AND ALSO IN UNBELIEF, PERHAPS THE GREATEST OF ALL CREATED FORCES.** Why should not those psychic investigations be of stupendous interest to us mortals? They are sincere attempts by well-equipped men to get at a solution of the mysteries of death and the world beyond, which should profoundly concern us.

We are moving away from materialism. A few years ago Darwin, Huxley, Tyndall, Spencer were agnostic as to the spirit world, but now many of the leading scientists have gone as far as belief in "foreign" intelligences not only existing but communicating.

"Where the vanguard rests to-day
The rear shall camp to-morrow."

At the door of the scientific workshop psychic research stands at the head of the waiting list.

Here we may witness a science in the making. We forget that the whirligig of time often changes from little to great and from great to little in science and more than once in history the stone the builders rejected became the head of the corner. To a scientific demonstration that personality survives death all scientific achievements heretofore made will be trivial in comparison.

The starry heavens are reflected in the ocean. With eyes fixed on the ocean you can prove that these heavens don't exist. They don't down there.

Scientific faith in the other world is an egg that will yet hatch on this mundane sphere. I. K. FUNK.
New York.

MISS OF FOURTEEN POET.

Little Theodosia B. Clark of Evanston, Pupil in High School, Makes a Name for Herself.

Little Theodosia B. Clark, 14 years old, a pupil in the Evanston High School, is making quite a name for herself as a poet. She entertains not only her schoolmates but her elders by her writings, many of which are said to possess considerable merit.

Like all poets, Theodosia takes spring as one topic for her muse, and on that subject she has written these lines:

The violet has lifted its drooping head
From mossy ferns, its wintery bed,
And softly lifts its face on high
To meet the sweet smile of the sky.
The robin twittering near, doth look
For his saucy image in the brook;
And wicked crows as black as night
Laugh Haw! Haw! as they alight
Upon some branch above the stream
Where blinding flashes the sun's red gleam.

Oh, spring has come, is the glad refrain
And every bird, no matter how small,
Maketh the greenwood to echo his call;
Glad that they have come North again.
They praise each other
The sky and the weather
As all sing together.

And all is bright and rejoicing and gay
And nothing to do but play, play, play
And find their homes and find a mate,
This is what the little birds say
As they twitter to me on my garden gate.

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Unsolved Questions.

An Interesting Chapter of Personal Experience.

The operations of the brain playing upon the sensitized chords which vibrate through the physical body, have never been satisfactorily explained. Many theories have been advanced concerning these active powers fitted by nature to perform the proper action of the mechanism of man.

The indescribable something called mind is the most marvelous production in the universe. Who can fathom the powerful brain cells? Who can enumerate the millions of molecules composing the three hundred square feet of their convoluted surface? Who can see how these batteries, charged with invisible forces, transmit pleasure and pain, joy and sorrow, to the receiving senses? Who can tell how they enable the possessor to perceive truth; to distinguish the relation of things, their causes and effects?

Yet, the intellect ever strives to enter nature's laboratory, in which is compounded the mighty forces that create life; the forces which energize the material patterns of the great Designer. This search is stimulated by the fact that through evolutionary process, from the lowest to the highest types of organization, it finds a systematic purpose which aims to an objective reality. It charms with the mystery which distinguishes the organic kingdom from the inorganic—the mystery of life, which must either be a physiological function or the operations of a spiritual entity.

Sir Oliver Lodge's hypothesis is "Life is a substance independent of matter, which comes and goes, incarnates and decarnates, and re-incarnates in terrestrial things as it pleases, and all this without adding to the stock of energy. That life, personality, soul are veritable entities independent of matter."

Karl Vogt said, "The brain secretes thought as the liver secrets bile." This would emphatically repudiate the existence of a soul essence.

Mr. Herman Wettstein of Georgia, presents this thesis: 'the brain changes the nature of inherent mind element. That mattir contains within itself the elements and power to evolve from its own psychic basis the highest types of intelligence. Still he does not give the impression that mind is the product of protoplasm; rather a name given to the protoplastic functions of highly organized protoplasmic beings.

Yet, all these theories do not prove that the brain is the producer of thought—that silent language so powerful in argument, so independent of surroundings. Neither do they prove that the material energies are susceptible to the control of a distinctive something called soul.

The natural interrogations relative to the soul of these. Did the soul originate in and with the body, and is evolved from it at death? Is generation spontaneous, or originating through creative influences? Has the Creator constantly repeated his original creation through all time? Did all things originate through physical forces which operate according to what are called physical laws; the laws of electricity, magnetism, chemical affinity, etc?—laws which may be said to administer themselves, and is the soul a something that shall never end

From the earliest time, wherever man is found, the idea of a future life persists to exist, the most ineradicable of all intuitions. This instinct may be called the river of life flowing through the universal heart of humanity. Can this faith be a mere hypothesis? Is it not rather a living reality, a feeling like one's own being? It has been said we believe this because we want to. Does not want foretell coming events? What the soul longs for, nature provides. For every desire there is correlate.

The Psychical Research Societies of Europe and America have collected an immense amount of material to prove the soul survives the bodily death, and under certain laws and conditions can communicate with the living.

The distinguished scientist Lombroso; the noted astronomer Flammarion; Richet, professor of Paris faculty of medicine; Hyslop, of Columbia University; Marconi and many others, have arrived at their conclusions through the investigation of phenomena they believe can be explained on no other hypothesis than manifestations of life beyond this.

Crookes, Wallace, Lodge, Myers, Ochorowicz, De Rochas and W. T. Stead, no longer dispute the genuineness of the evidences that have come under their observation. Father Franco said: "No one but a fool can withstand the testimony presented by the above-mentioned investigators."

A little of my own personal experience along these lines may be of interest to the readers of these columns.

During my early investigations of psychic phenomena I became conscious of influences outside of my own natural self. Under certain conditions these influences manifested themselves through my organism. Each expressed a different personality, which was distinct from my own; some controling the organs of speech, expressing thoughts and beliefs which were entirely different from my preconceived ideas; discoursing upon theological and scientific topics and often grand invocations, addressing the Infinite Intelligence or the "All Pervading Spirit of Good."

These were given in the English language, but there were other influences who spoke in strange and unfamiliar tongues. Involuntary movements of the arms and hands which resembled playing on a violin became very marked: Acting upon the suggestion which it offered, I procured this instrument and with a friend who was very psychic, and members of my family, we sat regularly two evenings a week with the violin in our laps for revelations which might exhibit more clearly the meaning of these strange movements. The bow was not used, nor the strings touched by anything visible, still they vibrated, producing sweet harmony, and sound peculiarly its own, and which I do not believe could be reproduced by any material touch. It played no tune.

Under these conditions the violin seemed animated or infused with life and human intelligence, correctly answering our questions by jumping up and down on the floor and ceiling. It would gyrate about our bodies in turn, float in the air and slide upon the floor.

During one of these seances, this friend (a Mrs. G.) said: "I distinctly hear the name of Cram spoken", and see a bright star in front of Mrs. F." Upon the mention of the name of Cram, the violin rose from my lap and went over to Mrs. F., pressing against her face and bosom in a manner which expressed affection. The instrument could only be removed by strong effort, and when we relaxed our hold would return.

A few days previous to this experience we received a letter informing us of the death of a distant relative and close companion of Mr. F.'s school days, whose name was Cram, I would add: There was no way in which Mrs. G. could have learned of the event of her death.

The spirit which animated the violin purported to have been a Russian musician when in earth life. He remained with us several months, and before leaving announced his intention of going where duty called, to aid his fellow-countrymen in their contest against Japan. And what seems most remarkable, from that time we have not been able to get any manifestations from the violin. It is as devoid of faculty and perception as any other piece of wood.

This is but one of many experiences, which at present would be considered outside the pale of natural science. And whether they are evidences of life beyond the grave, or produced by unexplained natural causes, I will leave to those who are exploring the intricate realms of Psychic Phenomena; and should my testimony in any way conduce to the progress of science I shall be glad to have spoken.

There are many other theories concerning these energizing forces which would be interesting to take a cursory view of, but I will simply add: It is not my purpose to attempt to elucidate these questions—merely an interchange of thought. As I gather up these gems of thought and consider magnitude of their different phases; realizing that each master workman is earnestly seeking the victor's crown, in which his gem may find a permanent setting to adorn the head of majestic Truth.

It is not only among the congeries of nerve cells, vibrating molecules, circulating activities and the animation of organic beings, but in the rich storehouse of inorganic nature, still waiting for man's analytical skill to decipher and to unfold as his needs require, the occulated treasures which seem to be the designs of a great Designer.

E'en the daylight or the darkness,
E'en the tempest or the calm;
E'en the star-bespangled heavens,
E'en old Earth's alluring charm,
E'en the tiny tendrils clinging
To the mighty oak, that they
May reach a height, yes, nearer
To the sun's life-giving ray.

From the ocean, that receiver
And bereaver of life's gain;
To the desert of illusion
Thirsting for a drop of rain.
Hills and valleys clothed in verdure,
Mountains capped with ermine white;
Sparkling waters flowing onward,
Iterateth—"God is might."

E'en the wind's enchanting music,
Mingled with the song of birds;
Speak in truth's undying language,
Bid us stop and read God's word.
Yes, it seems this innate something,
Aye, this power of human mind,
Is, like love, a gift supernal,
Is, like love a gift divine.

O, Life, where thy beginning?
O, Life, where is thy end?
O, Life, what is thy mission?
How soul and body blend?

MARY FARNUM RANDALL.
Springfield, Mass.

Onset Notes.

The meeting at the camp opened to-day, July 19, under the most favorable conditions. There are more people here than usual at this season of the camp. One in looking around would think it was a continuation of last season, and the people must have been here all winter. It had the appearance of mid-season.

There is hardly a closed cottage, and the Hotels are doing a good business. One dining room manager told the writer that he fed seven hundred at dinner to-day. He has been here a good many years and he says this is the best opening he has ever had.

During Saturday night it rained, which was very welcome, as we had had no rain for three months. It left the grove wet so the meeting was held in the Temple, and there was a fine audience.

Dr. Geo. A. Fuller was the speaker in the morning, and Mr. Thomas Cross in the afternoon. This was the first time in fifteen weeks that Dr. Fuller has been able to leave his house since he met with the accident that broke his leg. He delivered his address seated in a wheel chair, and when he was wheeled upon the platform he received an ovation that made him feel he had a host of friends at Onset.

The applause was long and loud, and cast an influence of harmony all over the meeting, and inspired the Doctor so that he gave one of the best addresses heard from this platform for many a day. At the close of his address the Doctor held a reception upon the platform. The large audience passing from one side of the platform to the other, each one stopping to shake hands with Dr. Fuller, and wishing him the best of success.

A fine concert by the New Bedford Band preceded the lecture. The meeting was opened by the writer who acted as chairman in place of Dr. Fuller.

Mr. A. J. Maxham, that ever popular singer, sang one of his sweet songs, after which Dr. Fuller read a poem, following with an invocation. After another song by Mr. Maxham, Dr. Fuller gave a masterly and eloquent welcome to the audience.

Then the audience joined with Mr. Maxham in singing "America." Mr. Thomas Cross gave the benediction.

In the afternoon the meeting was held in the auditorium, and a large audience gathered to listen to that ever popular speaer, Mr. Thos. Cross.

Mr. Maxham opened the meeting with singing. After reading a poem, Mr. Cross took for his subject, "What Spiritualism Means to Me," and gave a grand lecture. It as full of food for thought and those that heard it will think of it for a long time. Mr. Cross is a speaker that leaves an impression with his audience, and is always looked up to to give out grand thoughts. He said Spiritualism teaches us how to know and understand ourselves.

We have been content to live in slumber, and gone through our existence half blind.

Spritualism has said, rise in the dignity of thy manhood and womanhood. The great spirit of liberty keeps the body pure.

Speakers for Sunday, July 26, are Rev. Juliette Yeaw, and Rev. F. A. Wiggin.

Tuesday, July 28, Mr. Wellman C. Whitney.

Thursday, July 30, Miss Susie C. Clark.

Saturday, August 1, Massachusetts State Day.

Saturday, August 2nd, Miss Clark and Mr. W. J. Colville.

President Whitmore is seen at the camp looking well and feeling pleased with the opening.

Page's Orchestra furnished music for the dance, and it is the best we have ever had.

Don't forget to subscribe for The Progressive Thinker. HATCH.

Chesterfield Camp.

Again I wish to say a kindly word for good, beautiful Camp Chesterfield.

Sunday, July 19, the board kindly accorded us the privilege of holding a service for the benefit of the N. S. A., the State Association had pledged for them. Mrs. Mong and I wrote and sent cards all over the state, wrote ads. for six prominent papers in the state, and as we thought, left no stone unturned to make our meeting a financial success. To add further, we decided to sell ice cream on that day, making a double duty for the cleaning of the room and preparing for same was no little job.

Thursday morning came. All were astir early. The sun slowly crept from behind the clouds in the east, sending a thrill of warmth through our veins, and as the day crept on it was delightful. The crowd was slow in coming, We had an appreciative audience, though small. Our lecturers were here, and at 10:30, ready to commence.

Dr. Gould, well known Spiritualist, addressed us, and in his pleasing, convincing manner, made all understand he was no novice at the work.

At two o'clock Dr. Genge, lately from the Christian church, showed us by his forcible manner, that inspiration was not alone of self. This was his first lecture on a Spiritualist platform, and it was fine. He won many friends, and I predict ere long, will be working heart and hand with the band that controls him, for all that is good and beautiful in our cause. I am sure we need honest workers, who love the cause because it brings joy to so many sorrowing hearts. God speed the day when all preachers will, like him, dare to stand alone, rather than preach that which they do not believe, because it means bread and butter.

Camp is dressed in all of Nature's beauty, and by the president and his efficient staff of co-workers, has been made a perfect paradise, and when the camp opens on Thursday, will be in perfect harmony with all-true Spiritualists. Every nook and corner has been renovated, and neither time nor money has been spared to make it a home for anyone.

At the close of the day, the president ordered electric lights turned on, and the camp loomed up and seemed to enjoy the light produced by art.

The crowd being small, receipts were small accordingly, and we felt disappointed, but as every Spiritualist has, as far as we could find them, been appealed to to contribute to this expense, we sincerely hope they will not fail to respond to the appeal.

Let us now put forth every effort to have the N. S. A. Convention that meets in the beautiful city of Indianapolis in October, a success in every way. Let us unite our effort for the good of our cause everywhere. Let us band together, for in unity there is strength.

Let us with heart and hand seek to place Spiritualism upon the high pedestal it has so justly won.

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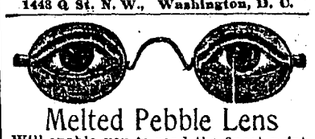
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VOL. 38 CHICAGO, ILL., AUGUST 8, 1908 NO. 976

COMMUNICATION FROM THE GOLDEN GATE.

Showing That Spiritualism Is Making Great Progress.

To the Editor:—Did you know that in this big city of earthquake and fire ruins at the Golden Gate of the far West, the Spiritualists are making strenuous efforts to regain their lost conditions, and commence anew to spread the beautiful light? Well, here is something in the world of Spiritualism. Please take notice:

There is an organization that is known as The Modern Spiritual Church of San Francisco, California. It was organized November 25, 1905, with about 30 members, Mrs. Carrie Wermont Bazello, pastor, president; Mr. Booth vice-president; Capt. Bert Stout, secretary, and Mrs. H. H. Barton, treasurer. Meetings were held once a week up to the great fire, and earthquake, April 18, 1906.

The church up to that time had about 100 members in good standing. That calamity burnt up the records and books, and scattered the members to the four corners, and leaving them without homes and destitute; but a short time after the earthquake and fire our worthy pastor made a call and rallied the members together. She rented a flat at 451 Waller street, this city, and set the chariot running. Meetings are held every Saturday evening. The audiences are large and intelligent. This church held a splendid anniversary meeting of Modern Spiritualism on the evening of March 29, 1908, in the parlors of our pastor. There was not standing room. Everyone was well pleased with the exercises. Those taking part were the pastor, Mrs. Carrie Wermont Buzello, Mrs. Bessie VanSickel, our vice-president, Mrs Mary Hovet, Dr. J. W. Cowan and Capt. Bert Stout, secretary. Everyone did their part well. There are no better platform mediums than Mrs. G. W. Buzello, Mrs. Mary Hovet, and Dr. J. W. Cowan. Mrs. Bessie VanSickel is a splendid spirit picture painter. She gave us a fine address at this anniversary, and has given us several addresses since. Capt. Stout read one of Dr. T. Wilkins' beautiful poems, and gave a short lecture therefrom. Our meetings are growing more interesting every Sunday evening.

A short time ago we had a christening on a Sunday evening. Our pastor, aided by Dr. J. W. Cowan, performed the ceremony. It was quite interesting. the young gentleman, whose first name is Robert, only eleven months of age, behaved nicely. Our pastor held him in her arms, while Dr. Cowan laid beautiful flowers on his head. He took hold of them and throwed them on the floor, as much as to say, "I don't want them."

After the ceremony this young gentleman thanked the audience and those who performed the ceremony by laughing at us, and then sat down to his bottle without inviting the rest of us to partake. Well, that is the way with babies. The mother and father of this, the youngest member of our church, are members and are working hard for Spiritualism.

The California State Spiritualist's Association will hold its thirteenth annual convention here in this city, commencing Friday at 9:30, a. m,. September 4th, and closing Sunday, September 6; three days' session.

The Spiritualists of this city and at San Jose, Sacramento, Oakland, Alameda, Berkley and other near-by towns, are putting in their best licks to make this the best and grandest convention ever held in California.

The Modern Spiritual Church will be well represented, and we will do our part to help make this convention one of the best ever held in the United States.

Brother Francis, it is about time that Spiritualists should put on their best clothes, go forward in grand array and demand that no laws shall be made that would take any of our rights away, for are we not American citizens? Why should we not worship good (God) to suit ourselves.

I shall mention The Progressive Thinker everywhere, perhaps some one will take it. God bless it and all that are concerned in its welfare. All Spiritualists and investigators should enroll themselves as subscribers, by so doing they help the glorious light of truth, and be proud to be Spiritualists. I am very proud to stand before the world and proclaim my Spiritualism.—Amen.

CAPT. BERT STOUT.
Secretary Modern Spiritual Church, Sanfrancisco, Cal.

NUGGETS.

Vengeance.

"Vengeance is mine, thus saith the Lord",
Are words befit an "angry" God.
But can it be they e'er were given
By "Father God" which art in Heaven?

The Blabber.

The blabbing tongue you e'er will find
Associated with a shallow mind;
The louder is its empty sound,
The less of brains within are found.

A Shame!

June, 1907.

Old Winter lingers in the lap of Spring;
To us 'tis a disgusting thing!
She ought, without a day of grace
To make him leave and keep his place.

Silence.

That "silent waters deepest run"
Is not the truth of everyone;
There's silence in the stagnant pool;
A silent man may be a fool,
Or mayhap when to him we come,
We'll find the man is deaf and dumb.

DEAN CLARKE.

I had rather be damned with Plato and Lord Bacon than go to heaven with Paley and Malthus.—Shelley.

A pound of care will pay an ounce of debt.—Danish.

Lily Dale Camp.

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We congratulate Pierre L. O. A. Keeler in accepting the invitation of the Management of the Lily Dale Camp, and thereby establishing the genuineness of his own mediumship on a solid rock, and making him more popular than ever. We also congratulate Dr. Warne and those who took the initiative in this movement. The proper testing of trumpet and materializing mediums would reduce the number who would attend the various camp meetings to an exceedingly low number. We venture to say that there are not over two or three materializing mediums in the United States who will submit to the mosquito bar test. And why? Because they know they resort to FRAUD.

It is regrettable that all the mediums attacked in 1907 for their work at Lily Dale, are not attending the Assembly of 1908. Among the absentees who have as yet sent neither regrets, nor reasons for non appearance, are: Joseph Jonson, Mrs. M. T. McCoy, Mrs. Effie Moss, Cleon B. Nichols, Mrs. S. E. Pemberton.

Mr. Norman, after ignoring the Board's request for one week, has promised to give them soon a demonstration of spirit photography. A similar invitation has just been sent to Mrs. Maud Gates and daughters, who are in attendance, but there was some delay in finding out that they were the "Mrs. and Misses Gray" of Mr. Carrington's Report.

Mr. Keeler has won many friends by the courteous and courageous manner in which he met the desires of the board. He deserves greater credit for his course because he was surfeited with advice to ignore the board entirely. The whole camp feels the lifting of a cloud of uncertainty, while the atmosphere is cleared of a floating mass of misunderstandings and misrepresentations because of Mr. Keeler's trial and triumph.

All mediums who imitate his straightforward method of meeting proper investigation will find they, too, have bound laymen to themselves by enduring bands of confidence, which will stand them in good stead when unjustly assailed. Below is a copy of the board's request to Mr. Keeler and a report upon the results.

GEO. B. WARNE.

Lily Dale, N. Y., July 19, 1908.

P. L. O. A. Keeler, Esq.,
Lily Dale, N. Y.

Fellow Worker: It is unnecessary for us to tell you that prominent representaives of the psychic and secular press of our country have been giving currency to reports which seriously attack your personal integrity, reflect upon the character of Lily Dale Assembly and call down ridicule upon the Cause of Spiritualism on both sides of the ocean.

Having confidence in the genuineness of your mediumistic power we invite you to give to the Official Board of our camp a slate writing seance under such conditions as will silence the cavil of outsiders and enable us to fully meet the misrepresentations of your work from any and every source.

We believe it possible for you to do this and allow us to bring our own slates, which you will not touch yourself, but allow to remain in our own sight and keeping. If agreeable to you, we would ask that the trial be made both with and without written slips addressed by the sitters to persons in the spirit world.

Cordially and Fraternally Yours,
ESSIE C. HUMPHREY,
CARRIE REED,
GEO. B. WARNE,
JAS. W. STEARNS,
LEE MORSE,
L. C. HUTCHINSON.

TO LOVERS OF FAIRNESS AND A SQUARE DEAL:—

The officers of Lily Dale Assembly have just completed an investigations of the slate writing mediumship of Pierre L. O. A. Keeler, the integrity of whose methods was recently publicly assailed by Hereward Carrington, the confidential representative of Prof. James H. Hyslop, of New York City. During the forenoon of Thursday, July 23, 1908, Mrs. Humphrey, President; H. W. Richardson, Vice-President and Geo. B. Warne, Treasurer, selected two from the center of a newly opened bundle of slates at the general store of A. S. Dayton, placed upon both frames and writing surfaces of the inner side a special stamp, whose immediate duplication was an absolute impossibility, and went together to Mr. Keeler's seance room in his cottage at Lily Dale. The morning sun was at its brightest and the single window, as well as the door, stood wide open. Each one of the visitors wrote her, or his, own name upon a separate slip of paper, folded it tightly and deposited it upon the table beside the slate. **No names of friends in spirit life were at any time written by the sitters.**

Neither the slips, the slates, or Mr. Keeler's hands were for one instant out of sight of three pairs of watchful eyes.

During the sitting, the following words written in green color, appeared upon the paper bearing Dr. Warne's signature, which was at no time unfolded—"It is difficult to get anything on slates not magnetized."

At the close of the sitting, lasting one and one-quarter hours, there were found upon the inside of the slates, one message from a brother of Mr. Richardson; four messages for Mrs. Humphrey and her immediate family; two messages for Dr. Warne; and one for an unidentified personality. One was written in yellow, but the others in common slate pencil, a small point of which was placed between the slates at the beginning of the seance.

During the sitting, Dr. Warne remarked "that the rabid assaults upon Spiritualism by the late Rev. DeWitt Talmage were probably inspired by excarnate spirits, who hated that system while they dwelt in mortal bodies." An intelligent eavesdropper was evidently about, for upon the slates this message was found:

"Your idea about Talmage is correct.—Moses Hull."

At the time the writing seemed to be done, the slates were held above the table by the hands of the medium, and the sitters grasping the corners; vibrations were sensed by touch; distinct sounds as of a moving pencil were plainly audible, and these manifestations scarcely reached three minutes in duration.

THE MESSAGES WERE NOT WRITTEN IN ADVANCE—A SUBSTITUTION OF SLATES WAS IMPOSSIBLE—Mr. Keeler could not have written them during the sitting, for he could not have gained access to the inside surfaces, where they were found, without immediate detection.

On Friday afternoon, July 24, another section of the Official Board of the Assembly, Messrs. J. W. Stearns, Lee morse and L. C. Hutchinson, sat with Mr. Keeler, supplying their own slates and exercising similar precautions throughout their investigation. They received eleven separate messages, one being in Greek, one in German, one in French, one in Swedish, and one in Japanese or Chinese. Those in Greek and French were pronounced absolutely correct grammatically and as to accent, by a distinguished linguist, who is a visitor at Lily Dale, while Prof. Larson renders a like verdict upon the communication in the Swedish tongue.

The preliminary precautions taken, the lynx-eyed observation employed throughout the demonstrations and the results obtained in each instance under the watchfulness of six, instead of two eyes, **convince us that beyond all question Mr. Keeler possesses genuine mediumship for the phase of slate writing.**

ESSIE C. HUMPHREY,
H. W. RICHARDSON,
GEO. B. WARNE,
JAS. W. STEARNS,
LEE MORSE,
L. C. HUTCHINSON.

CHURCH COMES TO CUPID'S AID.

Provides Courting-room for Its Young Members.—Will be Equipped With Cosy Corners, Screens, Chaperones and Soft-Toned Lights.—Pastor Asserts It is Essential, and Church Should Supply.

Chicago,, Ill.—A courting-room, complete with cosy corners, screens, chaperones and soft-toned lights is to be the aid to Dan Cupid, supplied by Christ church, Presbyterian, at Orchard and Center streets, just as soon as the property adjoining the church edifice can be secured.

The project for a courting-room was first broached by the pastor, Rev. J. N. Snyder, a week ago. He was in earnest about it, and the leaders in the church fell in with the idea at once, and all arrangements have been completed. The idea was advanced in a description to the congregation of the new church he hoped to see built soon.

"We want a gymnasium, with places for the basketball and baseball teams to practice," he said. "The boys of these teams come to church right along. Then we want a rest room, a reading-room, and finally a courting-room. This is a church of young people. They should not have to go outside the church for any essential, and a place to court is an essential."

If in addition to the courting-room the church will furnish a good astrological Spiritual medium who would honestly tell the young people who were natural mates and affinities; there would result very happy marriages. The divorce courts, suicides and murders would be avoided in order to separate mismated people.

Then they should be taught to use good sense in begetting children, and beget them under the very best influences and conditions. Then the future generation would be a blessing to all, and prisons would be empty, and wars no more. G. E. S.

San Diego, Cal.

CRIME CURE.

Music and Musical Culture Declared to Be the Panacea for Crime.

To the Editor:—Chicago for the first time has entered upon a new untried, sane plan for crime cure.

The question is often asked: "What shall we do with our criminals?"

No punishment or religious training seems adequate to reform them.

Some declare they are as weeds in the garden of human nature, and for protection of society ought to be killed.

At a recent social gathering of musicians at the Chicago Musical Seminary, a study of criminology, its cause and cure, came up for discussion, when it was unanimously and enthusiastically agreed that music or musical culture would be the great panacea for all unmorality or crime, now afflicting civilized society everywhere.

Marie G. Macdonald, a woman preeminently of humanitarian ideals, and head of the Chicago Musical Seminary, declares free musical education among the masses, especially among the young of the destitute idle poor is the only one effective cure. "Give", says she, "to the young of the destitute idle poor, music or musical culture and soon no more will you hear of the crime evil."

"Although music," she says, "has many charms, emotional and sentimental—the greatest charm lies in its moral effects upon human life and human conduct. "For who," she says, "ever heard of a habitual, professional criminal; a burglar or a hold-up man, being a musician?"

"Go," she says, "through any of our penitentiaries and you may not find one convict in a hundred who will know anything of music. If they did," she says, "they would not find themselves in the penitentiary."

Music, she claims, is the divinest human thing on earth and the greatest moral force in the world, the greatest civilizer and uplifting force the world has ever known, and could be made the greatest of all other known forces for the extinction of crime.

To ths end, Marie G. Macdonald, after a reasonable, calm and deliberate consideration, has decided to throw open wide the doors of the Chicago Musical Seminary, that the poor, the very poor, may enter as well as the very rich, making it a veritable free public musical school for the sons and daughters of the unemployed or those unable to pay, and who, in addition thereto, will receive free of cost all necessary written music and musical instruments to take to their homes for home practice.

"The lack of music or musical education among the masses," she says, "is deplorable—result—a land filled with criminals."

"Develop in the young," she says, "the love for music or musical culture, and when they grow up they are sure to go right in morals or religion. For while social life may be much improved by judicious laws and punishment, musical culture can uplift social life and keep it there."

Music, too, she claims, possesses certain rare therapeutic values, for musical vibrations when rightly directed will soothe or animate and greatly conduce to health.

"Disease," she says, "being discord—psychological discord—and music harmony—psychological harmony—music, therefore, will greatly help promote normal harmonial health—especially in maladies of the mind.

Marie G. Macdonald is a recognized leading musical educator and her philanthropic plan, for crime cure, is praiseworthy.

DR. R. GREER.

Maywood, Ill.

A STAUNCH DEFENDER.

R. A. Dague Says There is Genuine Materialization and Slate-Writing.

To the Editor: I have never had the pleasure of meeting your correspondent, P. A. Jensen, of Los Angeles, but I have often read in your excellent paper articles from his pen. I think he claims to be a Spiritualist. I do not now remember that he has ever declared his belief that there is any genuine physical phenomena, while I do remember reading several articles in which he created the impression in my mind that he thinks there is no genuine materialization or spirit slate-writing. He has surely been very unfortunate in his investigations of these two phases of phenomena.

Now I know that there are some fraudulent materializing and slate-writing mediums. I also know there are some genuine ones. Several years ago I resided in Osceola, Iowa. Seven men of mature years and of level heads, desiring to know if materialization were true or false, arranged with a man whom I will name Mr. White, a carpenter, of an adjoining county, to hold a series of seances. Mr. White was not a professional medium. He was not widely known.

We prepared a cabinet in this way: In the residence of Hon. John Clancy, judge of the Circuit court, was a small bed-room in which was but one window and one door. The door opened into a large sitting room. We took everything out of that bedroom except an arm-chair. We securely nailed down the windows. We took the door off its hinges and suspended a black curtain over the doorway. We now seated Mr. White in the chair about seven feet from the doorway in the bedroom. We fastened the chair to the floor. With needles and thread we sewed mittens to the medium's coat-sleeves. We sewed the bottoms of his pantaloons to the carpet on the floor. We fixed Mr. White so securely that it would have been impossible for him to move a distance of two inches in any direction without breaking the white thread with which we secured him in the chair. Even if his hands had been free, he could not have reached half the distance intervening between him and the door-way.

Seven men, and as many women, now seated themselves in the sitting room, which was well lighted.

In about thirty minutes hands would be thrust through a slit in that curtain. The head and face of our departed friends, whom we readily recognized, would be projected out into the light. We passed tablets of paper and a pencil in. We could hear writing being executed, and soon written messages would be thrown out to us. We held handkerchiefs a few inches in front of the curtain. A hand would dart out, clutch the handkerchief, and in a few seconds it would be thrown out to us again tied into many hard knots. An ordinary small rope was held up to the curtain. It was jerked in, and in an incredibly short time was thrown out again, tied in perhaps twenty or thirty hard knots.

After the seance Mr. White was found stupid and very pale, but in exactly the position we had placed him. After a number of such seances, Judge Clancy, his estimable wife, and the dozen other investigators, including the writer, were convinced without the shadow of a doubt that we had witnessed genuine materializations and other physical phenomena.

Brother Jensen, in The Progressive Thinker of April 11, No. 959, writes as though he thought all slate-writing mediums are frauds. Now, some of them doubtless are, but I know at least one in California who is genuine. As Mr. Jensen named no one of those whom he regards as frauds, I will not use the name of my genuine one in this article, but I am prepared to defend one California slate-writing medium if Mr. Jensen ever calls him a fraud by name in print. I do not mean to say that I will defend my medium's moral character and commend him as a strictly temperate and pious individual, for I do not know enough about his private life to do that. What I mean to say is that he is a genuine slate-writing medium. I have attended about sixty of his public seances, and have had thirteen or fourteen private sittings with him. Several times I carried my own slates, called on him in broad day-light, never let the slates leave my possession a moment, and yet have had them filled by writing in which names, dates, events, advice, etc., were given, about which the medium knew nothing. One time, as I stood with this medium on his door-steps, he said, "Mr. Dague, my guide says you have a sealed letter in your pocket. The conditions are good today. If you will hold one end of that letter and let me hold the other end, my guide thinks he can write on the blank portion of the enclosed papers."

I had such a letter. I took it from my pocket. I held one end, the medium the other end. He trembled a moment, then said, "My control says he has accomplished the feat." I tore open the envelope, and there written in a plain hand, were several lines addressed to me and signed by the full name of my brother who passed to the spirit world more than forty years ago, of whom the medium could not have known.

I do not doubt that there are mediums who practice fraud. There are also quack doctors, grafting politicians, hypocritical preachers, dishonest bankers, and bad men and women in all the walks of life. Let them be exposed and punished, but let us be careful to not charge crime and rascality upon our fellow men on mere suspicion. Let us first know they are guilty, before we assail them. I have personally known honest mediums who abandoned the exercise of their mediumistic gifts because they were accused of practicing fraud by raw investigators who knew no more about the laws governing mediumship than a child knows the laws of chemistry or mathematics. Some of the very best mediums themselves are utterly unable to explain the phenomena occurring in their presence.

Come, friends, let us reason together; let us patiently investigate and be tolerant, and kind. The wisest of us know precious little about the law governing spirit phenomena. The world's greatest scientists, such as Wallace, Lodge, Flammarion and Hyslop, who have investigated Spiritualism for the past twenty years, are much less inclined to cry "fraud," "fraud," than the cross-roads preacher or average respectable citizen who has attended a half-dozen seances, and who demands that the phenomena shall take place according to the rules they prescribe, and if it does not come in strict compliance to such rules or "test conditions," he rushes to the house-tops or the newspaper and denounces Spiritualism as a humbug.

I am persuaded to believe that spirit-phenomena is produced in harmony with laws of chemistry understood by disembodied intelligences, but of which our wisest scientists are still totally ignorant.

The foregoing is not written to provoke controversy with Brother Jensen or any one else. My sole object in writing is to contend that there are genuine materializations and genuine spirit slate-writing, and to stand up and be counted as a defender of the truth.

R. A. DAGUE.

Tacoma, Wash.

Jealousy is a secret avowal of our inferiority.—Massillon.

SOME MIRACULOUS CURES.

Result From Pilgrimage to Shrine of St. Anne de Beaupre.

Moncton, N. B.—Some stories of miraculous cures are related by the pilgrims who left here last week for Ste. Anne de Beaupre.

Robert Peters of Matepedia, who had not walked without crutches for 11 years, left his crutches at the shrine and walked without their aid.

Mrs. Fitzsimmons of Alberton, P. E. I., who was paralyzed and unable to walk for three years, was completely cured.

A man named McBride of Kentville, N. H., who was almost blind, claims that he can now read the finest print.

Another miraculous cure is that of a man named Guthro, of Antigonish, N. S., who had an injured back and had been unable to sit up for three years. On the train on his way back he was able to be about with the other passengers.

The cures are vouched for by a number of persons who accompanied the pilgrimage.—Montreal Star.

The above cures are simply the result of spirit influence —Catholic spirits, of course. The shrine of St. Anne is simply the focus of their powers. There is nothing whatever miraculous in the cures.

ANTI-CATHOLIC.

A CURIOUS PHENOMENON.

The Eccentric Actions of a Clock.

Last July my clock seemed to be acting strangely without any apparent cause. It would jump ahead from ten to forty minutes each day or two, for at least eight months. I had a sitting with a medium at this time, and it failed to jump for about eight days.

I then took it to a jeweler, and he overhauled it and said the clock was in good condition, but whenever I would get it home it would jump time in the same way. I took it to three different jewelers and they all said there was nothing at all the matter with the clock.

I then bought a new clock, took it home, and this time both my new clock and Waltham watch jumped one hour and forty-five minutes at the same time, and have never jumped since. FLETCHER WILSON.

Dayton Beach, Fla.

BECOMING MORE CRITICAL.

The Numerous Frauds in Our Ranks in Connection With Physical Manifestation, has Rendered the Public More Critical.—All Along the Line as Exhibited by the Following from the Warsaw (Ind.) Times of July 20.

Fearing an expose, John Ramsey, of Wabash, a professed medium, who has given five seances in Warsaw during the past few weeks, backed down Sunday evening and positively refused to conduct a meeting, because, he said, that there appeared to be some dissatisfaction with his work. On first coming to Warsaw Ramsey had told his new acquaintances that he could convince them that there is something in Spiritualism. He was given the opportunity. Everything went well at the first sitting, the second, third and fourth sittings, but certain persons who were in his audience at the fourth meeting became skeptical regarding certain things that were said and done and they decided to learn more of Ramsey and his feats in their own way.

The test came with his fifth appearance Sunday afternoon. With the room Ramsey and his audience occupied darkened, the so-called medium began his program, but had not progressed very far until certain of his acts and assertions were openly questioned by visitors. Ramsey was supposed to move a table by suggestion, or rather the spirits were supposed to move the table and other pieces of furniture. Certain persons in the audience decided to make a thorough test of Ramsey's suppernatural powers.

All of the persons "in the circle" were instructed to sit erect, with their hands lying upon their knees, "just so." One man whom Ramsey apparently suspected, had a mandolin placed across the top of his hands by Ramsey who intimated that the instrument might play during the sitting, but it didn't. Finally the table-moving feature of the program came on. An attempt of one of Ramsey's auditors to solve the mystery resulted in that auditor being struck on the top of the head by a horn. It was then that he realized that Ramsey had a pair of piercing eyes and that he could see in the dark something after the owl fashion. But Ramsey couldn't watch everybody at once and at an opportune moment another man in the audience stuck out his foot and gave that moving table a jerk that came near sending that long-legged medium on his head on the floor. The action of the auditor had the effect of bringing Ramsey's shoe in contact with the feet of a woman who was in the circle. Somebody whispered loud enough for all to hear: "He's moving the table with his foot." Ramsey changed the subject and went on with the program. After this he was very plainly nervous because of the discovery of his trickery.

Another meeting had been scheduled to take place at 8 o'clock sharp. In fact it had been announced that nobody arriving after 8 o'clock would be allowed to enter the circle. There was a goodly audience on hand long before 8 o'clock and Ramsey was there too, but he watched his chance and slipped away. The time for the meeting arrived and he had not returned. Two members of the would-be audience were delegated to look him up. They found him half a block away and learned to their surprise that he had bolted; that he understood that his work was not satisfactory and that he would not give another seance.

"I suppose that we are to understand that you object to certain persons sitting in the circle?" said one of the members of the committee, and Ramsey evaded the question. It was then suggested that he hold the meeting and keep those persons he mistrusted from being in attendance. Ramsey expressed satisfaction at this, but when it came to the actual point of holding the meeting he backed down.

The fact is, Ramsey's work as a Spiritualist was one of the crudest kind and his expose had been planned to take place Sunday night. Members of that audience were equipped with powerful flash lights and other things that would have made it interesting for Ramsey had he decided to hold the meeting. He had a premonition, perhaps, that something was wrong. Anyhow the experience of the afternoon was enough to convince him that he had lost his grip. Ramsey, who is about twenty-four years of age, charged each person in his audience twenty-five cents a sitting. There will be no more sittings.

Race Suicide.

To the Editor:—The Progressive Thinker editorial, "The Race Suicide Question," is admirable; cannot be answered by ordinary methods of reasoning.

"If nine-tenths of all births are to suffer the tortures of hell forever, as revivalists teach, race suicide should be universal."

This is just what I have asserted for years in my rough manner.

But what an incubus is the belief in the horrible doctrines of the churches, on our statesmen, who profess them, and the ignorant who believe them.

How many Roosevelts, Bryans or Tafts, in their own hearts, believe the creeds of the churches?

If one human being is to suffer hell torments forever, then it were better that the race should cease this moment—that, in fact, it never should have existed. If death ends all, for one I do not believe the pleasure enjoyed here compensates for all the suffering by war, plague, starvation, heat, cold and other torture, to say nothing of the horrible mental suffering. C. B. TOBEY.

Nocona, Texas.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Seneca.

Simplicity forms a main ingredient in a noble nature.—Thucydides.

Demonstrated Immortality by Infallible Appliances.

Those Who Have Lived Great Lives Here Have Come Back to Assure Us of the Eternal Existence of the Soul.

The eminent and excellent Rev. E. L. Powell, of Louisville, Kentucky, in a recent sermon on the question, "Are those we call dead, alive?" said:

"Let it be affirmed in the very outset of these remarks that we can not demonstrate immortality! It does not belong to the scientific realm! As well require that we discover the soul with a scalpel or microscope."

But I believe that whatever is an abiding truth or permanent fact in nature is demonstrable, and that whatever belongs to nature and to common sense belongs also to the scientific realm.

The most expressive and scintillating garlands of human words are but inadequate instruments for the measurement of the fathomless feelings and exalted conceptions of the Immortal Soul, which Soul is not only the Creator and Demonstrator of everything that is known in the "scientific realm," but is transcendently grander in its inherent and eternal principles of Life and Intelligence than its co-related results.

Science, under any department name of knowledge, is admitted to be the truest definitions and explanations of absolutely known facts and realities belonging to said department of classified information. Without the soul there would be neither life nor science nor need of science; surely, then, science is but the servitor of the soul in testing the realities and properties of its environments.

"Are those we call Dead, Alive?" predominates from the fountain heart-throb of humanity through the pulse-beat of the Universe to the widest extremes of the glory and the gloom of human consciousness! It is The One Momentous Problem of All Ages.

Do we need the scalpel or microscope to discover wind, steam and electricity? or, is not their existence otherwise clearly demonstrated?

The existence of the soul is universally concluded to be the real man, and the physical body as merely the material machine for his locomotion and expression, while among his material environments.

That man can live out of and independent of the body is the problem to solve. This we purpose to do.

The body is not dead until life has ceased to animate it, therefore death, means the absolute separation of the living spirit from the body. The bodies of Jesus and Dimas died upon the crosses. Their spirits were then and there separated from their bodies, and at once entered into Paradise, an ethereal spiritual condition of life and realm of abode.

Jesus said to Dimas, "To-day thou shalt be with me in Paradise,"—in a spiritual world as real as this, fully conscious of life and its environments, freed from torments and tormentors, realizing that no man can take our life from us, though he may utterly destroy our physical bodies. Whether those bodies may remain upon the crosses or be consigned to graves, death shall lose its sting, because death can only destroy the material body, for the soul, which is the living spiritual man, is as everlasting as the Infinite and Eternal God. "He that heareth my words hath everlasting life." He can neither acquire it nor lose it, but must live forevermore.

"To-day thou shalt be with me in Paradise," is a plain and simple statement, easy of comprehension, and in this case very important, and full of consolation. The Savior surely meant just what he said,—that in a few moments their suffering spirits would be free, and enter into the spiritual world, for on the next day after his cruel death he returned "in another form,"—the spirit form,—and proved to his loving friends beyond all reasonable doubt his positive, personal immortality.

On the next day, "the Sabbath day, as it began to dawn came the two Marys," with flowers and spices as tokens of their love and reverence, which they placed at his grave, and, "as they went away they met Jesus," but they did not know him. Why? If he had been in the same body which they had so often seen they would instantly have known him. But in his gentle unmistakable voice he said, "Be not afraid," and kindly and fully assured them who he was. Then with holy joy they greeted him, and ran with swift and tireless feet to tell his message and their gladness to other sorrowing friends.

As Simon and Cleopas were on their way to the village of Emmaus Jesus drew near and went with them. Their hearts burned within them as he talked, for they knew his voice and believed this was Jesus, but he was "in another form" (Mark 16;2) than the one they had seen him in. Had it been the same body they would at once have recognized him. He completely identified himself to them and then "vanished out of their sight," which he could not have done in the same physical body. They, like the glad-hearted women, hurried, the same hour, to tell that the Golden Gospel of Eternal Life, so comprehensively taught by Jesus, and now absolutely demonstrated by his positive personal appearance and communication with them, was certainly true.

The original Scriptures are very plain in this matter, and even the modern versions say: Mark 14;42-7: In the evening of the day before the Sabbath Joseph asked for the body of Jesus, and Pilate marveled if he were already dead, but granted the corpse to Joseph, who laid it in the tomb, (Matt. 18) and on the Sabbath day, as it began to dawn, came the two Marys to the Sepulchre, and the angel said: He is risen from the dead, he is not here. As they went away they met Jesus.

Herein it is shown that his physical body was not in the tomb twenty-four hours. But theologians have framed creeds and adopted articles of faith, declaring that Jesus arose on the third day, and assumed again absolutely the same dead human body in which he had been crucified, and that he went about eating and acting as though he had merely fainted upon the cross and was again fully restored in his human life. The third article of religion, as found in the discipline of the Methodist Church, and all other orthodox churches, says: "Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth, until he return to judge all men, at the last day." And they claim that he went to heaven in that same human body, idly sitting there for nearly two thousand years. And in like manner they contend that all human bodies buried in graves, lost in rivers and oceans, consumed in the crematories and conflagrations, or in whatever manner destroyed, the same bodies will be resurrected again and inhabited by the soul that once lived in them. That is the unmistakable language and teaching of the old theology. You have read it in their books and heard it in their sermons.

There is not a single fact in all the history of the wide world, or within the knowledge of living men to warrant a belief in the resurrection of the same natural, material bodies that die,—absolutely nothing. If it it was true it would be unwelcome to all, and utterly repellant to every idea of justice to hundreds of thousands of unfortunates who are deformed, crippled, ill-shaped, helpless and repulsive, that the same souls must live again in these identical burdensome bodies and make the heavenly world a congress of skeletons, of disappointed, deformed ones, with blighted hopes and tearful tales to tell. These old, withered and weak bodies are only the soul-houses in which we and our beloved friends now live, soon to be of no more use than cast-off garments. These garments will pass through Nature's process of disintegration into new bodies.

The old doctrinarians and theologians have "revised" the Scriptures to make them conform to their creeds and theologies until they contain many conflicting affirmations. Paul was impatient with the thought that the same natural body could be resurrected, and exclaimed, "Thou fool, flesh and blood cannot enter into the Kingdom of Heaven. How are the dead raised and with what body do they come? God giveth to every soul and to every seed its own bodies. There is a natural body and there is a spiritual body, and though the outer man perisheth the inner man is renewed. If this be not so then is Christ not risen, then is our preaching in vain. The outer man, or natural body dieth, the inner, or spiritual man liveth. It is raised a spiritual body."

That is, the spiritual, which now exists within the natural, when the natural is sown by death, then the separate state of spiritual existence is renewed, not simply by continuing to live, but by having all faculties rehabilitated in all essences and forces essential to its needs and comforts in the spiritual world.

The spirit realm is the infinite field of space pervading the expanse between every visible object of the material universe, and bounds the earth as the sea and air cleave its rugged peaks or sloping shores. Out of it and back into it all of the living wonders and mighty forces of Nature come and go. There is not an object known to physical vision in the material world that has not its real counterpart in the spirit realms: landscapes, towns and highways, rivers, lakes and lawns, and spiritual beings can there traverse those lawns and lakes, with every vivid sense of reality, both to self and surroundings, which they enjoyed while here.

If we are to believe the words of Jesus: "To-day shalt thou be with me in Paradise," and if we are to believe the unmistakable statement of the Scriptures that he reappeared on earth to his friends "in another form," this affords a case of "demonstrated immortality."

We have read thousands of pages, descriptive of demonstrations, and have witnessed interviews between reputable personal friends here with their deceased friends, in such manner as gave us no reason to doubt the entire correctness of the matter. We here quote the very strong words of Judge Arthur MacArthur, late Judge of the Supreme Court, Washington, D. C., in commending a book entitled "The Next World Interviewed." He says:

"Let these pages be read with candor, and skepticism and atheism will be converted into belief, a devotional sense of joy will take the place of hesitation, the professed Christian will find his doubts of the future swept away, and his views of the everlasting goodness of God corroborated by the most infallible assurances. The world of sense is confronted with the direct revelation of a higher form of life. Those who have lived great lives here below come back to inform us of their experiences there, and to give us the assurance that they still live, and that the world of spirits is as real as this one. They give their names, they state their views, they relate the facts, all in perfect conformity with their individual gifts and peculiarities and call upon their friends, who linger here below, to read and believe, as if they stood face to face, after the manner of earthly intercourse, this grand testimonial of The Eternal Existence of the Soul."
—Arthur MacArthur, Judge of the Supreme Court.

Could words be stronger and clearer or from a more competent source? The same might be said of many other volumes containing messages from those we call the dead.

But these demonstrations were witnessed by others, not you, my kind Reader, and other evidence is needed for you than their narration. We cannot of course, in this article, give you visible evidence, but will give you the most infallible tests known to human reason, by which the immortality of life is otherwise demonstrated.

T. S. GIVAN.

2706 Garland Ave., Louisville, Ky.

"Universal Spiritualism." Giving a view of Spiritualism from the earliest time, and in all nations. By W. J. Colville. Price $1.00.

LITTLE ALICE.

Interesting Spiritual Experiences Connected With Her Life.

This is a true story from first to last.

She was born July 11, 1860, east of Piqua, one mile, in Miami county, Ohio. Her two births came very close to each other; her mortal birth as above and her spiritual birth thirty hours later, July 13. Her earthly form was laid in the graveyard north of Piqua.

Of her as a spirit her parents knew but little. They had this one consolation, "Jesus said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." All else was dark for many years, only the longing of the soul for the meeting of the little one again. Finally the mother reached the other shore and met the little one, thirty-two years having passed since the earthly parting, and now a heavenly meeting. Then the mother realized that Alice was no longer a little girl, but a full-fledged spirit.

The father was left in the darkness as to what had occurred during the thirty-two years in the spirit world; but he was not to be left in darkness. He desired the truth, and the promise came from the spirit world, from Blossom, Mrs. Inez Wagner's guide: "You shall know the truth, for you desire it so much."

Later on the father was at his daughter's in Sterling, Kans., at a time when Mrs. Wagner was there as a trumpet medium. It was in this daughter's house that the father met his long departed daughter, and talked to her and she to him. It was a glad meeting, because she could make herself known to him. After this, time passed on till in the year 1905, when the father located in Sterling, by which time his daughter, Ella, had developed, or rather was developing into a trumpet medium. Here again the father came into close connection with the spirit world.

That same fall it was his privilege to meet the Bangs sisters in Chicago at 654 W. Adams street. Desiring to gain a knowledge of the truth, then hidden to him, he, according to the directions of one of the sisters, took from a tablet one sheet of paper and wrote a number of questions upon it. This he took with five other sheets from the same tablet, and folded them as he would a letter, and sealed it. Then he put the same between two slates, and put a rubber band around each way, and laid them on the tables. He then laid his hands on them, and the sister hers on the other end. In about fifteen minutes the writing was said to be finished. He opened the slates and envelope and found six pages written in ink, and his wife's name signed to it.

In answer to questions it was said: "Alice and I have been with you right along, and we have come here to have our pictures, but I have decided to have Alice's and have it to-day, George, and later on I will give you mine as I was in earth life, and as I now am in spirit life."

So the father got Alice's portrait as she now is in spirit life. This portrait reveals the fact that Alice had grown to full size in spirit life; though it had been forty-five years since she had left her short earth life, she looked but a young woman.

From this time on the father has had many opportunities of talking with Alice. She has related much about spirit life. About herself she has said as follows: "I knew nothing when I passed to spirit life, but was taken by waiting spirit hands and placed with other little children where I was cared for till I should find those of mine. I was here educated as all little children are till my grandmother came, then I was with her, and still being educated till I was fully able to teach and care for little children, or any who needed instruction that I had, and at the same time continued my education, till I came into the sixth sphere of advancement."

"I have had the privilege of hearing lectures from the highly educated, and of long experience in spirit life, even going back to the time of Jesus' being on earth. What I have said about education and lectures would indicate a system of education, which is true. Schools, colleges, seminaries and lecture halls are common. Individual and family homes are numerous. Houses are real to us, the same as earth houses are real to earth people. Our houses would be called mansions in earth, only grander than earth can afford. Our villages, towns and cities far exceed those of earth, being much larger than any of earth.

"My work has been, is now and ever will be, to get knowledge and to help others to get it. I have not been confined to spirit life in gaining knowledge from those who had had experience in earth life, and also it has been my privilege to come in contact with earth and its environments, and also with individuals of earth. I have visited earthschools. I have not learned my lessons from books, but by coming in contact with individuals and societies, and coming in the vibrations with the same, I merely absorbed what I have heard, and felt and seen.

"Being separated from my mother in a way for thirty-two years, when she came over I was glad to meet her so she could recognize me."

Here the mother says:. "Others have given their experiences in entering spirit life, so I will give mine. The first who meet me were Alice and Scottie."

Alice had two brothers, Scottie and Eddy; Eddy still in earth life at the passing of his mother to spirit life. Scottie had passed to spirit life when he was two years and twenty-nine days old. He became a companion with Alice then, and they have been thus through the many years, and would be together to meet their mother as she says they did. On Dec. 25, 1894, Eddy went to spirit life and found the mother, sister and brother. Now Alice has two sisters in earth life, Ella and Mary. Mary now, 1908, lives in Seattle, Wash. Ella is the trumpet medium in the light, through whom all the foregoing with fifty-five others have spoken to the writer. As days past there are added to this number.

Alice to-day answered the question, "Why should I love Jesus, the Christ, more than I should love any other individualized spirit?"

Answer: "Jesus, the Christ, means the truth as he gave it to the world in his teachings, and his pure life, and through his apostles. Then we should love him more, as he is more perfect in the truth. This we get in spirit life, as it is handed down by those who heard him, and knew his life, to others, till it has reached us.

"Mistakes are made in spirit life, but not as in earth life, on account of the difference in environment. In earth life, after the immediate disciples of Christ, he was made a God, which is a mistake in the way it has been used. Our love for Jesus should not be based upon the misapprehension that has been held concerning him, but upon the truth concerning him, as given by himself in his teachings."

The above answer is not given in the words of Alice, as it is written from memory. The writer cannot do her justice in the answering of the question.

I am simply a helper to get truth to the world.

REV. GEORGE TENNEY.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

A GENUINE HAUNTED HOUSE.

Wherein the Mischievous Spirit Pointed Out the Location of "Money".

Having been a constant reader of The Progressive Thinker for several years, and taking great interest in the articles published, I will relate an experience my wife and I had in a haunted house a year ago.

I have been a Spiritualist since boyhood, and I am fully convnced there is truth in it.

About a year ago we moved into a seven-room house in the suburbs of Rochester, N. Y., and were settled for a month until one night, when retiring early we heard a crash which seemed to be in the cellar. We did not pay any attention to it, thinking, perhaps, a cat found its way to the cellar, and was making havoc; but we were mistaken, for instantly one crash after another could be heard in different parts of the house. The furnace claimed an active part in the rumpus, as if someone were hammering all sides of it. The chain from the furnace leading to the dining room shook violently, and could easily be seen. Books and various articles on the dresser and table were precipitated forcibly to the floor; After ten minutes of this demonstration in the dark, and without a match, we dressed and hurried over to a friend's house. We told what had happened, but he laughed, and said we were nervous and imagined it. We all returned to the house, and repaired to the dining room where the noise seemed the loudest. The demonstration was not quite so freely, but it scared our friend, and he soon left the house. We felt indignant about our friend telling the neighbors, as I imagine they looked upon us as superstitious. We stayed home all night in the house. With the gas lighted the racket was lessened considerably. Next day we consulted a good medium. She said she would solve the mystery. That evening we held a seance, sitting around a table, and this is the message we received alphabetically:

"I, Joseph K—, died the year 1904, in this house. I left money buried in the back yard. The sum is $180, all in silver, wrapped in heavy paper, three feet down, between tree and barn, and on line with house."

I felt quite enthusiastic concerning the money, and after few more instructions from this spirit, I proceeded to the designated spot, and spent nearly a whole day digging up the yard. The medium had no faith in the message, and later, my wife seemed disgusted, both saying it was a mischievous spirit playing a joke.

I had faith in the message until I found the results of the digging brought nothing. We held another seance that evening, but the same spirit would not come back, but instead my wife's grandfather and other relatives, all of them denouncing it, the work of a mischievous spirit.

Sometime after this incident I inquired about this Joseph K—, and found out he did die in the mysterious souse, was a drinker, and, in fact, was always inclined to play jokes of various sorts, while on earth, with everyone.

The people living there previous to us were forced to move, the racket in the house becoming too great. After we vacated, another family moved in, and they also left. The last I heard of it, it was empty, and in a real estate man's hands, who is no doubt, ignorant of the strange power that possesses it.

ARTHUR W. MOORE, JR.

Rochester, N. Y.

Interesting Experiences in the Church and in Spiritualism.

To the Editor:—When a girl, being very spiritual, I naturally followed my mother's footsteps. I was converted a Disciple, but felt there was not the satisfying portion I desired there. I drifted from one thing to another; then I joined the Episcopal, then the Alliance, then the Salvation Army and then I joined the Methodists. The day I was taken in the church I felt very happy, and was listening very attentively to what the preacher was saying, when something seemed to draw my being or life to one side, and as it seemed to me my body still remained in the seat, and before I was aware what was the matter, I could neither move, speak nor see. I remained so through the balance of the sermon. Soon the members gathered around me, and said it was the Holy Ghost; some said I was their sister and beloved of God.

I did not see any good in just tipping over and lying there for people to look at. As it happened, there was a lady in the town where I lived (Cedar Springs) who came to me and said I was controlled, and she wanted me to go with her to Rockford, to a Spiritualist social. I went and with the same result. Then I began to sit alone, and soon began to see spirits, and talk, and then to give messages and lectures, and now give readings. But when I began to talk and give messages the church members who had called me sister before, said I was possessed of the devil.

Now I can say truthfully it was the same influence, the same feeling, the identical same thing when I was in the church, as now. Now if I go to church everything seems so cold.

The old saying I believe to be true, "Every knock is a boost;" it proved so with me, at least, for I am growing stronger every day.

MRS. E. FREAS.

Grand Rapids, Mich.

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LIFE BEFORE DEATH.

As Illustrated and Defined by the Editor of the Two Worlds, Manchester, England.

Common usage has invested the word life with varied meanings. Scientifically the word does not stand for what it does when used colloquially, nor when stated in a theological sense. Biologically it may mean one thing, while a mechanician may use it simply to describe the lasting power of some machine. Spiritualists and religionists frequently allude to "life after death" as simply pertaining to the mere fact of continuous personality, or, at most, in many cases, as only related to the social condition, if the phrase be admissible of the dwellers in the other state. Terminological exactitude in all cases is too much to hope for, but, unless some sort of agreement as to the use of terms and the value of words is arrived at the inexactitude which leads to mental confusion and consequent misunderstandings all round will continue. Briefly put, life is not a thing apart; it is rather the outward manifestation of a something for which the world is still waiting a name.

If that "something" is a basic and eternal factor, then it operates universally—here and everywhere—in the material and in the spiritual states, on the visible and invisible planes of nature. The old crude division of nature into organic and inorganic is being rapidly abandoned. It is being understood that life as we call it, is always manifested in motion; that motion is the consequent of vibration; that vibration is caused either by action, reaction, or interaction, but just there the clue drops out, for we have nothing to account for such activities, so we fall back upon the vague terms "force," "spirit," God. In the last analysis "matter," as such, disappears, and force is apparently all that we can then assume. The elusive "something" still eludes us, but it is behind all phenomena in nature and in man. It is the Holy Grail, which, now as ever, every knight of religion, science, and philosophy is in search of. Some day it will surely be found.

A study of life before death is a need in our movement, to-day. It would help us to understand some, at least, of the fundamentals upon which a philosophy explanatory of the spirit state, must rest. It would help us understand—or, at least, suggest to us—some reason for man's origin, existence, and the probabilities of his continuous living beyond his present plane of functioning. It is quite true that our phenomena prove the point just stated, but between proving the occurrence of a fact, and offering sound reason in support of the possibility, and in explanation of the fact, there is some noticeable difference. A philosophy which will link up the universe is the only one which will ultimately succeed in obtaining universal acceptance. The study of life before death is as important as the study of life after death.

Apart from the biological aspect of the subject, there is the sociological use of the term, life, to be considered. We may postulate a heavenly state—something like a transcendental transformation scene in a pantomime—as the future abode of the saved, and a grotesque under-world, like the interior of a volcano as depicted by an emotionally inebriated painter, as the perpetual dwellingplace of the damned; but so completely are such postmortem sociological conditions out of harmony with the enlightened thought of to-day, that such ideas have little hold on men's thoughts.

Some Spiritualists, however, have even fallen into the error of sharply defining and numerically limiting the states, or spheres of the life after death into seven, as if it was in the power of one finite earth intelligence to comprehend the fullness of eternal possibilities of the universe? It is as if some teachers have said too much and learned too little! For, if I am to continue after death, the social order into which I go must necessarily conform to my necessities. So life after death will, at least at first, have its points of similarity with life before death.

To bring this matter of life after death more clearly home to us all, let us make a brief contrast between what we dream about as the life after death and the actual facts surrounding us before death. In one sense we claim the other life is truly democratic, but the only democratic principle, there is that everyone gets what he really is entitled to—no more, no less. Neglect of opportunity there costs just as much as here. Companionships there, as here, are inclusive and exclusive. The foregoing are but elementary facts, it is true, but how would they work out if strictly applied to our life before death? Would not a revolution in this world's sociological life be the certain result if such principles were rigidly applied to every man's life? Most assuredly. Therefore, if we want to send people into the life after death properly fitted to take place and rank therein, we must devote thought, energy, and time to make them better in this life, so as to fit them more truly to the sociology of the next life. Begin by creating the conditions of heaven here on earth, and then, when we have eliminated the evils of life before death, we shall all have a better opportunity of at once entering the higher states of life after death. If we are to become a moral force in the community we must regard a this-world-ism as a necessary portion of our campaign.

As a science Spiritualism is iconoclastic and constructive, demolishing superstitions regarding life after death, and setting up the real truth of the matter. As reformers we are striving to make angels on earth, and when they are made we can trust to them being acceptable to the life—or social state—of the beyond.

MEDITATION.

Softly the day is dying
In a halo of golden light,
And I fancy I'm mounting upward
On the dewy wings of night.

And some of the stars seem brighter,
And oh, so near to me;
While others are far beyond them,
So pale I can scarcely see.

Oh! sometime in the spirit
Shall I fly from star to star,
And see the different peoples
And know them as they are?

Shall I find myself transported
Through the endless realms of space,
And with many worlds about me
Meet Nature face to face?

And if I should travel onward
As far as thought can reach,
There would still be worlds beyond me
With a law to govern each.

For this little world of ours,
Though held here in its place,
Is only a floating atom
Among the worlds in space.

And then I sometimes wonder
If Christ for sinners died,
If all His earthly sorrows
Have thus been multiplied?

Must He through countless ages
From star to star appear,
And give his life a ransom
As it was given here?

Will God give all his creatures
One law by which to live?
And must Christ die to save them,
Before He can forgive

Or are they made so perfect
That they can never sin,
And heaven's gates swing open
And welcome them within?

If God so loved His people
He gave His only Son
To buy the world's salvation,
Is ours the only one?

And if God gave the ransom
Who, then, the ransom sought?
Did we belong to Satan?
Of whom were we then bought?

One law,—'tis universal,
Holds all the worlds in place,
Revolving on their axes,
Their orbits, too, in space.

And if one law upholds them,
One universal plan,
Then don't you think most likely
He'd make one law for man?

But if Christ dies for sinners,
On every world in space,
When will He get to heaven,
His final resting place?

JENNIE NASH.

Joplin, Mo.

SAN JOSE, CAL.

Notes of Successful and Encouraging Work.

To the Editor:—It is some time since I wrote of my work in San Jose, and your readers in California and elsewhere may be interested. I came here January 1, 1908, for one month, the interest awakened warranted the society in engaging my services from that time on. We have had, during the last six months, for one or two sessions, John W. Ring and Mrs. Elizabeth Lowe Watson, in March; Lizzie Ducker Lyness of Spokane, and Nettie Pease Fox of San Jose, in April; Arthur S. Howe and John Harker of San Jose, Florence Heckman and Lucille Kenworthy of Seattle, Wash., in May; Mrs. Ida S. Ines of Pasadena, Cal.; Tillie Gunderson of San Jose in June. These were all speakers, and I assisted in giving messages, at nearly all the sessions, lecturing every Sunday afternoon and at odd Sunday evenings. We have gained about 16 good active members during the six months, and everything is very harmonious inside and outside. At the annual meeting, April 5, I was unanimously elected president and speaker. This is the first summer for some time that the society has kept open. But the interest manifested and increased attendance warranted it. The Lyceum and morning and afternoon session however, will not open until after State Convention, which will be held September 4, 5, and 6, in San Francisco. This will be the first time since the great fire that the convention comes North, and great preparations are being made.

On Sunday evening, July 19, our society had the pleasure of presenting to one of our young worthy members, Mrs. Tillie Gunderson, through the State Association, ordination papers as a minister of Spiritualism. Mrs. Gunderson has worked in San Jose as a medium, a member of the First Spiritual Union, as a director and member of nearly five years, has held endorsement of the State Association for over two years, and as a mark of esteem The F. S. U. presented the paper. The ceremony was very impressive. Vice-President Harker, in well-chosen words presented the candidate to the representative of the State Association, Director A. S. Howe, who used the regular form as prescribed in N. S. A. Ritual for Ordination, the candidate affirming. I, as pastor of F. S. U., and President, gave short prayer, and right hand of fellowship, following with short address on "Duties of an Ordained Worker, also Responsibilities."

Two vocal solos and special quartet music were most acceptably rendered. Everyone present was deeply impressed and nearly every chair in the large G. A. R. Hall was taken. Beautiful flowers covered the front of the rostrum. Spiritualists coming to San Jose can find me at 405 So. Second street, and mediums or speakers would do well to notify in advance as arrangements must be made by Board of Directors. Only those holding valid papers from State or N. S. A. unless personally endorsed by known workers, are placed on platform.

MRS. M. E. G. HOWE.

Pastor First Spiritual Union, San Jose, Cal., and Missionary for the C. S. S. A., 405 So Second street.

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976

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Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Letters Concerning Supernatural Disturbances at the House of Mr. Samuel Wesley, Senior, at Epworth, in Lincolnshire, in 1716.

NEWS FROM THE INVISIBLE WORLD.

Letter VI.—Mr. S. Wesley, Jr., in Answer.

Dean's Yard, Feb. 9, 1716-7.

Dear Sister Sukey: Your telling me the spirit has made its personal appearance, without saying how, or to whom, or how long, has excited my curiosity very much. I long mightily for a further account of every circumstance by your next letter. Do not keep me any longer in the dark. Why need you write the less because my father is to send me the whole story? Has the disturbance continued since the 28th of December? I understand my father did not hear it at all, but a fortnight after the rest. What did he say remarkable to any of you when he did hear it? As to the devil's being an enemy to King George, were I the king myself(I should rather Old Nick should be my enemy than my friend. I do not like the noise of the night-gown sweeping along the ground, nor its knocking like my father. Write when you receive this, though nobody else should, to your loving brother, S. W.

Letter VII.—Mr. S. Wesley, Jr., to His Mother.

Dear Mother: You say you could multiply particular instances of the spirit's noises, but I want to know whether nothing was ever seen by any. For though it is hard to conceive, nay, morally impossible, that the hearing of so many people could be deceived, yet the truth will he still more manifest and undeniable if it is grounded on the testimony of two senses. Has it never at all disturbed you since the 28th of December? Did no circumstance give any light into the designs of the whole?

Your obedient and loving son, S. WESLEY, JR.

Have you dug in the place where the money seemed poured at your feet?

Letter VIII.—Mr. S. Wesley to His Father.

February 12th.

Honored Sir: I have not yet received any answer to the letter I wrote some time ago, and my mother in her last seems to say that as yet I know but a very small part of the whole story of strange noises in our house. I shall be exceeding glad to have the whole account from you. Whatever may be the main design of such wonders, I cannot think they were ever meant to be kept secret. If they bode anything remarkable to our family, I am sure I am a party concerned.

Your dutiful son, S. WESLEY.

Letter IX.—From Mr. S. Wesley to His Sister, Emily.

February 12th.

Dear Sister Emily: I wish you would let me have a letter from you about the spirit, as indeed from every one of my sisters. I cannot think of any of you superstitious, unless you are much changed since I saw you. My sister, Hetty, I find, was more particulary troubled. Let me know all. Did anything appear to her?

I am you affectionate brother, S. WESLEY.

Letter X.—From Mr. Samuel Wesley, Sr., to His Son, Samuel.

Dear Sam: As for the noises, etc., in our family, I thank God we are now all quiet. There were some surprising circumstances in that affair. Your mother has not written you a third part of it. When I see you here, you shall see the whole account, which I wrote down. It would make a glorious penny book for Jack Dunton; but while I live I am not ambitious for anything of that nature. I think that's all, but blessings, from your loving father, SAM WESLEY.

Letter XVI.—From Miss Emily Wesley to Her Brother, Samuel.

Dear Brother: I thank you for your last, and shall give you what satisfaction is in my power, concerning what has happened in our family. I am so far from being superstitious, that I was much inclined to infidelity, so that I heartily rejoice at having such an opportunity of convincing myself past doubt or scruple, of the existence of some beings besides those we see. A whole month was sufficient to convince anybody of the reality of the thing and to try all ways of discovering any trick, had it been possible for any such to have been used. I shall only tell you what I myself heard, and leave the rest to others.

My sisters in the paper chamber had heard noises and told me of them, but I did not much believe, till one night, about a week after the first groans were heard, which was the beginning, just after the clock had struck ten, I went down stairs to lock the doors, which I always do. Scarce had I got up the best stairs when I heard a noise, like a person throwing down a vast coal in the middle of the fore kitchen, and all the splinters seemed to fly about from it. I was not much frighted, but went to my sister Sukey, and we together went over all the low rooms, but there was nothing out of order.

Our dog was fast asleep, and our only cat in the other end of the house. No sooner was I got upstairs, and undressed for bed, but I heard a noise among many bottles that stand under the best stairs, just like the throwing of a great stone among them, which had broken them all to pieces. This made me hasten to bed, but my sister, Hetty, who sits up always to wait on my father going to bed, was still sitting on the lowest step on the garret stairs, the door being shut at her back, when soon after there came down the stairs behind her something like a man, in a loose night-gown, trailing after him, which made her fly, rather than run, to me in the nursery.

All this time we never told our father of it, but soon after we did. He smiled, and gave no answer, but was more careful than usual, from that time, to see us in bed, imagining it to be some of us young women that sat up late and made a noise. His incredulity, and especially his imputing it to us, or our lovers, made me, I own, desirous of its continuance till he was convinced. As for my mother, she firmly believed it to be rats, and sent for a horn to blow them away. I laughed to think how wisely they were employed, who were striving half a day to fright away "Jeffrey," for that name I gave it, with a horn.

But whatever it was, I perceived it could be made angry, for from that time it was so outrageous, there was no quiet for us till after ten at night. I heard frequently between ten and eleven, something like the quick winding up of a jack, at the corner of the room by my bed's head, just the running of the wheels and the creaking of the iorn-work. This was the common signal of its coming. Then it would knock on the floor three times, then at my sister's bed's head in the same room, almost always three together, and then stay. The sound was hollow, and lond, so as none of us ever imitate.

It would answer to my mother, if she stamped on the floor, and bid it. It knocked when I was putting the children to bed, just under me where I sat. One time little Kesy, pretending to scare Patty, as I was undressing them, stamped with her foot on the floor, and immediately it answer with three knocks just in the same place. It was more loud and fierce if anyone said it was rats, or anything but natural.

I could tell you abundance more of it, but the rest will write, and therefore it would be needless. I was not much frightened at first and very little at last; but it was never near me, except two or three times, and never followed me, as it did sister Hetty. I have been with her when it knocked under her, and when she has removed has followed, and still kept under her feet, which was enough to terrify a stouter person.

If you would know my opinion of the reason of this, I shall briefly tell you. I believe it to be witchcraft, for these reasons. About a year ago since there was a disturbance at town near us that was undoubtedly witches, and if so near, why may they not reach us? Then my father had, for several Sundays before its coming, preached warmly against consulting those that are called cunning men, which our people are given to; and it had a particular spite at father.

Besides, something was thrice seen. The first time by my mother, under my sister's bed, like a badger, only without any head that was discernible. The same creature was sat by the dining-room fire one evening; when our man went into the room it run by, through the hall under the stairs. He followed with a candle, and searched, but it was departed. The last time he saw it in the kitchen, like a white rabbit, which seems likely to be some witch; and I do so really believe it to be one, that I would venture to fire a pistol at it if I saw it long enough, It has been heard by me and others since December. I have filled up all my room, and have only time to tell you I am your loving sister,

EMILY WESLEY.

Letter XII.—Miss Susannah Wesley to Her Brother, Samuel.

March 27.

Dear Brother: I should farther satisfy you concerning the disturbances, but it is needless, because my sisters, Emily and Hetty, write so particularly about it. One thing I believe you do not know, that is, last Sunday, to my father's no small amzement, his trencher danced upon the table a pretty while, without anybody stirring the table. When, lo! an adventurous wretch took it up and spoiled the sport, for it remained still ever after. How glad should I be to talk with you about it. Send me some news, for we are secluded from the sight or hearing of any versal thing except "Jeffrey."

SUSANNAH WESLEY.

A Passage in a Letter from My Mother to Me, Dated March 27, 1717.

I cannot imagine how you should be so curious about our unwelcome guest. For my part, I am quite tired with hearing or speaking of it; but if you come among us, you will find enough to satisfy all your scruples, and perhaps may hear or see it yourself.

S. WESLEY, JR.

A Passage in a Letter from My Sister, Emily, to Mr. N. Berry, Dated April 11, 1717.

Tell my brother the spright was with us last night, and heard by many of our family, especially by our maid and myself. She sat up with drink, and it came just at one o'clock, and opened the dining-room door. After some time it shut again. She saw as well as heard it both shut and open, then it began to knock as usual. But I dare write no longer, lest I should hear it. EMILY WESLEY.

The Diary of Mr. S. Wesley, Sr.

Journal, or Diary, of Mr. Samuel Wesley, Sr., transcribed by the late Rev. John Wesley, August 27, 1726.

Account of Noises and Disturbances in my house at Epworth, Lincs, in December and January, 1716-17.

From the first of December my children and servants heard many strange noises, groans, knockings, etc., in every storey, and most of the rooms of my house, but I heard nothing of it myself. They would not tell me for some time, because, according to the vulgar opinion, if it boded any ill to me, I could not hear it. When it increased, and the family could not easily conceal it, they told me of it.

My daughters, Susannah and Ann, were below stairs in the dining-room, and heard first at the doors, then over their heads and the night after a knocking under their feet, though nobody was in the chambers or below them. The like they and my servants heard in both the kitchens, at the door against the partition, and over them. The maid heard groans as of a dying man. My daughter, Emily, coming down the strairs to draw up the clock, and lock the doors at ten at night, as usual, heard under the staircase a sound amongst some bottles there, as if they had been all dashed to pieces; but, when she looked, all was safe.

Something like the steps of a man was heard going up and down the stairs, at all hours of the night, and vast rumblings below stairs, and in the garrets. My man, who lay in the garret, heard someone come slaring through the garret to the chamber, rattling by his side, as if against his shoes, though he had none there; at other times walking up and downstairs when all the house was in bed, and gobbling like a turkey-cock. Noises were heard in the nursery and all the other chambers, knocking first at the feet of the bed and behind it, and a sound like that of dancing in a matted chamber next the nursery, when the door was locked, and nobody in it.

My wife would have persuaded them it was rats within doors, and some unlucky people knocking without, till at last we heard several loud knocks in our own chamber, on my side of the bed, but till, I think, the 21st at night, I heard nothing of it. That night I was waked a little before one by nine distinct very loud knocks, which seemed to be in the next room to ours, with a sort of a pause at every third stroke. I thought it might be somebody without the house, and having got a stout mastiff, hoped he would soon rid me of it.

The next night I heard six knocks, but not so loud as the former. I know not whether it was the morning after Sunday, the 23rd, when, about seven, my daughter, Emily, called her mother into the nursery and told her she might now hear the noises there. She went in and heard it at the bedsteads, then under the bed, then at the head of it. She knocked and it answered her. She looked under the bed and thought something ran from thence, but could not well tell of what shape, but thought it most like a badger.

The next time but one we were awaked about one by the noises, which were so violent, it was in vain to think of sleep while they continued. I rose, and my wife would rise with me. We went into every chamber and down stairs, and, generally, as we went into one room, we heard it in that behind us, though all the family had been in bed several hours.

When we were going down stairs, and at the bottom of them, we heard, as Emily had done before, a clashing among the bottles as if they had been broken to pieces, and another sound, distinct from it, as if a peck of money had been thrown down before us. The same three of my daughters heard at another time.

We went through the hall into the kitchen, when our mastiff came whining to us, as he did always after the first night of its coming; and then he barked violently at it, but was silent afterwards, and seemed more afraid than any of the children. We still heard it rattle and thunder in every room above or behind us, locked as well as open, except my study, where as yet it never came. After two we went to bed and were pretty quiet the rest of the night.

Wednesday night, December 26, after or a little before ten, my daughter, Emily, heard the signal of its beginning to play, with which she was perfectly acquainted; it was like the strong winding up of a jack. She called us and I went into the nursery, where it used to be most violent. The rest of the children were asleep. It began with knocking in the kitchen underneath, then seemed to be at the bed's feet, then under the bed; at last at the head of it. I went down stairs and knocked with my stick against the joists of the kitchen. It answered me as often and as loud as I knocked; but then I knocked as I usually do at my door, 1—2, 3, 4, 5, 6—7, but this puzzled it, and it did not answer, or not in the same method; though the children heard it do the same exactly twice or thrice after.

I went up stairs and still found it knocking hard, though with some respite, sometimes under the bed, sometimes at the bed's head. I observed my children that they were frightened in their sleep, and trembled very much till it waked them. I stayed there alone, bid them go to sleep, and sat at the bed's feet by them, when the noise began again. Soon after it gave one knock on the outside of the house (all the rest were within) and knocked off for that night.

I went out of doors, sometimes alone, at others with company, and walked round the house, but could see or hear nothing. Several nights the latch of our lodging would be lifted up very often, when all were in bed. One night, when the noise was great in the kitchen, and on a deal partition, and the door in the yard, the latch whereof was often lift up, my daughter, Emily, went and held it fast on the inside, but it was still lifted up, and the door pushed violently against her though nothing was to be seen on the outside.

When we were at prayers, and came to the prayers for King George and the Prince, it would make a great noise over our heads constantly, whence some of the family called it a Jacobite. I have been thrice pushed by an invisible power, once against the corner of my desk in the study, a second time against the right side of the frame of my study door as I was going in.

I followed the noise into almost every room in the house, both by night and by day, with light and without, and have sat alone for some time; and when I heard the noise, spoke to it, to tell me what it was, but never heard any articulate voice, but only once or twice two or three feeble squeaks, a little louder than the chirping of a bird, but not like the noise of rats, which I have often heard.

I had designed on Friday, December 28th, to make a visit to a friend, Mr. Downs, at Normandy, and stay some days with him, but the noises were so boisterous on Thursday night that I did not care to leave my family. So I went to Mr. Hoole, of Haxey, and desired his company on Friday night. He came, and it began after ten, a little later than ordinary. The younger children were gone to bed, the rest of the family and Mr. Hoole were together in the matted chamber. I sent the servants down to fetch in some fuel, went with them, and stayed in the kitchen till they came in. When they were gone I heard loud noises against the doors and partition, and at length the usual signal, though somewhat after the time. I had never heard it before, but knew it by the description my daughter had given me. It was much like the turning about of a windmill when the wind changes. When the servants returned, I went up to the company, who had heard the noises below, but not the signal. We heard all the knocking as usual, from one chamber to another, but at its going off, like the rubbing of a beast against the wall; but from that time till January the 24th, we were quiet.

Having received a letter from Samuel the day before relating to it, I read what I had written of it to my family; and this day at morning prayer the family heard the usual knocks at the prayer for the King. At night they were more distinct, both in the prayer for the King and that for the Prince; and one very hard knock at the amen was heard by my wife and most of my children at the inside of my bed. I heard nothing myself. After nine, Robert Brown, sitting alone by the fire in the back kitchen, saw something come out of the copper-hole like a rabbit, but less, and turned round five times very swiftly. Its ears lay flat upon its neck, and its little scut stood straight up. He ran after it with the tongs in his hands, but when he could find nothing he was frightened, and went to the maid in the parlor.

On Friday, the 25th, having prayers at church, I shortened, as usual, those in the family at morning, omitting the confession, absolution, and prayers for the King and Prince. I observed when this is done there is no knocking. I therefore used them one morning for a trial; at the name of King George it began to knock, and it did the same when I prayed for the Prince. Two knocks I heard, but took no notice after prayers, till after all who were in the room, ten persons besides me, spoke of it, and said they heard it. No noise at all the rest of the prayer.

Sunday, Jan. 27. Two soft strokes at the morning prayers for King George, above stairs.

Conclusion.

The compiler deemed it best to print the foregoing letters free from any comments. The reader can thus peruse them without the distraction of any other questions being raised at the moment. Now that the reader has considered the letters, just a few words in conclusion upon some of the salient points they raise may be permissible.

Mr. Samuel Wesley, Sr., has set out with evident care a fairly concise narration of the events, as extracts from his diary show. As usual, there was at first an amount of skepticism concerning the nature of the cause of the disturbances. Mrs. Wesley suggesting rats and even weasels, while Samuel Weslay, Jr., hints at rats, cats, or dogs, yet he naively accepts the action of spirits as the interpretation of the mystery. On three occasions old Mr. Wesley was pushed by the invisible power, while the sounds of knockings, and of walking to and fro, and the shutting and opening of doors, were quite common, and upon one occasion Mr. Wesley's dinner plate—"trencher"—was set to twirling upon the table. Miss Emily Wesley alleges "witchcraft" as the explanation, but through all the windings of the story as laid out in the letters, or in the more connected presentation in the narrative in the diary, the intelligence of the thing named "Jeffrey" stands out clearly. It seems a thousand pities that "Jeffrey" was not more carefully investigated, more closely interrogated, for, as Mr. Stead would say, the "spook" was evidently desirous to enter into conference; while, had Mr. Myers or Mr. Sedgwick on behalf of the Society for Psychical Research, been there, no doubt by this time that interesting and amiable body would have been able to report that "Jeffrey" was a clear case of trans-corporeal manifestation. To Spiritualists, however, who have devoted many long years to a painstaking verification and feverification of the facts upon which they assert the reality of communion with departed persons, the narrative of the Wesley phenomena has many familiar touches. Its simplicity, directness, and naturalness are obvious. But to them the sporadic "Jeffrey" and his intermittent phenomena have become the orderly manifestations of the Spirit "Circle," produced by beneficent and intelligent spirits in accordance with natural law, in harmony with divine wisdom. Thousands can give testimony to-day as direct and straightforward as to the reality of spiritual phenomena, even more remarkable and convincing than those set forth in these most interesting letters, and which testimony, in either case, clearly tends to show that mankind really does receive news from the invisible world.—The Two Worlds, England.

LAKE BRADY CAMP.

A Letter from the Ohio State Missionary.

While I am penning these lines the saw and hammer of the busy builders are engaged in completing a new cottage to be used, as we are told, to accommodate persons who would like a room by the day or week, with home privileges. If we are not greatly mistaken several cottages will be built here before another season.

This Assembly has the finest auditorium of any camp that your correspondent has ever seen in all her visits to camps east and west, in her twenty-five years while laboring for Spiritualism. It is surrounded with beautiful large forest trees, as also are the cottages. The hotel is a great feature, enabling persons to have the very best of board and rooms, and is spoken of by all guests as such. Messrs. Muson & Riley are proprietors of Edgewood Inn. The official board are men and women who are studying how to make Lake Brady Spiritualist Camp all that the most advanced in thought desire, so as to meet the growing necessities from the most humble mind up to the most advanced, and still progressing soul, carnate and discarnate, may require for greater altitudes of expression.

The Slaughter Band should be heard. I fear my pen portrayal of their rich melodies upon instruments or accompanying our congregational singing, can but partly convey. It is the grandest soul-stirring harmony it has ever been mine to participate in. It seems the angels play and sing for us through this people.

June 28 Oscar Edgerly gave the opening address of the season. I would like to be able to spread a mental feast before your readers that we enjoyed the two Sundays during which the multitudes were fed by this highly gifted speaker.

Next came May Price, and occupied the rostrum two Sunday, 11 and 19. She spoke with earnestness upon the great subject of to-day, "The Power of Our Thoughts," supplementing her addresses with psychic readings.

July 26, George H. Brooks gave two fine lectures, which held the undivided attention of his audiences from beginning to end. As the season advances, the people attend our services in greater numbers.

Your correspondent is doing all in the gifts of her power to interest all that she can gain an audience with while here in behalf of the Ohio Spiritualists' Association. As their appointed missionary, she earnestly tries to impress all with the importance of co-operation, as found in practical organization, and hopes to see Lake Brady and all camps in this state chartered, so that societies can have their summer school, and those that attend camp can have their winter schools, as in well organized societies. Have given two short talks, and followed with spirit messages Mr. Edgerly, in his two Sunday afternoon addresses. Have given away hundreds of cards with printed Declaration of Principles, also printed Constitution and By-laws of the State Association. Many have sought [illegible] regarding the work in different places in the state. No better place than at our Spiritualists' camps to awaken interest in organization. The camp association needs the local and state societies, and the societies need the camp. Let all unite and work for harmonious progression, in my belief is our best method.

MARY C. WARD,
Missionary of Ohio Spiritualists' Association.
Lake Brady Camp, Ohio.

Onset Camp.

The Lyceum here opened under the most favorable circumstances with a large number of children. Mrs. C. Fannie Allyn, the most able conductor and instructor for children, was present to take charge. The exercises were of a high order, and the children seemed delighted. We hope at the close of the season to report that Onset has the Banner Camp Lyceum.

Monday, July 26 was the opening of the Conference Meeting this season, The day was most auspicious, and the Conference one of the finest ever held. The chairman, Dr. Fuller, was unable to be present, so Mr. A. J. Maxham, our able musician, filled the position most creditably. The meeting opened with singing by Mr. Maxham, after which Mrs. Belcher of Marlboro, spoke briefly upon the subject of Good; Mr. John Weeks, a pioneer worker told of his experiences, and Mrs. Thompson, Mr. Sampson, Mr. Graham, Mrs. Ella Wheeler and Mr. Burnham, all spoke most excellently.

Tuesday, July 21, we had for our speaker the Pioneer worker, Mrs. C. Fannie Allyn. Dr. Fuller was able to be present and preside, after which Mrs. Yeaw took her subject from the audience. She closed her lecture with a poem which was fine.

Wednesday was conference day again, and Dr. Bishop opened the meeting with brief remarks, after which he gave many communications. Mr. Sampson spoke briefly. Mrs. Perry of the Metaphysical Club, spoke at length about conscious control of our own thoughts. Mr. Blagdon, Mr. Graham, Mrs King, Mrs. Francis M. Sampson and Mr. Weeks, all spoke briefly, and of the good in Spiritualism. Mr. A. J. Maxham sang several selections during the meeting.

Thursday the Speaker of the day was Mrs. Juliette Yeaw of Leominster. Dr. Fuller presided. Mrs. Yeaw is one of our pioneer speakers. She read a poem and gave an invocation, after which she took for her subject The Soul of Man Coming into his Inheritance; delivering an excellent address. The meeting closed with singing.

Friday was conference day, and so was Saturday, and the following took part, and made it possible for two very interesting meetings. Mr. Sampson, Mrs. Holbroke, Mrs. King, Mrs Vascoe, Mrs Belcher, Mrs. Perry, Dr. Blagdon, Mrs. Della Smith, and Mrs. Annie Chapman. Mr. A. J. Maxham sang several selections, and this closed the first week of a very interesting camp. HATCH.



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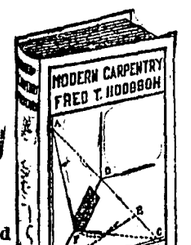
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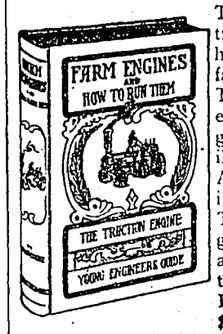
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SATURDAY, AUGUST 8, 1908

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Jerusalem as a Late Tourist Saw It.

James M. Grady, Esq., who lately toured the Holy Land with a party of 650, anxious of course to see the sacred places told of in Bible story, relates his convictions, which we find in the Truth Seeker of July 4. Our clerical readers, anxious to know the truth about Jerusalem, "the throne of the Lord," will read with a blending of pleasure and mortification:

"We saw Jerusalem," says Mr. Grady, "to our hearts' content, and I venture to say, out of 650 passengers of the [steamer] Arabec who saw it, there is not one who would want to see it again. I have spoken with good Christian men and women of our party from many states, and the consensus of opinion is, one's faith, to put it mildly, is not strengthened by a visit to the Holy City.

"It may be well to state in this connection, the history of Jerusalem, unlike that of Rome, is not continuous. For fifty years after its destruction by Titus, the site of Jerusalem was a wilderness, and for many years thereafter it was a village of huts. Then the Emperor Hadrian rebuilt the city, or, rather, built a city on the site of the old. And it was a pagan city until Helena, the mother of Constantine, visited Jerusalem, some 300 years after Christ, and 'discovered' the holy places pointed out to the pilgrims of to-day by ignorant monks and more ignorant guides."

[It may be proper to interpolate right here with the fact that the pretended visit of the mother of Constantine, A. D. 326, to Jerusalem, is in all probability, a baseless fiction. The site of the "Holy Places" were selected in the times of the Crusades, during the 12th century; then, to gain the favor of royalty, and add glory to the fiction, and make the event seem more important, Helena, the mother of the great monarch, was made to journey over an almost impassable mountain road, with all its discomforts, in search of an empty sepulchre. The romantic story has done service a good while, but bubbles in time are always exploded.—Ed. Progressive Thinker.]

"I wish to make plain here," continued Grady, "that I write in no irreverent spirit; but when I saw armed Turkish soldiers doing sentry duty in the Church of the Holy Sepulchre in Jerusalem, and in the Church of Nativity in Bethlehem, for the sole purpose of preventing Christian Monks from murdering each other, as they have done in the past for love of God, I confess I felt outraged.

"Outside the American colony, and the Garden of Gethsemane, JERUSALEM IS THE FILTHIIEST PLACE ON THE PLANET.

"* * A visit to Jerusalem is not conducive to one's enjoyment of the trip. Its mongrel population is the most degraded and filthiest it is possible to imagine. There is not one redeeming trait visible, either in the city, or its people, and we left Jerusalem joyfully happy to get away from it, yet glad we had seen it, for it was an experience never to be forgotten."

A General Organization Needed.

That well-known Catholic organ of New York, "The New World," says:

"Justice Gaynor of New York, seemed literally flying into [nomination] for the vice-presidency, at Denver, when it came out he was an apostate, and the fact crushed him."

Can the statement be true? Has the Catholic church gained such complete control of our free institutions it must be consulted to know whether candidates for office are apostates from that church? If so, it is time liberals of all classes were organizing their forces to co-operate and cast their ballots in such manner as to suppress bigotry. United, their numbers properly directed would give victory to any party

Invulnerable Facts, (No. 5.)

It was stated last week that in all probability the Phenicians, unwittingly and for centuries, had borne the name of Jews, an imposition imposed on an uneducated people, when letters were scarcely known, save by the monks in their cloisters, or to the priesthood. We find them with the revival of learning, with scarcely an exception, in those great commercial and business centers where they were at the beginning of our era. Spain was densely populated with Phenicians following the destruction of Carthage, from whence they had fled and remained, and increased in numbers until expelled by Ferdinand and Isabella, in 1492. Mingling with their remote ancestry in the Barbary States who had long been in contact with the colored population of Africa, a dark-haired people, the Moors, were the product, with whom the Phenicians, metamorphosed into Jews, had intermingled.

We find them again in the countries bordering on the Black Sea, just where commerce had taken them; but now they are Jews, and Christians are slaughtering them because "they killed Jesus."

The nonsense of the "ten lost tribes of Israel," by which Christians account for Jews so far north as the Caspian, should be told the marines. No scholar who has given thought to the subject will entertain the idea for a moment. Even in Egypt and Palestine, the Exploring Fund, which sought for many years to find evidence of Jews in those countries, save at Modin, mentioned in Maccabees 3; 25 to 30, did not find a solitary trace. Though the most strenuous efforts were made in Jerusalem, by long use of pick and spade, to find some remains of the foundation of Solomon's Temple, yet they gave up in despair, because, as they alleged, the Sultan would not allow them to undermine the Court of Omar, where the searchers finally concluded the ruins were secreted. There is where the ridiculous comes in.

We have proved by abundant Christian authority that the Septuagint, on which our ecclesiastical history and literature are based, is not what has been supposed; that the ablest church scholars concede it came from a "concealed fountain." We have proved that the supposititious Jesus, in all his citations of Old Testament texts, invariably drew upon the Septuagint for authority, as did the writer of the Gospels and Epistles, and the Fathers of the church. Of this seventy (the English of the Greek Septuagint) "Smith's Dictionary of the Bible," Houghton, Mifflin & Co.'s edition of 1889, p. 2923, sec. 3, says:

"The language of the LXX. is the mould in which the thoughts and expressions of the Apostles and Evangelists are cast." As that rendering has proven to be a fabrication, no one able to tell from whence it came, does not a violent presumption follow that it is the lost history of the Phenicians, which tricksters have reconstructed to serve the purpose of upbuilding a new priesthood. The "mold," and the cast from it are alike worthless.

Don't forget it is not this writer who declared the Septuagint, on which the whole superstructure of Christianity rests, is fraudulent, and from an unknown source, but the citations quoted, every one of them, is from the highest Christian authorship. Let us recite, or quote anew a few passages; first from Kitto, article Septuagint."

"The OLDEST version of the Old Testament in ANY LANGUAGE is the Greek translation, commonly called the Septuagint. * * * Few notices of its origin are extant, and even such as do exist are suspicious and contradictory. * * The version was spread into Egypt, Northern Africa and Asia Minor. * * Philo and Josephus adopted it; and IT WAS UNIVERSALLY RECEIVED BY THE EARLY CHRISTIANS. * * * In the beginning of the 4th century Pamphilius and Eusebius copied the column containing the text of the Seventy, with the passages and scholia out of other translations, and the critical marks used by Origen. It is to be regretted this copy was soon extensively corrupted."

False and fraudulent as was this production it met the common fate of everything else which has come to us through Catholic hands; it was doctored to meet their needs. We are told that in every monastery there was one who could write Greek, and we know by the character of the literature which has reached us, they had no regard for truth, but, like Paul, gloried in lying for God.

To summarize: If it is true as alleged by Christian authors, many of whom we have quoted, that the learned Philo, himself reputed a Jew, who lived and wrote in the time credited to Jesus, used and quoted only the Septuagint, in place of the pretended Jewish Scriptures; if Titus, himself a Cæsar, aided by the wealth of the Roman empire, and her imperial army, was unable to find a genuine copy of the untranslated Hebrew Scriptures, to furnish his favorite, Josephus, who needed it to write his Antiquities of the Jews; if Josephus, by birth and education a Jewish priest, having the confidence of his own people, as well the friendship of the Roman general, could not find a copy of the Hebrew, but made use of this fraudulent Alexandrian translation in all his writings; if "our Lord," born, as Christians claim, within six miles of Jerusalem, and he "the eternal Son of God," always quoted from these bastard and corrupt Scriptures, translated where and by whom no one can tell, perhaps original frauds; if Paul brought up at the feet of Gamaliel, the latter a member of the Sanhedrim, and a grand-son of the learned Hillel, used the Septuagint only and quoted from it in all of his Epistles, one to the Hebrews themselves; if the Jews read this Greek and corrupt version in all their synagogues which became so numerous after the Antiochian dispersion, and even in their Temple at Jerusalem, after their restoration by the Romans to that city; if Origen, "after traveling for twenty-eight years, in quest of material, and meeting with six Greek translations," finally completed his great work in fifty volumes, only revised the Greek version, unable to find a Hebrew copy; if Eusebius, writing about the year 326, more than 600 years after the reputed Septuagint translation, was yet unable to find the original Hebrew Scriptures so made use of the Septuagint in writing his Ecclesiastical History; if Lucian, who attempted to correct the translation to agree with the Hebrew, "used the Greek versions of Aquila, Symmachus, and Theodotion, not the Hebrew," as Kitto believes; if this Septuagint was translated into Latin, and became the Holy Scriptures in the Roman church, which Jerome tried to correct by comparing with hundreds of varying copies, and which floated down to the 8th century, and then partly gave way to another Latin translation purporting to have been made from Hebrew by this same "foul-mouthed Jerome," so designated by Mosheim; and if our ablest writers of modern times find the Septuagint agreeing in more than a thousand places with even the Samaritan Scriptures, wherein they differ with what now pass for Jewish, are we not justified in concluding the Septuagint is not a rendering of any Jewish Scriptures, but either an independent Alexandrian production; else, more probably, the Phenician, which all scholars agree disappeared at the fore part of the first century of our era.

The most unprincipled shyster who prowls in courts of law for human prey, who will resort to any artifice, however contemptible to gain his cause, will not controvert the points we have made in this series of articles. Bishop Grafton, so frequently cited, saying, "Ministers teach what the church instructs them to say, not what they believe," gives the key to their false inculcations. The church is a corporation without a soul, hence is without responsibility, and will experience no hell. Wonder if that dodge will avail the clerics anything in the final summing up at the Grand Assize, when, according to church teaching human actions are passed in review?

Enforce the Law.

The obtaining of money under false pretenses is a felony, punishable by a term of service in the penitentiary. Each person guilty of practicing a fraud as a medium, taking compensation therefor, is a felon and deserves the severest penalty of the law. It is evident the rascals will not cease their crimes until brought to justice. Every exposure, when proof is positive, should be immediately followed by a criminal prosecution, and no sympathy should be aroused in favor of the offender. A few convictions with prison doors closed on the cheats, others will take warning and the practice will cease. Unpunished they change the fields of operation, and with greater care go on with their deception. Prosecute every case to the full extent of the law.

Letter of Explanation.

To the Editor:—I noticed an item in The Progressive Thinker of July 8, comparing Shakers to "Holy Jumpers," which is not at the present time in the least appropriate.

Half a centutry since the likeness might have been in some respects more fitting, as in that far aback time much enthusiasm marked our "meetings," with some pretty noisy demonstrations in accompaniment, now and then, which were at times continued till far into the night.

Religious dances were engaged in (originating in Bible lore), leaping, shouting, shaking, etc., but nothing of a disturbing element, either within or outside our own domain. For the time being we enjoyed these exercises, and a "revival meeting" especially, was hailed with intense pleasure, spiritually speaking.

The foregoing practices were many years since discontinued, and at the present time a comparison with the good old-fashion quaker system of worship, would be far more fitting than the one which caused this letter to be written.

The practice of to-day is to enter the "chapel" very quietly, each sex seating themselves on their own side of the room. Then singing, speaking, etc., follows as the "spirit within" moves them to do. The organ is brought into exercise (which was not the case in the early times), and the printed music is mostly of local origin, that is the order at large.

JULIA H. JOHNSON.

West Pittsfield, Mass.

Wherever the search after truth begins, there life begins. Wheresoever the search ceases, there life ceases.—John Ruskin

Spiritualizing One's Self.

An Impressive Divine Lesson for Spiritualists to Consider—You Make Your Own Habits, Good or Bad, as You Will—Study This Lesson Well, and Profit Thereby.

Be there a habit of habits that is at once both good and ill [as set forth in the Chicago Tribune] it is the habit of living in our habits and letting them look after us. In one of Prof. James of Harvard's luminous lectures he enjoins teachers to regard their pupils as parcels of habits with their brains and bodies going as they do automatically, with scarcely a word from their wills.

People sit in the midst of their habits like a man enveloped in machinery that goes without even his pressing the button. Whimsical passing forces, an errant, skipping breeze, a burst of waterfall, a flaming flare of sunlight suffices to turn on the current. The man in the middle is a thing apart and has nothing to say about it. Second nature, yes, second man, this automaton running mechanically out of the control of the proper original owner and original maker. Saint Paul describes it all when he writes of doing the things he would not and of not doing the things he would.

Perhaps some man has hunted up dietetics and their sciences and decided against meats for his bill of fare. But alas! for his wonted ways with the flesh pots. At the first sniff of porterhouse smothered in onions it is all over with the vegetarian regimen. The sniff was the outside stimulus needed to set in motion the machinery of his carnivorous habit. He is caught up in a swirl, sits down to his steak, and revels in the gory viands of yore.

Or the man resolves to preserve his equanimity of temper. But to what purpose? He has the habit of flying into a fury when he is annoyed. And the first provocation that arises is like the red flag to the bull. His rage is on him before he knows it.

Still for all that he will win out with both steaks and temper if he has the metal of a conqueror.

The whole philosophy of habit is crystallized in the simple law of repetition. Do something for the first time and you find it hard. The nerves and muscles are tackling a new trick. But a second time it is easier. A third or fourth or fifth time it does itself. A sixth it is second nature. The automatism has its good and economical uses, for it enables our wishes to be executed without any supervision from us. Such is the history of our sympathetic nervous system and of the other bodily apparatuses.

In the dim and distant bygones breathing had to be carried on by direct action of the will until after numberless repetitions practice made perfect and the round of processes was established automatically and the man was left free to busy himself with other matters. In that way he had a chance to cultivate the higher faculties he now uses.

This is the history of all our habits of good or ill. They began with our wish to do thus and so. Later on we may change our minds and will do otherwise. But the habit goes on as before. It is then that we realize the power of our habits and our own impotence. But after all we are not powerless. The rule works both ways. We can reign over our habits royally quite as easily as we can obey them in simple servility. We can break off the bad and make new the good. The same law of repetition that renders a bad habit fearsomely strong is its own undoing. We can set up a counter habit and practice it until it is perfect. We may fall ten thousand times, but every attempt wings us nearer our goal. Every practice leaves impress on nerve, muscle, brain, hand—makes it easier to work in the new way. At last the will filters into our finger ends and tongue tips and the machinery is running under the new regime. The more powerful our will the more speedily this is done.

It may prove a long and languishing and wearisome job. So was the building of all our habits. Some of them began longer and longer ago than all the adventures of the fairy tales. They were born in ages uncounted and unknown. We have our appendix in our physical body, a nuisance if anything. But long ago it was useful. It developed in the system when it served good ends. It is mischievous only because the body has outgrown the sane purposes of long ago. The horse has glands on his legs which point to his primeval life on the plains when he left the trail for his companions by the drops oozed from his big gland bags as he ran. Now they are only vestiges, and in his way. Some of our bad habits are moral and mental appendixes and leg glands. They are hurtful because they have outlived their purposes and impede the newer present order, antiquated machinery.

If we resolve upon a vegetarian habit it is because we are rising to a finer, daintier level of living and feed from more delicate nutriments than flesh foods can furnish. The flesh foods served their day. We merely have transcended these uses. Or if we are determined upon a habitually equable temper it is because we have outgrown the need of the rough devices to secure our ends, supplied by fits of anger, irritability and moodiness. But in our primitive days we would not have known how to employ the soft answer that turneth away wrath.

Many of our most vicious habits are the oldest. They point to past lives when we lived on earth as cruder creatures under men and women. They took long ages to grow and they are not going to vanish in a wink. Left to old Mother Nature, they eventually will pass away by the slow atrophy of gradual disuse, much as the appendix must some time pass. That is the way the flowers evolve out of their old forms into the higher and that is the way of the dogs, and the cats, and the singing birds and the savages. They grow by what their environment forces upon them as expedient for the moment and the fittest survive.

But reasoning men take a hand in the game. They ask Mother Nature for her secrets and manipulate her laws. They thus express the changes that take place as evolution proceeds between the reactions of organism and environment. In the earlier stages of evolution the environment plays the grander role. But they also can and do turn about and make the sort of environment that will produce the sort of men they want. The more advanced the man the more bigly he handles his environment, causes the wilderness to blossom as the rose, and fashions the rose itself to suit his fancy. He breeds dogs, birds, horses after models of his making; soon he will be breeding people, Apollos, and Venuses of body and of mind, too.

And still a slave to petty passions he disdains? Still a hireling to some fool habit? Not for long.

Habits may make the man. But the man can make the habits. The laws for habit making are clear as the laws for cross straining horses or tulips. And they are pregnant with possibilities too big to grasp. They render us architects not only of our fates and fortunes but of our characters, too, which underlie the outer fortunes. It is no excuse to plead that, "I have fallen into the habit of thus and so." We can rise into habits. We can build ourselves as we elect, deliberately choose our ideal, and erect it out of the fabric of our own lives. If the processes are long they also are sure, and they are no longer than the ages we have for building. If we have had the primeval past to build the present, so we have our immortal to-morrows for fulfilling to-day.

And the processes quicken apace. They say that it used to take six generations to make a gentleman and that now it needs but one. It used to require as many weeks, as many months to span the Atlantic as it now requires days. We use faster forces. **If we are good and wise enough to lay hold of the right energy we can pluck out a bad habit in a day, like an appendix cleared away instantly on the surgeon's table. That means a colossal will, a magnificently powerful initiative, and dogged, everyday sort of perseverance.**

ADA MAY KRECKER.

JUDGE BLECKLEY'S AGNOSTICISM

His Life One That "Christians" Might With Modesty Imitate.

Judge Bleckley of the Supreme Court of Georgia, who has recently died, was an Agnostic. In an address which he delivered at the annual meeting of the Georgia Bar Association, held at Warm Springs in July, 1905, he said:

"I commenced thinking about religion when I was about 11 years old. I am not considered a religious man. Unfortunately my membership is in a larger church than people generally join. I am a member of the church universal. I don't want you to embrace my views, you understand, unless they become your views. Now, I can doubt the principles of any religion. To me there is no credible religion. There is no religion but what has incredible dogmas embraced in it. I am speaking with the candor of a man that is honest, and is courageous enough to speak what he thinks is truth. I might be silent on this subject, but there is no reason why I should not speak. I am coming to the time when I have got to face some religion. I have got to die by it. I can die by it, but of course I might be mistaken.

"I believe that the failure of any particular religion will not wreck things, for there is a religion which I define to be the essential relation of man to the source of his origin, just like I defined law to be the essential relation between facts. Religion, as I understand it, and that religion that you can rest on and be safe in standing by to the last, may be defined as the essential relation between man and the source of man; between man and the origin of man; between man and his Creator, without considering whether his Creator is a God or a person or anything else, but whatever it is, the relation between man and the thing or that collection of things, or that assemblage of forces, from which he decends or results, that's religion as I conceive it, and I am a member of that church. Now, it don't hurt the church to have more particular religions. I don't say that any of them are wrong. Some of them must be, or might be, but suppose they turn out to be wrong. Are we lost? Are we wrecked? I say no. If you put your faith in the right thing, whether you know the thing is or not, it don't matter whether you know what it is or not, if you have got faith that that whatever is right, and can be depended on to take you out of the world as well as to bring you into it, your hope may be equally broad with your faith. But if you restrict your faith until you narrow it down to one theory, be it Christianity, Buddhism or Mohammedanism or anything else, and that prop is taken away from you, your faith is destroyed, and therefore your hope has no chance to live. In order to have hope independent of mistake and error, you must have your faith broader than any particular religion. That don't lead to the inference that your religion is not the one, but it provides for the failure of your religion."

The Agnosticism of Judge Bleckley was further confessed in the following quatrain:

"And, Lord, do not regard me less,
And let it not augment my woe,
That I the naked truth confess,
Which is, I know I do not know."

The Atlanta newspaper, in a clipping from which we take the excerpts from his writings here given, pays this tribute to the character of the deceased jurist:

"Judge Bleckley's unattackable private life, his modesty, bordering at times on timidity, and his undeviating adherence to what he called the "law of right," make his religious views of great interest."

How often it occurs that the lives of Freethinkers are such that Christians may well keep them in view as examples while working out their own salvation in fear and trembling!

—Truth Seeker.

IMPORTANT LETTER OF INQUIRY.

The Notorious Doctor Kingsley, Who Figured Conspicuously in Indianapolis and Chicago, and Who Afterwards Committed Suicide at Minneapolis, Minn., is Supposed to be Dr. Leslie Monck, of England.

To the Editor: I act as solicitor for the family of Dr. Francis Ward Monck, who was born in the year 1843 and who left Portsmouth (England) in 1881, and from that year to 1883 lived in Brooklyn, where he was well known as a Spiritualistic medium. Since 1883 he has been lost sight of; but it has recently been suggested that a Dr. Leslie Day, otherwise Dr. Leslie R. Kingsley, clairvoyant, who committed suicide at Minneapolis in December last, was in fact Dr. Monck, and that you may be able to give assistance in clearing up the question of identity.

Dr. Day, I understand, was a clairvoyant and pastor of the First Spiritualist church in Indianapolis; whence he proceeded to Denver and afterwards to Chicago, at which latter place he lectured on Spiritualism at Kimball hall. While in Indianapolis reference to him appeared in your paper, The Progressive Thinker; I should be glad if you could favor me with any information which may tend to show whether Dr. Day and Dr. Monck were the same person.

Yours truly, A. W. MILLS.
4, Chancery Lane,
London, W. C., England.

If any one can throw any light on the above, please address the writer.

"Text Book, Ritual, Valuable Data, and Selected Poems."

To the Editor:—At last our new "Text-book, Ritual, Valuable Data and Selected Poems", is ready for distribution and all who have ordered the same in advance will be supplied as rapidly as possible. As advertised in another column, it is cloth bound, price 50 cents, postage 5 cents extra. Special prices to individuals and organizations taking larger amounts. Address all orders to the undersigned. This book is especially valuable to state associations, local societies, all workers in the movement and wide-awake laymen.

At the last convention Missouri took the lead in highest educational qualifications concerning the history, science, philosophy, phenomena, etc., of Spiritualism. After the discussion Occasioned by the report of the committee on ordination, it was decided among other things that the secretary should correspond with the leading Spiritualist papers and booksellers to ascertain the best publication through which our workers could prepare themselves. After a lengthy correspondence it was ascertained that the kind of book we needed was not in existence, and that to cover our requirements, it would be necessary for the applicant for ordination or other certificates to absorb parts of a large number of books. Now, all questions to our various applicants for certificates will be formulated from this book. Here we have the necessary information (not all, but the least that should be known by our workers), all condensed into one volume, which includes ritualistic work, valuable data for the information and use of Spiritualists, and some beautiful poems, all printed in clear, new, large type that will add materially to the pleasure occasioned by the book's contents.

The author, Mr. Paul McArthur, our President, has given a great amount of care and labor in its preparation, and after its approval by the Progressive Spiritualist Association of Missouri has donated the result of his efforts to it. All receipts, after expenses have been paid, will go to the State Association to further educational and organization work for Spiritualism.

In publishing this volume, The Progressive Spiritualist Association of Missouri, again demonstrates its use of practical methods in dealing with situations that confront them and the whole movement, believing that it fills a void that has long existed, and in view of the interest manifested and the advance orders received, we anticipate a large circulation of this work. Fraternally yours,

OTTO VIERLING, M. D.
State Secretary.
4555 Adkins Ave., St. Louis, Mo.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

The first business of the philosopher is to part with self-conceit.—Epictetus

MIRACLES, ONE BY ONE, DENIED BY PROFESSOR.

Herbert L. Willett Says That No Man Ever Performed Any, and Dissects the Bible—Red Sea Story Taken Up—Cherished Incidents of Holy Writ Called the Work of Clever Men or Else Impossible.

"No man ever lived who could perform a miracle—that is, who could cause a change of God's laws of government of the universe. The old Testament miracles as narrated by old Testament writers are chiefly fanciful narratives based on fact or legend and should not be taught children as literal description of facts. You cannot teach children in school of the unchangeable laws of nature and then teach them in Sunday-school that these laws are at times broken by God or his prophets."

In this language Prof. Herbert L. Willett of the University of Chicago divinity school to-day outlined to a reporter for The Daily News his belief that the Old Testament accounts of miraculous feats by prophets of the children of Israel are largely imaginative in their make-up and that when reduced to basis of fact the miracles will be found to have been natural phenomena exaggerated by writers who sought further to glorify the great men of whom they wrote. Prof. Willett enumerated a number of Old Testament miracles and gave his opinion of the truth concerning them. His talk followed a lecture last night in which he told his classes of his theory.

Give Basis for Faith.

"I hold this interpretation to be of value as giving a basis for believers of this generation to cling to their faith," said Prof. Willett. "We must interpret according to strict letter and lose the value of the writings or we must interpret according to the personalities of the men written about to arrive at the basis of truth of the narratives. Any primitive people—the ancient Hebrews as well as others—love marvels. Our own children, undeveloped intellectually, have their fairy tales. All ancient literature is full of marvelous stories. Are we to believe all bad except the Hebrew literature; that all are good, or that there is falsehood and exaggeration in all, the Old Testament included?

"The laws of God are God's way of working. He does not work by the breaking of those laws. A real miracle is not an interference with or a breaking of a law of God's, but a working out of a higher use or application of such a law. I believe that there were great men in the Old Testment days as there have been in all times and that they did great things.

Thinks Men Appeared Superhuman.

"For instance, I believe that there were men who appeared to the people of their marvel-loving time to control nature or natural forces. Men who could heal as men of our own time have done, by commanding a sick one to be well and convincing him that he is well. Call it hypnotism or what you will. I believe in the inspiration of man and not the mere words of the text.

"I have divided the miracles of the Old Testament into four groups. My first group includes miracle narratives apparently based on fact, but exaggerated. The ten plagues of Egypt come under this head. I believe that the ten plagues formed a series of unusual natural disasters which visited Egypt.

Children of Israel Seize Chance.

The children of Israel took advantage of these," continued the speaker, "to point out how God befriended them and to free themselves of bondage. There is the miracle of the restoring to life of the Shulamite's son. I do not question that the great prophets did heal sick, as we know of men to-day who have a magnetic or other power to heal, but the son probably was not yet dead except by reason of the narrators' exaggeration.

"Of the crossing of the Red sea by the children of Israel we have two accounts. In the prose account we are told in a matter of fact way that they crossed at a time when the wind had driven back the waters. Of the poetic account I shall speak under another heading. The narratives of creation, to my mind, are fanciful accounts of the successive steps of evolution as we understand it to-day.

Denial Made of Some in Toto.

"The second set of tales of miraculous happenings contains those based on figures of speech which have no basis of fact, including the command of Joshua to the sun and moon to stand still as told in the poetical book of Joshua; also the battle of Beth-Horon, in which God was said to have hurled down stones on the Canaanites. This probably was some kind of storm. In the fifteenth chapter of Exodus we have the poetical account of the crossing of the Red sea. Here we are told that the waters piled themselves up on each side and congealed into walls, leaving a dry path. The Psalmist also in this group tells about mountains bowing down and little hills skipping like lambs. This doesn't mislead any one into believing that this occurred; then why should the other?"

Some Classed as Legends.

The third group is of miracle stories with legendary basis," declared Prof. Willett, "such as that of the man raised to life after being killed in battle, his body being dropped into Elisha's tomb and touching the prophet's bones—mere legend, given its Old Testament form to glorify Elisha. As to the three children of Israel in the fiery furnace, this story should be used not to emphasize a legendary miracle but to illustrate the faithfulness and courage of the three.

"My fourth group of Old Testament miracles includes those which violate not only probability, but morals, and therefore cannot be taken as authoritative demonstration from God of the ethics of his religion. The destruction of the children by bears at Bethel at Elisha's command is one of these. The death of Uzza as punishment for his efforts to sustain the tottering ark is another, as is the destruction of the band of soldiers sent by the king of Israel to arrest Elijah.

Real Miracles Growth of Ideas.

"The great miracles of the Old Testament are not these marvel stories some of which are fact and some of which are the work of imagination, but the growth of ethical ideas; the lives of great men who made history—prophets, heroes, sages and martyrs of the faith; the use of law, institutions, history and biography for the development of character; the production of the greatest literature of antiquity—the Old Testament—and the creation and fostering of the Messianic hope."

Spiritualism Not Spiritism.

Dr. J. M. Peebles, the Venerable Octogenarian, Sends Us the Following Valuable Data, Scintillating With Grand Truths in Defense of Genuine Spiritualism, and Which We Spread Before Our Numerous Readers, it Being a Reply to Kellar (the Great Magician) and a Late Evangelist.

Inasmuch as last Sunday's Journal-Record (an excellent weekly) contained a four-column article on Spiritualism, and further as one of the late visiting evangelists to this city (traveling evangelism has now become a trade, with money considerations) stated in a sermon that Spiritualism was "anti-Christ, anti-religious and the enemy of all righteousness," several citizens not known as Spiritualists, but rather as independent thinkers, have asked for a reply from my pen. One, a prominent city official, said, "I really want to know what Spiritualism is, and what it teaches."

Controversy is more and more distasteful to me. Equality, charity and fraternity are the great words demanded by this twentieth century.

All the more is controversy opposed to my taste just now from the fact that I am engaged upon my book of "Five Journeys Around the World." Nevertheless, reminded of the apostolic injunction, "contend earnestly for the faith," I submit the following reply:

Evidently this evangelist, not knowing the modifying effect of suffixes, confounded Spiritualism with Spiritism, the latter being an old Babylonian practice, often selfish and mercenary, and wisely condemned by Israel's prophets. To what extent such ignorance is justifiable the public must decide. To confound Spiritualism which is of with this cheap, scheming spiritism is just as absurd as to confound God with this cheap, scheming spiritism is just as absurd as to confound the science of chemistry with alchemy.

However, as the "glove" has been thrown down, using a phrase of chivalrous times, I take it up and proceed.

Whether such a tramping magician, flippant talker and deceiver of the senses as is Mr. Kellar is the proper man to venomously attack that Spiritualism which relates to God and heaven, to death and immortality, a thinking, reasoning people must decide for themselves. Spiritualism, be it remembered, is not atheism, not materialism, nor agnosticism, nor fortune-telling for mercenary purposes.

SOME OF MR. KELLAR'S STATEMENTS ARE UNQUALIFIEDLY FALSE, SUCH AS THAT WRITING MEDIUMS "HAVE A THIMBLE WITH A BIT OF SLATE STUCK TO IT HID UP IN THE SLEEVE." messages being read by holding the slate between the big toe and the one next to it, special "stockings being made for the conjurors and Spiritualists with the toes cut out," and still more of such slime and slush from the tongue of this conjuror who has spent a life-time in deception and trickery. People quite naturally judge others by themselves.

That there are frauds and travelers in and under the sacred name of Spiritualism, is frankly admitted. Such fraudulent persons are heaven-daring and wicked. Personally, within a few years I have exposed no less than three of these traveling impostors, calling themselves "spirit mediums." And The Progressive Thinker, a prominent Spiritualist journal published in Chicago, has exposed dozens of this class of frauds playing Kellar tricks and pronouncing themselves mediums for psychic manifestations. Every Spiritualist as well as every good citizen deplores these and all other fraudulent practices. And considering the worldly depravity of humanity, how can they be prevented?

By the way, are there no frauds in our foods? No frauds in government? No frauds in manufactories? No frauds, no counterfeits in currency? No frauds in sectarian pulpits? These frauds, sad as they are, will not be denied.

Do a few infamous frauds destroy the truth of Spiritualism? Did the treachery of Judas, the falsehoods and profanity of Peter, destroy early Christianity? The wickedest wars of the world, wars for conquest, have been waged by Christian nations. In that fierce French and German war several years ago—both Christian nations—when during a great battle 3,000 Frenchmen were slain, the enthused Germans the next evening marched in the streets of Berlin, singing:

"Praise God from whom all blessings flow;
Three thousand Frenchmen sent below."

The Master, Jesus, said, "Put up thy sword * * * return good for evil, blessing for cursing."

The irrepressible Mark Twain, upon whom Oxford University recently conferred a high honorary degree, said in his salutation of the nineteenth to the twentieth century:

"I bring you the stately matron of Christendom, returning, gedraggled, besmirched and dishonored from the battlefield, from pirate-raid in Ku-Chow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pocket full of boodle and her mouth full of pious hypocrisies. Get soap and a towel, but hide the looking-glass."

Consider the religious wars of Europe, where a million bones were left to bleach on crimson fields—and all in the name of the Prince of Peace. Consider the heresy trials, the wranglings, the controversies and jealousies rampant among the 157 Christian sects and sub-sects of our country, including Christian Scientists and Mormons; I say Mormons because they profess to be Christians par excellence, and on the front of their great, original temple in Kirkland, Ohio, are inscribed these words "The Later Day Saints of Jesus Christ." Well may Afghan Mohammedans and Ceylonese Buddhists, Chinese and Hindus, ask, "What is Christianity? And which sect brings to our oriental countries the genuine?"

If Jesus Christ were to come into our city on Saturday, the Sabbath that he kept, Syrian-clad and sandal-footed, what would he say to this confusion of tongues and division of creeds? Would he not ask: "How many of you have, according to my command, sold what you have and given it to the poor? How many of you go about doing good, making the lame to walk, the blind to see? How many of you prove your faith by laying hands on the sick and healing them?"

This is not saying one word against the Christianity of the Christ, for in this Christianity I am a devoted believer. But I am talking about this popular sectarian Churchianity that rolls in luxury, persecutes conscientious heretics and pronounces Spiritualism "anti-Christ, anti-religious, and the enemy of all righteousness."

Spiritualism Unpopular.

Spiritualism is about as unpopular now as was Protestantism for centuries in Germany and England—as unpopular as was Methodism in Calvinistic, orthodox New England seventy and more years ago.

Quite a number of years ago Bishop Samuel Fallows of Chicago published the following in the Chicago Journal on "Progress During the Nineteenth Century:"

"A few years before the opening of the last century an English clergyman of the established church wrote thus of Methodist ministers, **They are canting zealots, dirty dabblers, who turn religion into rot, prayer into strife, themselves into wolves, and the temple of the Lord into a den of devils'?"**

In consonance with the above, well do I remember a scene seventy-seven years ago in Vermont. My parents and grand-parents were Scotch Presbyterians and Calvinistic Baptists, and when announced that the Methodists were going to hold a "ten day's meetings in a neighbor's barn," I asked my parents to let me attend. "No!" was the prompt reply. "It is no place for boys and young folks to go. These Methodists are half-crazy. They wear horrid-shaped dresses. They groan and shout, and some of them get the power and fall onto the ground. Do you stay at home." But persistently pleading, boy-like, my father finally said I could go a little while on Saturday afternoon, **"but not on Sunday, for that would be wicked."**

Progress.

Surely the religious world moves. And now Methodists have become a respectable class of people, even popular. Judging the future by the past, what may not Spiritualism become, say in seventy or eighty years. Already they have a national organization, with a splendid book establishment in Washington, D. C.; they have state organizations, county organizations, organized societies, church edifices and ordained preachers.

What is Spiritualism?

As aforesaid, Spiritualism is not atheism, not materialism, nor sectarianism, nor agnosticism, nor animism, nor spiritism that tells fortunes, divines for money, hunts for buried treasures, ridicules pure religion and seeks spirit converse through visions, trances, for selfish, scheming purposes. All this is necromancy, or a kind of unspiritual spiritism. The leading fact of Spiritualism is the knowledge of a present-day communion between the inhabitants of the visible and invisible worlds, thus demonstrating that realities of a future conscious life beyond the grave.

Personally, I believe in God, the Father, Almighty, that is, the Infinite Consciousness, Energy, Life and Purpose of the universe. I believe in Jesus Christ as "the brightness of the Father's glory—believe in the Holy Spirit—in the inspirations of the Bible—in religion, pure and undefiled—in the sanctity of prayer—in the necessity of repentance—in the uplifting beauty of faith, in the certainty of punishment for all wrong-doing, and in the present ministries and messages of angels and spirits under proper psychic conditions. Paul exhorted men to "Add to their faith, knowledge." This I have done, rejoicing in this gospel of knowledge.

Who Are These Spiritualists?

In their ranks, they number multitudes of the most enlightened, scholarly and illustrious men in the world, such as the late Judge Edmonds on the supreme bench in New York, Prof. Hare of the Pennsylvania University, Prof. Hyslop of the Columbia University of New York, editor of the "Psychical Research Journal;" Sir William Crookes, of London, Sir Oliver Lodge, of Birmingham, England, Alfred R. Wallace, pensioned by Queen Victoria for his great scientific attainments; Flammarion, the eminent French astronomer; Victor Hugo, whom I once met in a seance in Paris; W. T. Stead, the editor of the "London Review of Reviews." This English author and journalist is a writing medium and has published a book obtained from automatic spirit writing through his own hand. The distinguished Consul-General of France, Leon Favre, was a Spiritualist and a writing medium. I was once his guest in Paris for two weeks, and saw the manuscripts, the contents of which were received through his own hand from spirits occupying different planes of consciousness. The noted Mr. Forsyth said that "Spiritualists constituted the cream of society and the brains of the world." It is certain that the martyred Lincoln belonged to no church, yet entertained mediums at the White House. Prof. William James, of Harvard University, pronounced the most distinguished psychologist of the world, attended Mrs. Piper's spiritual seances, etc. I could fill volumes with the world's most gifted souls, men and women, who are Spiritualists, many of them preferring to remain in the churches.

TO MY CONCEPTION, TRUE CHRISTIANITY AND TRUE SPIRITUALISM ARE IN PERFECT ACCORD, and deeply do I sorrow that there is not more toleration, more charity, and sufficient of the Christ-spirit in our pulpits, preaching from one Bible, to allow Roman Catholic priests to exchange Sunday services with Episcopalian rectors, Episcopalians with Presbyterians, Presbyterians with the Congregationalists (Unitarians), and Congregationalists with Spiritualists. This narrow-mindedness, this denominational bigotry is a puzzle to the "heathen" of the orient. The Buddhist priests and monks of Ceylon, when I was last there, were raising funds to send missionaries to America, bearing a better religion. Buddhists have the largest religious following of any sect in the world. Learning through the press (principally the English press) of our millionaires (when Jesus had not where to lay his head), hearing of our robberies, our strikes, our riots, our mobs, our railway hold-ups, the burning of negroes alive in this Christian country, the Buddhists, abounding in love and sympathy for humanity, are preparing to send missionary preachers to this country. Their evangelists have no salaries. They do not own any jewelry, even watches. They are real evangelists, without purse or graft.

True, there are teachings and certain dogmas put forth by a class of Spiritists that I have no sympathy with; and all fraud, whether in Spiritualism or out of it, my whole soul abominates. But, mark it well, as Masons of a high degree say—Spiritualism is a truth. It is heaven's truth, and has come on earth to stay. Truth never dies. Truth never changes; it is only our conception of it that changes. All truth is immortal, and was beautifully, sweetly, divinely illustrated in the life of him who said: "I am the Way, the Truth, and the Life."

Jesus, remember, talked with the spirits, Moses and Elias, on the Mount. Take the dreams, the prophecies, the healings, the visions, the trances, such as Peter's and Paul's, in a word Spiritualism out of the Bible and it is little more than a dry, empty Israelitish shell, for it is the spirit that giveth life, and "without a vision," said the prophet of old, "the people perish."

The Wesleys and the Fox Sisters.

The Fox sisters, shamefully slandered by this Kellar, belonged to a Methodist family. These young, beautiful sisters, when the rappings commenced in their rooms, were as innocent of any fraud as were the pious Wesleys. In the old Wesley residence, Epworth, England, where strange noises, sounds, rappings, opening of doors by invisible hands, and other marked spiritual manifestations occurred at times for years. See the account written by the Rev. Mr. Hooley of Saxey, and by Dr. Adam Clarke. How many Methodists have ever read John Wesley's book entitled, "The Invisible World?"

There was not the least relational resemblance between the original phenomena of the Fox sisters, occurring in the privacy of their Methodist home, and the re-repeated Kellar tricks. He has his confederates, his prepared platform with trap-doors, mirrors, sliding boxes, and his "toeless stockings" and paraphernalia, while genuine mediums sit in their quiet homes, their neighbor's, or in seance-rooms, under the strictest conditions. How absolutely unlike these magician tricks which come under the category of ad captandum vulgus.

The Distinguished Stanford Family.

It is well known to the cultured that the late Hon. Leland Stanford, once governor of California, once United States senator and later the founder of the Stanford University, California, which university was conceived and planned through a psychic inspiration from his son in spirit life, was a Spiritualist. I know several mediums who sat with him and his family, and Spiritualism was the energizing cause of that magnificent structure, the Stanford University. And the wealthy and highly-respected Thomas W. Stanford, of Melbourne, Australia (a city of 500,000), our United States ex-vice-consul and brother of the California senator, Stanford, is a devoted, outspoken Spiritualist, employing that remarkable medium, Charles Bailey, by the year. His weekly sessions, without a penny's charge, are open to lawyers, scists, preachers, journalists, university students, and others who are anxious to candidly study these occult phenomena. Mr. Bailey's person is carefully examined each night before entering the seance-room. He submits to the most crucial test conditions.

It has been my privilege to attend scores of these seances. They are orderly, and always opened with singing and prayer. The lights are softened, or more fully subdued—the medium becomes entranced, and then these remarkable phenomena take place. It would require a volume to describe them. **Apports are brought in from the ancient ages, such as Assyrian coins, African fetishes, Babylonian images, mummied manuscripts, live birds (the doors and windows being shut)—all these are brought and dropped upon the table. Trance addresses are delivered, and sometimes marvellous tests—and all this to convince materialists and a doubting world that death does not end all.**

Inviting this Mr. Bailey to my private room, upon his becoming entranced, myself holding both his hands, my knees against his, broad daylight, several very old coins fell into my lap, and old sand-sprinkled skin manuscripts fell upon the table, which, when unrolled were found to contain hieroglyphical characters. Who dare say such things are impossible when God himself is spirit. "Pneuma Ho Theos," said Jesus.

The Beechers and Biblical Spirit Phenomena.

The late Rev. Thos. K. Beecher, half-brother of Henry Ward Beecher and pastor for years of the Elmira Congregational church, was a Spiritualist. Twice I sat with him in Spiritualist seances; and Henry Ward Beecher told me one Sunday in Brooklyn that "Spiritualism strengthened faith in the Scriptures."

Premonitions, visions, clairvoyance and levitations are all around us, and to ignore them without the most candid and prayerful investigation is the shabbiest sort of self-stultification. Jesus expressly said that signs and spiritual gifts should follow believers; and he further declared that believers in him should "do greater works" than he did, promising to be with them "always to the end of the world."

Mighty is my faith in God, in the Christ of God, and in angels and spirits who do the will of God. Having witnessed levitations, i. e., human beings who are lifted and who float in the air, like D. D. Home, I am quite prepared to believe that the "Spirit of the Lord caught away Philip" from the sight of the eunuch, leaving him afar off at Azotus. Having seen a medium's hand put by the entrancing spirit into the full blaze of a kerosene lamp and there held for fully three minutes unburned, I am all the more inclined to believe that Shadrach, Meshach and Abednego, walked in the fiery furnace, "the form of the fourth" as a protecting shield being held in their midst. Having witnessed spirit writing in the air as well as on walls by a vanishing spirit hand, all the more readily do I accept the recorded account of "the fingers of a man's hand" mystically writing upon the wall in Belshazzar's palace.

To accept the marvels and Biblical phenomena reported two and three thousand years ago, translated and revised, and denying the similar phenomena of to-day does not well become the twentieth century, and the more so when it is considered that Both God and his laws are unchangeable.

The Capabilities of Scientific Men.

The Magician Kellar in his diatribe upon Spiritualism states, speaking of Sir William Crookes, that "scientific men are the easiest men on earth to fool," and adds: "I have read Sir Willim Crookes' experiments with Edgar Home"—another square falsehood! Mr. Crookes never had an experiment with an Edgar Home, but did have many of them with the celebrated David D. Home. I speak by the book, for years ago I had the pleasure of the personal acquaintance of Sir William Crookes, and was honored with a seat at his dining table. Did there ever a shallower, sillier phrase fall from human lips than that scientists are the "most easily fooled?" This critical scientist, Crookes, the discoverer of the radiometer, of the Roentgen tubes and rays, of the transformation of electricity into magnetic force, etc., and who for his eminent scientific status has received several gold medals from the learned bodies of Europe, spent much of his time for eight years in investigating the phenomenal claims of Spiritualism, having at different times had one or more retained mediums in his own house. And when convinced, unlike many secretive cowards, he had the manly manliness to stand up in the glory of his true manhood and publish his conviction to the world. And to compare Sir William Crookes to Kellar, the traducer of Spiritualists, and who has spent a life in legerdemain, trick-inventing deceptions and witticisms causing loud roars of laughter, is like comparing a mightly intellectual giant to a morally paralyzed pigmy. Certain semi-imbeciles are given to much laughter, and some idiots giggle a great deal, while scientists and sages though always courteous and pleasant, seldom laugh. It was reported by the old church fathers that Jesus was never seen to laugh, but often to weep; and it is enough to make the saints in heaven weep to-day to see how atheistic materialists ridicule and misunderstand the New Testament, and how sectarian religionists wriggle and twist teachings to make them support their own denominational creeds. Considering these differing theological sects and factions, I feel to explain, with the stern old Biblical Hebrew—"O priests (also evangelists) ye have been a snare on Mizpah. * * * Ye teach for hire, and your prophets divine for money."

It is patent and well known to the best thinkers of our country that Psychical Research Societies, composed of the most scientific men and profound scholars of the world are being and have been organized in Berlin, Paris, London, New York, Chicago, and many other cities, for the special purpose of further elucidating and investigating spirit phenomena, and demonstrating the mighty truth of a conscious immortal life beyond the grave.

Let us all pray for the moral enlightenment of poor Kellar—pray for the banishment of that sectarian blight that is disfiguring pure and true religion, and for the speedy removal of this ecclesiastical eclipse that so darkens and besmears the fair face of Christ's Christianity.

Can I better close this hastily-written article than by using the tender words of the good Quaker poet, Whittier:

O brother man, fold to thy heart thy brother
For where love dwells the peace of God is there
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer.

Follow with rev'rent steps the great example
Of him whose holy work was doing good;
So shall the wide earth seem our Father's temple
Each loving life a psalm of gratitude.

J. M. PEEBLES, M.D., M.A.

Battle Creek, Mich.

A Soulful Acknowledgment.

To Those Who Have Already Expressed a Desire for a Copy of My Forthcoming Book of Poems.

Kind friends, I now can plainly see the good throughout the years,
Of worry and of troubles deep, and all those silent tears,
Those hours of gloom, and dark despair, the hell of burning fire;
The smile of weal, of sunlight that succeeds the raging ire.

I now can know why I have had depicted to my view,
Some scenes in mortal life, and lived and suffered them all through,
While penning line by line each act portrayed, and word for word,
In dream,—and oft in trance,—gave forth the poems I have heard.

This prompt response speaks loudly now unto my kindred soul,
And tells me I am only one,—just one of the Great Whole;
It tells me I am well in tune with those who love, and live
To make this world a paradise,—to do, to grow, forgive.

These kindly missives,—short,—sometimes a postal card in brief—
Are always felt to be expressions of a sweet relief.
I sense in each the voice of true and loving friendship, called
To life by some sweet thought and word long interwalled.

They come to me like very stars with brightly beaming light
To flash across my pulsing soul and sweep away the night.
They seem to be the messages, or echoes of the thought
I sent on errands, now returned with other's sweetness fraught.

They seem like telepathic cords from all, and I the sphere
Or center point, to catch express and make to reappear
In days to come through other source, in all the round of time,
To rise to heights at every turn more beauteously sublime.

They bring to me the very joy that penning I would give,
And now it seems the lives of those in touch I had to live,
I sensed their woe, their weal, their tears, their smiles, their pangs of pain,
And all in tune I wrote them down to hand them back again.

I love these fond expressions all, and not for praise alone,
But somehow as a kindred soul they seem to be my own.
And yet I somehow seem to feel were all of life as this
There surely might be in the whole much more of woe than bliss.

Loud praise seems weak and dull, and empty when my soul is full
And would upon the very universe of love-light pull;
But I do feel the silent waves that gently lave my soul,
And am refreshed by all the good that flows from Nature's bowl.

Kind friends, again I must return the sweet thought unto you,
For when I drink the nectared draught my soul is filled anew,
And all refined, attuned to flow in rhythmic streamlets they
Must more of sunlight take to you on their eternal way.

God bless you all, and may we often meet in sweet commune,
When we are ripe and spirit free, and with all life in tune,
And may the angel down within your tabernacle be
To all around a blessing sweet throughout eternity.

DR. T. WILKINS.

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Rev. Charles Carter, East Springfield, N. Y., writes:—I have made a severe test of "Actina" by casting aside my glasses and have not had them on since except to see what change had been wrought since the treatment began. My eyes gradually gained strength and power, and now my glasses are no longer necessary, for I see as well, if not better, without them. I recommend "Actina" to all my friends.

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Daniel W. Hull writes from New Era, Ore.: "There is to be a discussion between myself and some representative Adventist at the coming Washington Camp meeting. I think the discussion will occupy from three to six sessions of two hours each, the proceeds to go toward defraying Camp expenses. I do not know the name of the party who is to hold up the other end of the discussion, but the promise is, that they will have one of their most capable men. Besides this there will be mediums present to present every phase of the phenomena, and the best of lecturing talent. This promises to be one of the most interesting and instructive camps of the season. The location is beautiful, the scenery perfect, and the weather always enjoyable."

R. W. Tennant writes of the Universal Occult Society: "It is gratifying to us and to our many friends to know that though the summer evenings are not always cool enough to suit everyone who is anxious to attend our Sunday evening service, we are pleased to be able to report that they are well attended; the many strange faces that we meet at these gatherings convinces us that we are doing a good work, and are very hopeful that ere the coler months approach our meetings will be just as largely attended as they were wont to be in years gone by. Sunday evening, July 26, we welcomed many old friends who in former years took pleasure in helping this society; among the many who took part on this occasion we desire to mention Mr. Coe, Mr. Mansell, Mr. Gerkle, Mr. Shafer, Mrs. Powderly, Mrs. Harper, Mrs. Seabold, and Mrs. LaDeaux. We take this means of again thanking them for their kindly assistauce. Our president, Mrs. Maggie Henry, has almost entirely recovered from her late sickness, and is now working hard to make the society a success, not only in regard to the number of attendance, but for the good of the cause and any assistance she may be able to render to its patrons will be done cheerfully. We will continue the evening services during the summer months."

Rev. J. H. Collins, prominent as an author and teacher, has been lecturing at Creal Springs, Ill., on the following subjects: "Where Is Heaven?" "Where are our Dead?" "Self Control." "Immortality of man." "Will the physical body be resurrected?" "Is Spiritualism taught in the Bible?" "How to have success and happiness" and other similar themes. Rev. Collins is spoken of highly by both pulpit and press. The lecture will be illustrated by stereopticon. Address him at Creal Springs, Ill.

Mrs. H. M. Swasey writes from Cantonment, Fla., "I am well pleased with The Progressive Thinker and the spiritual truths it teaches for the betterment of humanity, lifting them to a higher, nobler standard of manhood and womanhood, teaching them to live for the good they can do. I look forward with much pleasure every week to its coming. The longer I take it the more attracted I become to it, so that I do not see how I could be without it, for it has been such a comforter. Keep right on, Brother Francis; you are doing a noble work for the upliftment of the masses. I do not belong to the Spiritualist Church, but am a firm believer in communication with those who have crossed the tide, as I frequently have telepathic communication with my loved ones, and the sweet peace of soul it affords is indescribable."

Victoria Parker writes from Brooklyn, N. Y.: "Through reading your valuable paper to a friend, who is nearing (very near) the shining shore, she has become convinced she will live after death, and does not fear the transition. She looks for the paper fully as earnestly as I do, and says: 'I am not afraid to die now. It is the greatiest comfort and consolation of my life. I shall be glad when I am through with this life.' Now she is 'Waiting, only waiting' till the shadows are a little longer grown. May Go(o)d bless you and your efforts here and hereafter is the silent prayer of many aching hearts your paper has comforted."

W. J. Colville, after lecturing for eight consecutive days, July 12 to 19, inclusive, at New Era, Oregon (where camp is enjoying best season in its protracted history) he delivered four lectures in Portland, Oregon, and five in Vancouver, B. C. (in both cities to large and enthusiastic gatherings) before he started for eastern centers of activity. "British Columbia is now offering an excellent field for workers in the Spiritualistic and kindred fields, and especially is Vancouver open to welcome progressive spiritual philosophy. Mr. Milmore and Mr. Lee., 532 Harris St., circulate The Progressive Thinker and other advanced types of literature in connection with the society, which has its headquarters in their home. These earnest and active workers co-operated most successfully with me during my course in O'Brien Hall, and they expect to keep the good work steadily moving in their enterprising neighborhood. Mr. Milmore is a clairvoyant and magnetic healer, well established and highly respected in the community by people of many different shades of thought. The city supports a good Lyceum and contains a large number of ready, earnest enquirers into psychic problems. My immediate engagements are Onset, Mass., August 2, 3, 4, 5, 6, and 7; Mt. Pleasant Park, Clinton, August 9 to 19; Lily Dale, N. Y.; August 21 to 31. During September, October and November I expect to work continuously in New York, Boston and Washington, D. C., in a circuit embracing many points in vicinity of those chief cities."

Mrs. C. Wermouth-Buzello, Pastor-President, writes from San Francisco, Cal.: "I have read your valuable paper, The Progressive Thinker, for a good many years. I have lectured on an average of twice a week for the last four years, and I have commenced these lectures by reading a poem that I find in The Progressive Thinker, by the following authors: Dr. T. Wilkins, Loa N. Reck, Belle Bush, Alice C. Barry, James C. Underhill, Mrs. J. H. Dallas, Nettie P. Fox, Mrs. Lola M. Rishel, E. Gertrude Lepper-Smith Mrs. Nora Armstrong, Alice M. Warren, Bertha M. Richter, Bertha A. Weeks, Elsie Russell, and Dr. L. M. Entwistle. I think that you and the many readers of The Progressive Thinker can feel proud of those poets. Every time I read them my audiences are so well pleased that they want more, and these poems give me lots of inspiration, as they are the subjects I lecture from. The spirit friends are so pleased that they hover around me while speaking. It seems that I am acquainted personally with these grand writers, although I never saw them. At the time I read these beautiful poems I advise my hearers to subscribe for The ProgressiveThinker, as it is chockfull of good things to earnest seekers. Give my kindest regards to these poetical writers, and many thanks, and God bless them forever for their beautiful thoughts."

Dr. Moncure D. Conway, in "My Pilgrimage to the Wise Men of the East," says: "Were my public ministry to begin again, I should assume that the old theological ideas exist no more in minds capable of ideas, but make for the nests in which the ova of defunct superstitions are bred into living wrongs. These nests are in the nerves in timid complaisance, in the torpor of habit, the dread of isolation, which lead the leaders to a conformity with the ritual of human sacrifice. For every sacrifice is a human sacrifice—be it sacrifice of reason, veracity, moral freedom, pleasure, happiness, or of the senses—and implies a low and mean conception of deity."

Edna Cooper of Humboldt, Neb. writes: "If some good lecturer and medium would come to my town, I no doubt would be able to send in a number of subscriptions; but they seem to miss Humboldt in their travels."

Mrs. Lois Waisbrker writes from Battle Creek, Mich.: "Dr. Johnson, of 84 W. Main St., Battle Creek, Mich., done good work in the past, but having been sick for a long time, has dropped somewhat out of sight, as he is so diffident he cannot thrust himself forward. A fine trance speaker and a good healer, he was forced to drop all for a time, but now, though over 80, he is well enough to answer calls, if not too far away, and he needs them, for his long sickness cost money, and more than that, he had his pockets picked not long since; all his money, nearly $40, was taken. If some of those he has benefited in the past would send him something toward making his loss good, it would be only just."

Dr. T. Wilkins, rises to explain: "The Golden Rule Society will open its doors again on the first Sunday in September. Keep a close watch for the programs. The opening will be filled with interesting things, and the talent will be the best that can be had. This West Side Society is well established, well officered and will endeavor to fill the great want of seekers after the truth of Spiritualism. Watch for the program, and don't let gossipers turn your heads from the facts. This society is an auxiliary to the State Association; and is in line with complete, harmonious organization, and no amount of backbiting will lessen its effort for the whole Cause. It is composed of true blue Spiritualists."

Mrs. C. Bergere writes: "Sons and Daughters of the F. O. O. S., please remember about the picnic at Neher's Summer Garden, Saturday, August 15. Bring your lunches, your families and friends. It is an ideal place. We want to have the time that will leave with us a pleasant recollection until the next year. Appoint a meeting place and come in groups. Take any car to Ogden avenue, then west to Lyons car, cross over Desplaines River to 1st gate of garden. Start early, as it takes one and one-half hours to get there."

Mrs. Alex. Caird, secretary, writes: "The most successful Tea Party of the season was held at Lincoln hall, 70 E. Adams street, Wednesday, July 28, by the Illinois Sunflower Club. Many strangers were present and though more than the usual number of mediums were in attendance, all were kept busy in giving readings until the closing hour. Thanks are due the hostess, Mrs. Campbell, for her untiring efforts in making the meeting a success, and it also shows what could be done if all would unite and work for the club. Saturday evening, Aug. 8, the club will hold a social at the residence of Mrs. Ruth Squires, 220 Western avenue. Ice cream and cake will be served. Mediums will be present to give readings, and a good time is anticipated. Tuesday Aug. 11, the monthly business meeting of the club will take place at the hall, 70 E. Adams street. Members will bear this in mind and try to be present."

Mrs. Hattie F. R. Peet, corresponding secretary, writes: "Members and friends of the Band of Harmony will please take notice that our next "Summer Social" will be held at the home of Mrs. M. A. Burland (instead of at Mrs. Drullner's), 600 Englewood avenue, corner of Normal boulevard, Thursday afternoon and evening, Aug. 13. There will be a "tea party" and cup readings in the afternoon, with mediums in attendance. Coffee will be served at 6 o'clock; coffee checks, ten cents. Ladies will please bring lunch for themselves and friend. Interesting exercises in the evening. To reach there take Halsted street car to 63d street; then transfer and go east to Normal avenue; or take South Side elevated and get off at Parnell avenue; walk to 63d street; go east one block and north one block. All cordially invited; come and bring your friends. Mrs. Drullner expects to entertain later."

Copies of the fine photograph taken at Lake Bluff, on July 4, can be had for 25 cents by addressing F. P. Rae, 93 Bowan avenue, Chicago, Ill.

Oklahoma State Spiritualists' Association will meet at Lawton, Okla., Sept. 8. Those wishing to know more, write to F. Anlauf, secretary, Oklahoma City, Okla., R. 2, or G. G. Lee, Sr., president, Roosevelt, Okla.

Correspondent writes: "The picnic under the auspices of the Roseland Culture Club, at Wooded Island, held Sunday, August 2, was a grand success socially and spiritually. The day was quite warm, but the lake breeze occasionally came as a sweet relief. A slight discrepancy in the notice given led many of the earlier comers to be at a loss to know what particular spot of the island could be used to the best advantage, in fact all were at sea until about 4, and a quiet, shady place was found and a circle settled down on the green and the usual messages were the special order. The meeting was handled by the State President, Dr. T. Wilkins, assisted by the President of the Club, Mr. Perry, The Roseland Club was out in force, and a splendid time was had with a small collection to add to the treasury. The Starlight Spiritual Society was well represented and deserve great credit for their enthusiasm and energy in the day's program. The Chicago Spiritualist League was also well represented, as was the Society of Psychic forces. The Golden Rule Society was represented by President Wilkins, a member of the board of said society."

The Starlight Spiritual Society will hold a mid-week picnic in the grove just west of Reisig's Grove, on Wednesday, August 18th. All are invited to this secluded nook, and a fine time is guaranteed.

The State Association and its auxiliaries will hold a picnic on the last Sunday in August in some near-by grove, to be announced later, as to exact location. The Chicago Spiritualist League will do its part in the program, of course, as it always does and a good time, and an educative program is assured.

May F. Ayers, secretary, writes: "Grand Ledge camp opened July 26. The opening Sunday was well attended. Mrs. Abbie Sheets, the speaker of the occasion, one of the pioneer promoters of the camp, was at her best, giving two of her most spiritual and helpful lectures. Mrs. Sheets continued to occupy the rostrum the entire week, giving eminent satisfaction to all of her listeners, each meeting followed by messages from verious mediums, Mrs. N. M. Russell, Mrs. Funghen, Mrs. Oswald, Chas. Barnes. Frrom the number camping on the grounds and other indications, we anticipate one of the largest attendance in the history of the camp. Mr. Oscar A. Edgerly and Geo. A. Letford have arrived, having closed engagements with Lily Dale and Eastern camps; also speakers here for the following week. Mr. George A. Letford will follow each lecture with messages. All desiring programs, write secretary. The mediums on the grounds are doing good and effective work."

Mrs. Anna L. Gillespie will be East during September and October, and would be glad to give a few lectures during the time in Eastern Ohio, Michigan, or Indiana, at reasonable remuneration. She will attend the convention at Indianapolis. She is looking forward with great pleasure to meeting old-time friends. Address all letters to her up to Aug. 15 at Naramata, British Columbia; after that in care of The Progressive Thinker.

F. Anlauf, secretary, writes: "I would like to correspond with a good lecturer and a good test medium to serve at our annual State convention at Lawton, Okla., beginning the second Tuesday of September, and continuing for three days. Address me as follows: Route 2, box 53, Oklahoma City, Okla."

TO THE PUBLIC.

It is currently reported that certain parties recently residing in Paterson, N. J., hold letters of endorsement and recommendation from me, I desire to state in this public manner that there is no truth whatever in this assertion. I have never even written a business letter to the parties in question, let alone one of recommendation. Personally, I know nothing against them, excepting upon hearsay reports. The good people of Paterson will know the parties to whom I refer, and I stand ready to give their names if requested to do so. To be more specific I mean those who are reported to have left that city under rather peculiar, if not distressing circumstances.

Yours for truth,
HARRISON D. BARRETT.
Portland, Oregon.

"A Discussion on Reincarnation or the Successive Embodiments of the Human Spirit." Reincarnation, or the doctrine of the Soul's successive embodiments. Examined and Discussed pro and con by Dr. J. M. Peebles versus Dr. Helen Densmore and W. J. Colville. **Price 30 cents.**

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth

"Spiritual Fire Crackers. Bible

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00.

Camp Chesterfield, Indiana.

One week of camp life,—such a charming week—so many good things. Thursday Mrs. Crossfield of Muncie, was with us. She is almost new on the rostrum as a lecturer, but she was a credit to our Cause and may she receive the reward she is justly entitled to. Her sweet ways won her many admirers. Then she was followed by one of the old-time workers whose name is a household word among Spiritualists. Mrs. Carrie E. S. Twing. Words are not adequate to express the beautiful thoughts she expresses and the many hearts she cheers on their weary way. Her lecture to-day on "Well Digging" was delightful. She has dug her way carefully and permanently into into the many hearts that listened to her cheering words and her loving, motherly way. Saturday she leaves us and it is with regret we part from her, but may her path be one of roses.

Camp needs rain, the weather has been extremely warm, but how restful under the cooling shade of the many large oak trees.

Mrs. M. C. Jacobs had charge of the conference for three days, and she with her old-time energy and goodness enthused her audience. Mrs. Charles of Newport, Ky., served the last three days, and she, too, proves herself a master of the situation.

We have been holding grove meetings the past few days, with success, and to-night, through our good Mrs. Carrie E. S. Twing, will hold a seance in the auditorium for the benefit of the Ladies' Bazaar, which starts out with renewed energy, and bids fair to rival any previous year in good work.

The Helping Hand has been silently spreading its usefulness and help through its President. Mrs. O'Neill and your humble servant, who has charge of it, and we must not forget to thank one who has been so helpful to us in opening the way for us to start our good work—Dr. Hillgoss. I hope some day to meet him and his estimable wife and thank him personally for his help. We hope to be able some day in the near future to help some worthy medium who has given her health and weary years of toil to our noble Cause, and as she wanders down the path to the other shore we may be able to say: "Well done, faithful servant," we have a home where you can find in your declining days a rest. We are only few in number, but bravely we battled against prejudice till at last we have a small beginning started, a small cottage, and hope someday to cheer many weary ones beneath its roof.

I am but a young worker in the ranks. I have not many more years allotted me at most, but I hope to be able to leave behind me someone who will say she did the best she could.

When you want to spend a few days or weeks in joy and contentment, come to Chesterfield Camp, and help us spread the glad tidings of great joy to all the world, that death, so-called, is a heavenly birth.

MRS. MARTHA WOOLSEY.
Chesterfield, Ind.

The Camp at Vicksburg, Mich.

The annual camp meeting of the Vicksburg Spiritual Camp opened Sunday morning in the beautiful oak grove one-half mile south of the village which had been devoted to the dissemination of spiritual truths to hungry souls for a quarter of a century. The camp was started by Mr. H. B. Allen, the boy medium. For the past eighteen years it has been under the efficient management of Miss Jeanette Fraser, an honored resident of Vicksburg, whose energy and devotion to the cause supplemented by the efforts of her faithful co-workers, has brought the work to its present success.

Mrs. D. R. Morrill, of Grand Rapids, whose work here last year won her many friends, opened the session with two inspiring lectures. In the morning she spoke upon the theme, "Evolution of Man-Made Gods." Man's conception of God has grown with his unfoldment through the ages, from a personal God sitting on a white throne, to the recognition of the great eternal Infinite permeating all life. Our salvation does not depend upon our belief in certain forms or creeds; we must work out our own salvation. We must recognize the oneness of all life, the Fatherhood of God and the brotherhood of man.

In the afternoon she gave a grand lecture on "The Power of the Mind or Thought; As Ye Sow So Shall Ye Also Reap." She followed with messages which were well received, and nearly all recognized. Mrs. Morrell has been the speaker for the week, and has fully sustained her past reputation, more than meeting the expectation of her many friends. She closes her engagement oon Friday.

Mrs. Morrell has acted as chairman for the week.

Much thought has been brought out in the conferences by the campers. Both Mr. and Mrs. Morrell have done much to make the conferences interesting.

The sweet singer, Miss Grace Giberson, of Reed City, Mich., is with us again this year, and inspires all with her soulful music. She is ably assisted by Miss Hattie Bentley of Schoolcraft, Mich., who presides at the piano.

Many of the old campers are here and some new ones; they are arriving daily.

Mrs. M. L. Stanley, of Jackson, Mich., the psychical and magnetic healer, is here for the season, and is practicing her healing art.

Mr. Drake, of Marcellus, Mich., the materializing medium, arrived Tuesday.

Mr. W. J. Erwood, who has many friends here, commences his engagement Saturday, at 2 p. m.

Come and bring your friends and help to make the twenty-fifth anniversary of the founding of the Vicksburg camp a greater success.

LOELLA BROOKS.

"The Widow's Mite and Other Psychic Phenomena." By Rev. I. K. Funk. Price $2.00.

Self Contradictions of the Bible. 144 Propositions — Theological, Moral, Historical and Speculative, without comment. Price, 15 cents.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the ancient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 35c.

SIXTEENTH ANNUAL CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily.

Lectures and messages each evening.

Noted speakers and mediums in attendance will conduct evening services.

Speakers:—Miss Elizabeth Harlow, Mrs. Helen L. P. Russegue, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood.

Message Mediums:—Mrs. Zalda Brown Kates, Mrs. Paul Buehler, Mrs. LauraM. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.

Others are invited and will also take part. Special vocal and instrumental music will be a feature each evening.

Special hotel rates have been secured at the Hotel English.

Hotel Rates for Rooms:—One dollar per day, two in a room. With bath, $1.50 per day. American plan, $1 per day extra.

It Will be Best to Secure Your Rooms in Advance.

Delegates and visitors will be given a Grand Reception in the Hotel English, Monday evening, Oct. 19.

Mass meetings in unison with the Indiana State Association Sunday, Oct. 25.

All Spiritualists will find much interest at this convention and its meetings.

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Association. You cannot afford to miss it.

DR. GEORGE B. WARNE,
President.
GEORGE W. KATES,
Secretary.

Mrs. Margaret Gaule Riedinger, and The First Association of New York.

To the Editor: Mrs. Margaret Gaule Riedinger closed her tenth year with the First Association of Spiritualists of New York, June 28. She is a remarkable psychic, and has rendered valuable service to this society and the Cause, and she fully unites with my proposal to have Dr. J. M. Peebles open our meetings at Elk Hall, 8th avenue and 59th street, Sunday, October 4 and 11, at 3 p. m.

Rr. Peebles, the world renowned traveller and invincible speaker on any progressive platform, will give us a fine start at our autumnal opening.

Spiritualism has ceased to be a nine days' wonder, and is being quietly and rationally accepted and science has aided much in its acceptance.

My father, Daniel N. Merritt, vacated his physical form at Ionia, Mich., in 1856, age 55. His last words were, as I stood by the bedside: "Thus, it is true, for I see Henry, my son, thy Brother."

Brother Henry passed to the spirit realm in 1853. I heard from my father in less than 24 hours through a reliable medium, and through the same medium a few weeks later, I received the following:

"I find it is not the intention of spirits engaged in the grand work, to establish a great organization to be called Spiritualists, but to diffuse its grand principles through all present demonstrations."

It is a great mistake to think one must leave the church to become a Spiritualist. Prove all things, and when you find genuine manifestations proclaim them to others. The Progressive Thinker would prove educational in any denomination.

TITUS MERRITT.
New York, N. Y.

BOOK REVIEWS.

MOSES HULL—Compiled and written by Daniel W. Hull and others. 103 oct. pp.

Brother Daniel has performed a kindly office in writing the life of Moses Hull, who is known to all Spiritualists the world over. For years he has stood in the front as champion debater, ready to meet all comers on Bible grounds, and overthrow them by his perfect knowledge of Scriptures, and skill in debate. He was born in Waldo County, O., in 1836, the seventh child of fourteen children.

In the new and wild country he received his education, and at 16 years of age began preaching for the Seventh Day Baptists. He was not made of the stuff which composes the bigot. His mind was active and he found the "Chief Elders" had doubts. He began to have a crop of those troublous things himself. As with everything else, he went to the Bible for instruction. He wrote a book to prove the Bible was from heaven. He preached violently against Spiritualism. By 1865 his doubts so grew he withdrew from the church. He had become a Spiritualist, and soon after began lecturing on that subject, supporting his position by Bible quotations. He was now as ready to debate Spiritualism as he had been adventism, and with the religionists with whom he engaged it was the best qualification he could have.

He wrote several books, among which "Our Bible—Who Wrote It—How? When and Where? Is it Infallible?" is best known. His crowning work was the establishment of the Morris Pratt Institute.

He departed this life in 1907, without a moment's warning, being stricken down when in apparent health, and having many years of valuable service before him. His place will ever remain vacant, for there will never arise another, equipped as he, with the store-house of Bible texts to answer all opposers.

HUDSON TUTTLE.

HEALING SONGS BY MATTIE McCASLIN

Endorsed by the World's New Thought Federation.

Single copy.....10 cents
With Birthday Chart.....15 cents

Special typewritten chart from name and number of birthdate sent, sealed, for 25 cents.

Address MATTIE McCASLIN,
Lily Dale, N. Y.

Startling Beauty Discovery—Youth's Marvelous Lucky-Box

"MY FRIENDS TELL ME I LOOK TWENTY YEARS YOUNGER SINCE USING THIS TREATMENT," SAYS A NEW YORK LADY WHO TRIED IT.

"It Removed All Wrinkles in One Night—It Is a Godsend to Womankind," Says Another.

The Beauty Editress of the London, England, Onlooker says: "An interview with Madame Harriett Meta left me persuaded that here at last might be found the secret to restore youth and beauty."

Madame le Docteur Cherut, of Epinay-sur-Seine (France), says: "I am astonished at the marvelous results obtained after two days. Words cannot express how grateful I feel for what your treatment has done for me."

Halt, Father Time! I took my own wrinkles out by this marvelous Youth's Lucky-Box, after face massage, cold creams, masks, straps, rollers and beauty specialists had failed. This was over two years ago and my face is still free from wrinkles and my skin and complexion is in most excellent condition.

I discovered this remarkable treatment by lucky accident after I had practically given up in despair and concluded that I must carry my wrinkles to my grave.



Parisian Countesses, well-known London society ladies as well as thousands of Americans have used this marvelous treatment for the purpose of regaining their lost beauty.

Mrs. H. A. Miller, of Woodbury, Ct., writes "When I look into the mirror I scarcely know myself. My wrinkles not only disappeared in one night, but it has made my skin wonderfully soft, smooth and firm."

The Observer, of London, says: "One of the topics of the hour where two or three women are gathered together is Harriett Meta, the good Samaritan who has risen to battle with that bugbear to womankind—wrinkes.

The rapidity with which a cure of wrinkes is effected by her process, is only equalled by the simplicity of the application. In some cases, one suffices to make an appreciable difference and three practically complete the matter."

If you would like to try this great beauty wonder-worker, address Harriett Meta, Suite 290 E, Syracuse, N. Y.

OBITUARIES.

Arisen to a higher life, Mrs. Mary Ann Johnson-Manning, in her 81st year, at the home of her son, at Berlinville, Ohio, July 19. The funeral services were held on the 22nd. Emma Rood Tuttle giving a song service and Hudson Tuttle an address. Mrs. Manning made her belief in Spiritualism her guide in the conduct of life

* * *

Mrs. Hannah Miller, aged 70, wife of Peter Miller, passed to the higher life on Friday, July 23, from her home at Dunkirk, Ind. For many years Mrs. Miller had known the truth of spirit communion, and her last request was, that a Spiritualist should conduct the services over her body. Mother Miller was a good woman. Even in death the smile imprinted upon the marble features of her sweet motherly face, brought gladness to all who looked upon it. Her companion is left to travel alone in the physical for a time. All his loved ones have gone on to the higher life. Many neighbors and friends assembled to pay their tribute of love to their arisen sister. The services were conducted by the writer.

SARAH A. CROSSFIELD.
Muncie, Ind.

Passed to spirit life from his home in Topeka, Kansas, Friday, July 24, 1908, Joseph Challand. He had received the truth of the continuity of life thirty-five years ago. He was born in Nottinghamshire, England, in 1833, married in London in 1857, came to the United States in 1858, and settled in Illinois. In 1886 he removed with his family to Kansas. The funeral services were conducted by me at his late home, 1279 Mulvane Street, Topeka, Kansas. He leaves a devoted wife and a family of grown children not to mourn his loss, but to rejoice that he is free from his earthly sufferings and happy with his friends in their spirit home.

ETTA G. BLEDSOE.

Mrs. J. B. Armstrong, aged 85 years, passed to spirit life at her home in Potsdam, N. Y., Sunday, May 17. Mrs. Armstrong was born at the James Lemon place on Market St., which was her home for a number of years. None knew her but to love her, and a large circle of friends will miss her kindly smile of welcome as she met them. Her near neighbors will miss the bright light that every night shone from her cottage windows and each will think of the pure spirit within who always gave them a warm greeting.

Passed to spirit life on the morning of July 24, 1908, George H. Payne, at the age of 68 years, from his home in Akron, Ohio. He was a Spiritualist all his life, his parents being among the first to accept the truths of Spiritualism as early as 1848. Having been brought up in the belief, he has always been a strong advocate of its truths, and has been a subscriber to and reader of The Progressive Thinker. He has always lived in Akron, except during the time of the war of the rebellion, where he lost his left arm. He did not mourn over his loss, but being of a jovial nature, accepted it as the inevitable and made the best of it all through his life.

MRS. M. J. PAYNE.

"The Orthodox Hell, Church Creeds and Infant Damnation," by Dr. J. M. Peebles. Dedicated to Preachers, Missionaries and Church Members. Price, 20 cents.

"A Short History of the Inquisition." What It Was and What It Did. To which is appended an Account of Persecutions by Protestants, Persecutions of Witches, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully illustrated. Price, $2.00.

"This Mystical Life of Ours." Selections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price $1.10.

DR. J. M PEEBLES' PUBLICATIONS.

What Is Spiritualism, and Who Are These Spiritualists? A book of 181 pages, elegantly bound in paper. Price 35 cents; postage 5 cents.

Spiritualism Vs. Materialism.—This volume, cloth bound, contains a series of essays and arguments against materialism from the point of Spiritualism. Price 50 cents; postage 8 cents.

Vaccination a Curse and a Menace to Personal Liberty.—This, an illustrated volume, treats exhaustively of calf lymph, vaccine virus, "optional" vaccination or compulsory. Price $1; postage 12 cents.

Demonism of the Ages and Spirit Obsessions.—A volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits through all the historic ages. Price $1; postage 15 cents.

Pathway of the Human Spirit, or the Pathway of the Spirit Traced.—Price 75 cents; postage 12 cents.

A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Night's Sermons against Spiritualism. Price 15 cents.

A Plea for Justice to Mediums.—Price 10 cents.

Immortality—Its Naturalness, Its Possibilities and Proofs.—Price 15 cents.

The General Teachings of Spiritualism Price 5 cents.

Fiftieth Anniversary of Modern Spiritualism at Hydesville, N. Y.—Price 15 cents.

Spiritualism in All Lands and Times. Price 10 cents.

The Pro and Con of Spiritualism.—By H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.

The Eightieth Birthday Anniversary of Dr. J. M. Peebles. Price 25 cents.

The First Epistle of Dr. J. M. Peebles to His Seventh Day Adventist Critics. Price 5 cents.

The Pentecost, or the New Heaven and the New Earth.—Price 10 cents.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

M. S. Arbuckle. Q.—Has the number 7 an occult power?

A.—So it has been maintained from ancient times and exhaustive discussions have been made in its wonderful qualities. Of course it has no power, and the study of its combinations is the mental play of children, though indulged in by "Wise Men," and "Sages." A great share of the "wisdom" of the ancients was made up of such rubbish. There were seven wise men of Greece; the week had seven days; seven plants; seven wonders; seven heavens; seven notes of music, and to make the number hold good seven colors. There were seven stars of magnitude and although only six visible, the Pleiades were called the Seven Sisters. There were seven sleepers, and now we have Seven Day Baptists, and Seven Day Adventists. A slight review of these "Wonderful" applications of 7, will show how superficial and arbitrary they are. We could have with equal plausibility the seven great railroads; the seven sky-scrapers; the seven grafters of the senate; the seven imbecile presidents, etc.

Humanitarian. Q.—This correspondent sends a clipping with the query: "Does not this show a most exemplary model of affection for animals

The clipping is the story of how a lady of wealth in Seattle, Wash., came to Philadelphia, 3000 miles, to have a surgical operation performed on the throat of her dog, a "York Terrier." The wealthy owner of this dog, is so much attached to him that she has an entire gold service upon which to serve his dainty meals. The surgeon removed the tubercular tumor, which was choking the dog. The surgeon was "eminent," the best to be obtained after the 3000 mile journey. The expense was $600. The little dog is doing well, its mistress is overjoyed that it will now dine on its gold platter, and take cream from a gold goblet. I confess that I am not enthused with the sentiment of our correspondent. I have always taken interest in humane work, and advocated justice to all animals as well as to mankind. Of course, if the "wealthy" desire gold servers for their poodles, or to seat them at the tables with napkins and finger-bowls, it is their privilege, and it is the privilege of the less fortunate to laugh at the spectacle. Such manifestations, out of all proportion to their object, bring ridicule rather than sympathy. One might feel deeply moved by a mother taking the swiftest train across the continent with the hope to save her child. A child is priceless, the dog was valued by its owner "at $500!" Her great love had price, as everything the parvenu rich possess has a price to measure it by. It is the common, vulgar method of valuation.

It may be presumed that hundreds of children in that western state, needed care, as much or more, than this petted canine. The $600 would have gone a long way toward assisting them. This "wealthy lady," probably never had a thought of them, or a child of her own to absorb the love lavished on her dog.

Querist.—Question. How can the statement made in the Arcana of Spiritualism, and continually maintained in your writings, that the spirit has its beginning with the physical body, and yet is immortal? Is it not unanswerable that whatever has a beginning must have an end?

Answer.—I do not shrink from taking this question squarely and fairly. It is constantly asked, with an assurance of triumph as absolutely settling the question. It is logically conclusive! Can a line be drawn without two ends? Whatever has an endless future must have had a beginningless past!

In the face of all these seemingly self-evident propositions, and unanswerable logic, it does not seem to me the subject is disposed of, rather the points raised have no relation to the question. When we talk of infinity and the endless, we are limited by our narrow finiteness. So far as comprehension is concerned, a thousand millions is an infinite number to even a mathematician. To a savage a thousand would be incomprehensible. When the number exceeds that of the fingers, their minds become perplexed.

Let us begin with the proportion stated as an axiom, that a line must have two ends. A straight line must, but if drawn on a circle it returns into itself and is endless.

The theory of evolution teaches that there has been a constant advance from the lowest forms of life to man. The human being is the last term in the physical series. There is no prophecy of a more perfect physical form, and the advance in intellect has limitations. The physical man must perish by the laws of his being, and evolution stop in that direction. But this progress has been more than physical. A spiritual being has been "evolved" to carry forward into a new life the attainments of this. As we can imagine a line returning into itself, so we can suppose the aggregation of force and spiritual energy concentrated in the physical body, beginning an individual existence with its birth, may continue after this scaffolding has been removed, and move on in a circular orbit, that to our comprehension—at least—is endless.

If this theory be admitted that the spirit is first, and "clothes itself" with its physical body, then pre-existence and re-incarnation become theories into which we are driven by inexorable logic. In other words, science and law give place to miracle, and creation is not evolution, but a continuous march.

Again, we ask, why should spirits descend to clothe themselves with matter? They move onward, not backward, and for an emancipated spirit to become fettered and tortured by a fleshly garb through years of mortal life must be a degradation and incomprehensible torture; and more, nothing can be gained by a spirit through such experience.

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A DREAM.

Scene—St. Peter's Gate.

"Name? and where from"?
My Name? Hunter!—I hunted for some trouble!
A bull of Bashan tossed me high and double;
Yes, he was master and "boss," in that fray;
And I vowed I'd meet him at some later day.
When my dogs of war have their broken ribs healed,
Where bricks smash'd them in as downward they keeled,
Yelping "Yow-wow, I know'd it, I know'd it!"
And old Javeh just laugh'd, and said, "I had no grit—"
Fact is, I'm afraid—I'll keep off that field—
Got mor'n I bargained for; just had to yield—
Walked all over me—squeezed out my breath!—
An invincible bull: to meet him is sure death;
Yes, I used bad words and called them "liars!
And frauds!" who disrespect us friars,
Sole pilots we, for God's chosen, for bliss;
Thro' dark Philistia land, of scoffers in this—
Had I lived,—Dr. Blatterson—(my "Pal" in Ire),
A "Plumed Knight" for inquisitorial fire,
We'd burn some "witches" that still curse the earth,
And make Saints howl, and for sinners—mirth;
But alas! it's over!— and St. Peter—to be brief—
Let me see my Master!—and that illustrious thief!—
True to the last!—and he was promised a place,
The most honor'd of all in that Saintly race
Of murderers, thieves, fools, and galootes,—
Criminals—who were a disgrace to brutes.

* * * * * *

Here,—St. Peter pressed a button—open flew a door—
From out whence came fumes, and a far-off roar—
And din of battle yells; darkness and briers;—
"In there, my son;—all—are, called liars.
Here, in my dream surely could be seen
St. Patrick Park and the Dr. upon "Fiddler's Green";
Farther in were rolling clouds afar,
And gray rocks of Purgatory and a sound of War.

W. DUNCAN.

An Impressive Statement.

Dr. H. V. Sweringen, in the Paper he read before the joint meeting of Physicians and Preachers at Ft. Wayne, Ind., makes the following impressive statement:

"With what pleasure do we turn, then, from the gloom of annihilation, materialism and agnosticism to the cheering faith of the church, weak and unsatisfactory as that faith is, and the knowledge which promises to be added to it of a future life, as afforded by psychical investigations now going on.

"No matter what the moral, physical, intellectual or financial conditon of the individual may be, it is not necessarily a pessimistic expression to say that this life is not absolutely satisfactory to any intelligent human being; and it is this hope, this desire, this longing for something better, we know not what, which is strongly and rationally suggestive that this brief existence is incomplete and is only intended as a round in the ladder of progressive ascent, as a part of a stupendous whole in the divine plan, as a stage in the evolution of man. The late Prof. John Fiske most forcibly and elegantly expresses this thought as follows: 'Precisely as in the most embryonic condition the prefigured wing of the bird or fin of the fish infallibly indicates the element necessary to its life, so the whole analogy of evolution bears us with irresistible momentum to the conclusion that the religious nature and cravings of mankind are correlated with an unseen world'."

ANOTHER REASON WHY.

People Should Do Less Chattering and More Thinking.

The reasons multiply. That is, their discovery increases the more that causes are sought for the effects—all about us. For a long while he who determines to break over the circus-ring of creeds, dogmas, superstitions and blind faiths of human commonality is struck with, and much perplexed by one thing. The sheep-like flockings and stupid following, no matter whence leading, of the mass, after various bell-wethers.

With an assumed self-knowledge, and a craft born of Jesuitry, these temporary and self-elected "leaders," for periods, have everything their own way, and all is grist that comes to their mill.

Gradually, as reasoning power strengthens by its intelligent direction and use, and observant experiencing points the way, the puzzle solves itself, and the reason why for so many seeming paradoxes in the conduct of human affairs become plainer and simpler.

What, then, is the chief cause for all this? Human stupidity, non-knowledge, incapacity and unwillingness to think—a wilful ignorance of natural limitations.

This being true, is there any wonder that the exploiter and the self-seeker, he who without conscience used all his animal cunning, often under guise of highest piety and as a public benefactor, can play on human emotions, the sacred ties of family relationship, the veiled and mysterious human problem of human origin, present office and future destiny, in fact, all involved in human existence and relationship, and have multitudes of blind followers?

Fakeism in Spiritualism, practiced and carried on so disgustingly and brazenly all over the land, is explainable on these lines—orthodox creedism and Churchianity likewise. Industrial monopolies and political chicanery, all the flowering and fruitage of graft, greed, selfishness and unscrupulousness carried to their ultimate can be accounted for.

In view of the thousand and one possibilities for taking advantage of the ignorance and superstition of humanity in mass, thereby gaining temporary power, prestige, sway, emoluments, place, and conspicuousness, is it any wonder that so many brighter intellects, so many higher divine endowments have been prostituted and are now ignobly pursuing the ways of the world—the selfish, merciless world?

The foregoing remarks, in line with former expressions, for which the writer has favored publication, are but a prelude, so to speak, to an article by "L. R." in Century Path of date of Jan. 19, 1908, entitled, "A Chattering World," which seems to be an accurate picturing of the exact present-day situation, and is given here following:

"Verily is ours a civilization of babble. We talk and talk forever upon everything, and then complain that we have no nerve energy. Building, whether of continents or brain cells, is done in silence, and there is no silence anywhere in town or country. We cannot even have silence with ourselves; the chatter of mind is even then more insistent than that of tongue. A newspaper is a picture of our minds, a welter of shrieking nothings. We are the very incompetents of the ages.

"It is an age of doubt. Why should it not be? We cannot hold our minds still long enough to know anything, cannot hold any thought steady enough to sink it down on to truth. When shall we learn that truth does not arise from the mind, does not originate there, but enters like rays of light in the momentary pauses of chatter? Only in mental silence can the soul speak.

"Our bodies are prematurely worn out by the careless rattle of mind. Brain cells give way; we have no memories. We are universally victims of neurasthenia, insomnia, headache, and in the front of us is always the abyss of drug-taking.

"All our ways and behavior show our servitude to our incompetent but dominant minds. We walk hurriedly, uncertainly. We surround ourselves with an ever increasing perplexity and profuseness of possessions, the suggestions of ceaselessly acting minds over which we have utterly lost control. Our food must have a hundred flavors, and we need ten dishes where one would suffice. Dress becomes more complex, and its fashion changes weekly. We read in our magazines and newspapers of all things on earth, understand nothing thoroughly and remember nothing. We patronize and invent a thousand time-saving devices, and do nothing with the time saved. We rush upon schemes to make money, and do not know what to do with it when it is made.

"In a word, it is an insane civilization. It is a civilization that has lost control of mind; and mind uncontrolled, mind dominating, is mind insane. Judgment and will are not of the mind; they have a higher source.

"We must teach our children silence—if we are too far gone to learn it ourselves. They at least can be led to understand that real truth comes into the mind listening to its own central voice, not into mind chattering with itself, making plans, throwing up the debris of memories, or racing forward along the blind paths of anticipation. They can learn from the silence the forgotten art of holding the mind upon what they will, holding it until it sees, until it unfolds all the implications and connections of that on which it is placed; of making it an instrument of understanding, a lens, a mirror, instead of a screen with a thousand changeful and delusive iridescences of its own. Thus they can know where we fitfully hope, be assured where we doubt, and drink spiritual life in the waters of the silence that to us is nothing."

In the opinion of the undersigned this "A Chattering World" article is quite a mirror.

P. O. CHILSTROM.
Crescent, Lincoln Co., Nev.

A Clear Midnight.

This is thy hour, O Soul, thy free
flight into the wordless,
Away from books, away from art, the
day erased, the lesson done,
Thee fully forth emerging, silent, gazing, pond'ring the themes thou lovest best,
Night, sleep, death, and the stars.

—Walt Whitman.

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

DO SPIRITS OF THE DEAD COME BACK TO US.

The Views of the Eminent Astronomer, Camille Flammarion, in the Chicago Examiner.

That souls survive the destruction of the body I have not the slightest doubt, but that they manifest themselves by the processes employed in seances the experimental method has not yet given us absolute proof. I add this hypothesis is not at all likely.

If the souls of the dead are about us, upon our planet, the invisible population would increase at the rate of 100,000 a day, about 36,000,000 a year, 3,620,000,000 a century, 36,000,000,000 in ten centuries, etc.—unless we admit re-incarnation upon the earth itself.

How many times do apparitions, or manifestations, occur? When illusions, auto-suggestions, hallucinations are eliminated, what remains? Scarcely anything. Such an exceptional rarity as this pleads against the reality of apparitions.

We may suppose, it is true, that all human beings do not survive their death, and that, in general, their physical entity is so insignificant, so wavering, so ineffectual, that it almost disappears in the ether, in the common reservoir, in the environment, like the souls of animals. But thinking beings who have the consciousness of their physical existence do not close their personality, but continue the cycle of their evolution.

It would seem natural, therefore, to see them manifest themselves under certain circumstances.

Persons condemned to death, in consequence of judicial errors, and executed, should they not return to protest their innocence?

Would it not be reasonable to suppose that persons put to death in such a way that violence was not suspected, would return to accuse the assassins?

Knowing the character of Robespierre, of Saint-Just, of Fouguier Turville, I should like to have seen them revenge themselves a little on those who triumphed over them. The victims of '93, should they not have returned to disturb the sleep of the conquerors?

Out of the 20,000 citizens shot by fusillades during the time of the Commune of Paris, I should like to have seen a dozen harassing M. Thiers, who was really too puffed up and vainglorious over his having first permitted the organization and then punished it.

Why do not children, whose death is lamented by their parents, ever come to console them? Why do our dearest attachments seem to disappear forever? And how about last wills and testaments stolen away and the last will of the dead ignored and their intentions purposely misinterpreted?

"It is only the dead that do not return," says an old proverb. This aphorism is not of absolute application, perhaps, but apparitions are rare, and we do not understand their exact nature. Are they actual apparitions of the dead? It is not yet demonstrated.

Up to to-day I have sought in vain for certain proof of personal identity through mediumistic communications. And then, one does not see why spirits, if they exist around us, should have need of mediums at all in order to manifest themselves. They surely must form a part of nature, of the universal nature which includes all things.

It may be, it is true, that spirits exist around us and that it is normally impossible for them to make themselves visible, audible or tangible, not being able to reflect rays of light accessible to our retina or to produce sonorous waves or to effect touches.

I do not say that spirits do not exist—on the contrary, I have reasons for admitting their existence, but as a faithful servant of the experimental method, I think, we ought to exhaust all the simple, natural hypotheses already known, before having recourse to others.

GIRL SEES BROTHER DROWN IN VISION.

Falls in Faint and Moans "Fred is Dying, He Calls Me."—Boy Perishes Same Moment.—Twelve Miles Separated Brother and Sister at at Time of Remarkable Communication.

St. Louis, Mo.—While her twin brother, Fred, was being sucked to death in the quicksands of Long Lake, near Mitchell, Ill., Merle Huber, 17 years old, who was twelve miles away in Granite City, at home alone, shrieked and fell to the front porch in a faint. Neighbors ran to her assistance and revived her.

"Fred is dying; I can hear him calling to me. He is drowning. Let me go to him," moaned the girl.

Merle made frantic efforts to leave the house, but was held back by friends, who assured her that Fred was all right. The girl could not be quieted. Five minutes later a message came from Mitchell that Fred Huber had been drowned. When the news reached his sister she again fainted, and up to a late hour was in a critical condition.

The Huber boy was a student at the Granite City high school and was spending his vacation with friends on a farm near Mitchell, Ill. Accompanied by two farm hands, Henry Stovall and Jesse Collins, he went to Long Lake to take a swim. When the trio arrived at the body of water the men decided that it was too cold to swim. Huber swam out several yards into the lake and then started to return. He got about half way to the shore, when he threw up his hands and fell back.

An hour later the boy's body was taken from the lake. A rope was tied about his shoulders and he was dragged out of the sands. It required five men to extricate him.

A comparison of time showed that the girl had fallen into the faint at the exact moment when Fred became entangled in the quicksands.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

THE STORY of the Other Wise Man, or the Fourth Wise Man, by Henry Van Dyke. The Man who never reached Bethlehem in time to see the Infant Jesus. Cloth bound. Price 60 cents.

REFLECTIONS ON SUICIDE.

"No One Ever Commits Self-Destruction Until Driven to the Deed by Conditions and Circumstances," Says Channing Severance.

On various occasions there has appeared in The Progressive Thinker articles in condemnation of suicide and some disturbing assertions for those who believe them. I do not believe them, and if necessity made suicide desirable, as seems to be the case with those who commit the act, I should join them despite what has been written about their awful sufferings "over there."

Philosophical meditations on the subject must convince a rational thinker that no one ever commits self-destruction until driven to the deed by conditions and circumstances. There is a limit to mental and physical suffering, and when it is reached, away goes the victim of misfortune by his own hand. Suicide is nothing new in human history, and all records that connect us with the past, reveal the fact that some of the best and wisest men that ever lived anticipated Nature in discarding the body; but as Voltaire has informed us, "there is no reason to apprehend that suicide will become an epidemic malady, for hope and fear are too powerful as inducements not to frequently stay the hands of a wretch about to terminate his own life."

Richard Burton in his Anatomy of Melancholy declares it his opinion that no man ever lived who at some time had not contemplated suicide; and another writer asserts that could every one by relaxing the will let go of life when temporarily depressed and feeling they would like to, the living would not be sufficient in numbers to bury the dead.

Such are the conditions under which humanity lives, and that a small per cent of the race do take their own lives is not surprising.

As everything that occurs in this world is preceded by an adequate cause, no one can be held responsible for his act if he does take his own life, so the idea that a long and unpleasant period of suffering as a punishment for the act, is inflicted by Nature in a continued existence, is too absurd for a minute's consideration.

P. B. Randolph held that idea of punishment, and wrote against suicide, yet conditions that he got into made him a suicide. A purported communication from him afterwards said that it was fated to be in his case.

As a philosophical fatalist I claim that all cases are fated to be, and his was no exception. We can take the number of suicides each year in every country and predict with certainty almost how many there will be the next year, and the same holds good of homicides; and it is safe to add a few for the natural increase.

As these things go on with regularity year after year, is it not foolishness and folly to claim that men shape and control their own destiny? To me it is, and in these facts I find sustaining evidence to prove the doctrine of fatalism.

Said Thomas Carlyle, "What e'er we perpetrate we but vow; we're steered by fate."

Dr. Franz Hartman says, "We are here for a purpose and have no right to abandon the post of duty."

If this is so, then the man who commits murder was here for that purpose and was simply fulfilling his mission! How absurd this purpose business is when we consider what people do in this world, and the man who defends it will be kept very busy holding up his end of the argument. I recently read of a man in Michigan who murdered his mother, and was given a life sentence, as capital punishment is abolished in that state. He later secured poison and with it killed one of the guards and made his escape, thus fulfilling his "purpose in life" twice.

The question I would now ask those who deplore suicides and are so sure they suffer greatly in the next world is this: Which would have been better for this man, to have taken his own life or to have killed two people, and which would have caused him the most suffering, suicide or murder?

If we take that poem of Lizzie Doten's, so popular thirty-five years ago—"John, Robert, Peter and Paul," we will find one of these characters was a murderer, and yet as the poem runs: "Every purpose of life was fulfilled by them all."

If there is a purposein life and men fulfill it, where rests the responsibility?

If men are sent into this world by the forces of Nature, Nature is and must be responsible for their acts. But as Nature is not self-conscious, as far as we know, and works blindly through immutable laws, it is pretty hard to fasten direct or intentional responsibility upon her, and so the best we can do is to say such and such things were fated to be; that is the unbroken chain of causes and effects led to these results. So I repeat, if men do commit suicide they are not responsible, being driven to it, and to suppose that Nature will punish them for doing what she impelled them to do, is too absurd for my credulity.

CHANNING SEVERANCE.
Sierra Madre, Cal.

NINETY AND NINE.

There are ninety and nine that work and die
In want and hunger and cold,
That one may live in luxury
And be lapped in silken fold;
And ninety and nine in their hovels bare,
And one in a palace of riches rare.

From the sweat of their brows the desert blooms,
And the forest before them falls,
Their labor has builded humble homes
And cities with lofty halls,
And the one owns cities and houses and lands,
And the ninety and nine have empty hands.

But the night so dreary and dark and long
At last shall the morning bring;
And over the land the victor' song
Of the ninety and nine shall ring.
And echo afar from zone to zone:
"Rejoice, for labor shall have its own!"

—Exchange.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents.

LILY DALE, N. Y.

Scintillations of Thought From the Lily Dale Rostrum.

"The world is hungry for this truth. The daily papers and periodicals are taking it up. They admit thoughts are things, and will yet learn that thoughts can be projected from the dead (?) to the brain of the living. Inventors as sensitives receive their impressions from spirits, proving that the two worlds meet with a message for here and now."

H. W. RICHARDSON.
N. Y. State President.

"We are not noisy, but alive. Spiritualism is not too good to be true. It sweeps away superstition and proves that the lake of fire was only a symbol given in an ignorant age that could grasp only material ideas. The world will yet salute it as the nations salute their flag."

TILLIE U. REYNOLDS.
N. Y. State Missionary.

"All religions began with spirit communications. Had they been preserved and the simplicity of spirit teachings, we, as Spiritualists, would not have been needed. A few only preserved them, waiting through the ages for the truth. The earth below and the sky above thrilling with eternal vibrations of life; how can the tree or anything between them ever be dead?" Deathless immortal selfhood! I am, I was, I will continue to be! MRS. R. S. LILLIE.

"Beautiful as belief is, knowledge is better. We know. Let us be true to our convictions. Confusion has come to the church, for it is built upon sand. It has left spirit manifestations out and clung to a dead Christ, while rejecting the living one. From Vatican to people, from king to peasant, from high to lowly, this truth comes and says: "I am here!"

ZADIA KATES.

"Why should the church reject the truth of spirit communion? It has come just in time to save religious teachings from the canker of materialism that means destruction. It took all the past to reach our present state of development and it will take all the future to unfold its passibilities." GEO. W. KATES.

"Spiritualism implies naturalism. It is a revelator, energizer, and emancipator in the broadest sense. Scientifically it is one with astronomy, with chemistry, with creative energy, the seance room being its laboratory. As a Savior it has saved the world from its own ignorance.

OSCAR A. EDGERLY.

"You ask me, 'Who is my God? My God is the same as yours, Eternal, ever-present, past and future. Ever good, who not only made everything but made it out of Himself. If we are lost from God, then God loses a part of Himself. My people believe God sends suffering and makes caste. I do not, or I would not be here with you." BASANTA KOOMAR ROY.
Of Calcutta, India.

A most beautiful and impressive funeral service was that of Mrs. Elizabeth Griffy, which took place here since our last report. But still more impressive was its sequel.

A number of mediums gathered to see what might be given regarding her transition. They saw all her loved ones, including husband and children, from whom she had been parted many years, forming a group of eager faces and outstretched welcoming hands! They surrounded her, caressed and soothed her with loving even playful words, telling her the light had come. She had told her faithful nurse, Mrs. Diedrick, she dreaded the dark journey. Such testimony could not be questioned. Life's checkerboard was demonstrated in the fact that the incoming train that received her body brought the newly wedded pair, Mr. and Mrs. Captain Conyers, former Mrs. A. J. Pettengill, who had intended a surprise visit, but spirits revealed their coming, and they were met by a procession of Lily Dale's leading lights, headed by the Assembly Band, which supplemented "The Wedding March" with "A hot Time in the Old Town To-night."

Note.—(Oldtown was Mrs. Conyers' former home.)

Mr. H. L. Tobin, who conducts the Forest Temple gatherings, received a letter asking for a psychic diagnosis from a lock of hair of a young lady on whom the Doctors had decided to operate. Four mediums took the hair in turn, without any knowledge of each other's diagnosis, they each reported the same conditions and gave the same advice; to cut or not to cut, being decided in the negative.

MATTIE M'CASLIN.

The Oregon State Spiritualist Association.

The State Spiritualists' Association of Oregon will hold its next annual convention Sept. 5 and 6. Business session Saturday, Sept. 5, will be held in hall, 300 Aliskey building, Portland, Oregon, at 10 a. m., 2 and 8 p. m. Sunday all day meeting, with banquet will be held in the large Woorman Woodcraft hall, 10th and Taylor streets. A choice and elaborate program has been prepared by committees for this occasion. In addition to our Oregon talent, the world renowned John Slater has been secured for this occasion. Whenever he visits this city there is a genuine revival, and the largest hall is necessary to accommodate the vast audience. We trust all delegates will be present this year, and assist in making this the greatest year of our memory, which is at all times promised under our able committees and management of our president, Sophia B. Seip, president Oregon State Spiritualists' Association, 32 Aliskey building. Our board of officers to-day are: President, Sophia B. Seip; vice-president, Virginia Rowe; secretary, Bell Haverlind; treasurer, Mr. Trigg; Lou Ellen Cornell, treasurer pro tem; directors, Geo. Haverlind, Ira Taylor, Edwin Kling, Jennie Werner and Mable Wilson.

Greetings to all.

SOPHIA B. SEIP, Pres.

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This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

M. S. Arbuckle. Q.—Has the number 7 an occult power?

A.—So it has been maintained from ancient times and exhaustive discussions have been made in its wonderful qualities. Of course it has no power, and the study of its combinations is the mental play of children, though indulged in by "Wise Men," and "Sages." A great share of the "wisdom" of the ancients was made up of such rubbish. There were seven wise men of Greece; the week had seven days; seven plants; seven wonders; seven heavens; seven notes of music, and to make the number hold good seven colors. There were seven stars of magnitude and although only six visible, the Pleiades were called the Seven Sisters. There were seven sleepers, and now we have Seven Day Baptists, and Seven Day Adventists. A slight review of these "Wonderful" applications of 7, will show how superficial and arbitrary they are. We could have with equal plausibility the seven great railroads; the seven sky-scrapers; the seven grafters of the senate; the seven imbecile presidents, etc.

Humanitarian. Q.—This correspondent sends a clipping with the query: "Does not this show a most exemplary model of affection for animals

The clipping is the story of how a lady of wealth in Seattle, Wash., came to Philadelphia, 3000 miles, to have a surgical operation performed on the throat of her dog, a "York Terrier." The wealthy owner of this dog, is so much attached to him that she has an entire gold service upon which to serve his dainty meals. The surgeon removed the tubercular tumor, which was choking the dog. The surgeon was "eminent," the best to be obtained after the 3000 mile journey. The expense was $600. The little dog is doing well, its mistress is overjoyed that it will now dine on its gold platter, and take cream from a gold goblet. I confess that I am not enthused with the sentiment of our correspondent. I have always taken interest in humane work, and advocated justice to all animals as well as to mankind. Of course, if the "wealthy" desire gold servers for their poodles, or to seat them at the tables with napkins and finger-bowls, it is their privilege, and it is the privilege of the less fortunate to laugh at the spectacle. Such manifestations, out of all proportion to their object, bring ridicule rather than sympathy. One might feel deeply moved by a mother taking the swiftest train across the continent with the hope to save her child. A child is priceless, the dog was valued by its owner "at $500!" Her great love had price, as everything the parvenu rich possess has a price to measure it by. It is the common, vulgar method of valuation.

It may be presumed that hundreds of children in that western state, needed care, as much or more, than this petted canine. The $600 would have gone a long way toward assisting them. This "wealthy lady," probably never had a thought of them, or a child of her own to absorb the love lavished on her dog.

Querist.—Question. How can the statement made in the Arcana of Spiritualism, and continually maintained in your writings, that the spirit has its beginning with the physical body, and yet is immortal? Is it not unanswerable that whatever has a beginning must have an end?

Answer.—I do not shrink from taking this question squarely and fairly. It is constantly asked, with an assurance of triumph as absolutely settling the question. It is logically conclusive! Can a line be drawn without two ends? Whatever has an endless future must have had a beginningless past!

In the face of all these seemingly self-evident propositions, and unanswerable logic, it does not seem to me the subject is disposed of, rather the points raised have no relation to the question. When we talk of infinity and the endless, we are limited by our narrow finiteness. So far as comprehension is concerned, a thousand millions is an infinite number to even a mathematician. To a savage a thousand would be incomprehensible. When the number exceeds that of the fingers, their minds become perplexed.

Let us begin with the proportion stated as an axiom, that a line must have two ends. A straight line must, but if drawn on a circle it returns into itelf and is endless.

The theory of evolution teaches that there has been a constant advance from the lowest forms of life to man. The human being is the last term in the physical series. There is no prophecy of a more perfect physical form, and the advance in intellect has limitations. The physical man must perish by the laws of his being, and evolution stop in that direction. But this progress has been more than physical. A spiritual being has been "evolved" to carry forward into a new life the attainments of this. As we can imagine a line returning into itself, so we can suppose the aggregation of force and spiritual energy concentrated in the physical body, beginning an individual existence with its birth, may continue after this scaffolding has been removed, and move on in a circular orbit, that to our comprehension—at least—is endless.

If this theory be admitted that the spirit is first, and "clothes itself" with its physical body, then pre-existence and re-incarnation become theories into which we are driven by inexorable logic. In other words, science and law give place to miracle, and creation is not evolution, but a continuous march.

Again, we ask, why should spirits descend to clothe themselves with matter? They move onward, not backward, and for an emancipated spirit to become fettered and tortured by a fleshly garb through years of mortal life must be a degradation and incomprehensible torture; and more, nothing can be gained by a spirit through such experience.

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A DREAM.

Scene—St. Peter's Gate.

"Name? and where from"?
My Name? Hunter!—I hunted for some trouble!
A bull of Bashan fossed me high and double;
Yes, he was master and "boss," in that fray;
And I vowed I'd meet him at some later day.
When my dogs of war have their broken ribs healed,
Where bricks smash'd them in as downward they keeled,
Yelping "Yow-wow, I know'd it, I know'd it!"
And old Javeh just laugh'd, and said, "I had no grit—"
Fact is, I'm afraid—I'll keep off that field—
Got mor'n I bargained for; just had to yield—
Walked all over me—squeezed out my breath!—
An invincible bull: to meet him is sure death;
Yes, I used bad words and called them "liars!
And frauds!" who disrespect us friars,
Sole pilots we, for God's chosen, for bliss;
Thro' dark Philistia land, of scoffers in this—
Had I lived,—Dr. Blatterson—(my "Pal" in Ire),
A "Plumed Knight" for inquisitorial fire,
We'd burn some "witches" that still curse the earth,
And make Saints howl, and for sinners—mirth;
But alas! it's over!— and St. Peter—to be brief—
Let me see my Master!—and that illustrious thief!—
True to the last!—and he was promised a place,
The most honor'd of all in that Saintly race
Of murderers, thieves, fools, and galootes,—
Criminals—who were a disgrace to brutes.
* * * * * *
Here,—St. Peter pressed a button—open flew a door—
From out whence came fumes, and a far-off roar—
And din of battle yells; darkness and briers;—
"In there, my son;—all—are, called liars.
Here, in my dream surely could be seen
St. Patrick Park and the Dr. upon "Fiddler's Green";
Farther in were rolling clouds afar,
And gray rocks of Purgatory and a sound of War.

W. DUNCAN.

An Impressive Statement.

Dr. H. V. Sweringen, in the Paper he read before the joint meeting of Physicians and Preachers at Ft. Wayne, Ind., makes the following impressive statement:

"With what pleasure do we turn, then, from the gloom of annihilation, materialism and agnosticism to the cheering faith of the church, weak and unsatisfactory as that faith is, and the knowledge which promises to be added to it of a future life, as afforded by psychical investigations now going on.

"No matter what the moral, physical, intellectual or financial conditon of the individual may be, it is not necessarily a pessimistic expression to say that this life is not absolutely satisfactory to any intelligent human being; and it is this hope, this desire, this longing for something better, we know not what, which is strongly and rationally suggestive that this brief existence is incomplete and is only intended as a round in the ladder of progressive ascent, as a part of a stupendous whole in the divine plan, as a stage in the evolution of man. The late Prof. John Fiske most forcibly and elegantly expresses this thought as follows: 'Precisely as in the most embryonic condition the prefigured wing of the bird or fin of the fish infallibly indicates the element necessary to its life, so the whole analogy of evolution bears us with irresistible momentum to the conclusion that the religious nature and cravings of mankind are correlated with an unseen world'."

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

ANOTHER REASON WHY.

People Should Do Less Chattering and More Thinking.

The reasons multiply. That is, their discovery increases the more that causes are sought for the effects—all about us. For a long while he who determines to break over the circus-ring of creeds, dogmas, superstitions and blind faiths of human commonality is struck with, and much perplexed by one thing. The sheep-like flockings and stupid following, no matter whence leading, of the mass, after various bell-wethers.

With an assumed self-knowledge, and a craft born of Jesuitry, these temporary and self-elected "leaders," for periods, have everything their own way, and all is grist that comes to their mill.

Gradually, as reasoning power strengthens by its intelligent direction and use, and observant experiencing points the way, the puzzle solves itself, and the reason why for so many seeming paradoxes in the conduct of human affairs become plainer and simpler.

What, then, is the chief cause for all this? Human stupidity, non-knowledge, incapacity and unwillingness to think—a wilful ignorance of natural limitations.

This being true, is there any wonder that the exploiter and the self-seeker, he who without conscience used all his animal cunning, often under guise of highest piety and as a public benefactor, can play on human emotions, the sacred ties of family relationship, the veiled and mysterious human problem of human origin, present office and future destiny, in fact, all involved in human existence and relationship, and have multitudes of blind followers?

Fakeism in Spiritualism, practiced and carried on so disgustingly and brazenly all over the land, is explainable on these lines—orthodox creedism and Churchianity likewise. Industrial monopolies and political chicanery, all the flowering and fruitage of graft, greed, selfishness and unscrupulousness carried to their ultimate can be accounted for.

In view of the thousand and one possibilities for taking advantage of the ignorance and superstition of humanity in mass, thereby gaining temporary power, prestige, sway, emoluments, place, and conspicuousness, is it any wonder that so many brighter intellects, so many higher divine endowments have been prostituted and are now ignobly pursuing the ways of the world—the selfish, merciless world?

The foregoing remarks, in line with former expressions, for which the writer has favored publication, are but a prelude, so to speak, to an article by "L. R." in Century Path of date of Jan. 19, 1908, entitled, "A Chattering World," which seems to be an accurate picturing of the exact present-day situation, and is given here following:

"Verily is ours a civilization of babble. We talk and talk forever upon everything, and then complain that we have no nerve energy. Building, whether of continents or brain cells, is done in silence, and there is no silence anywhere in town or country. We cannot even have silence with ourselves; the chatter of mind is even then more insistent than that of tongue. A newspaper is a picture of our minds, a welter of shrieking nothings. We are the very incompetents of the ages.

"It is an age of doubt. Why should it not be? We cannot hold our minds still long enough to know anything, cannot hold any thought steady enough to sink it down on to truth. When shall we learn that truth does not arise from the mind, does not originate there, but enters like rays of light in the momentary pauses of chatter? Only in mental silence can the soul speak.

"Our bodies are prematurely worn out by the careless rattle of mind. Brain cells give way; we have no memories. We are universally victims of neurasthenia, insomnia, headache, and in the front of us is always the abyss of drug-taking.

"All our ways and behavior show our servitude to our incompetent but dominant minds. We walk hurriedly, uncertainly. We surround ourselves with an ever increasing perplexity and profuseness of possessions, the suggestions of ceaselessly acting minds over which we have utterly lost control. Our food must have a hundred flavors, and we need ten dishes where one would suffice. Dress becomes more complex, and its fashion changes weekly. We read in our magazines and newspapers of all things on earth, understand nothing thoroughly and remember nothing. We patronize and invent a thousand time-saving devices, and do nothing with the time saved. We rush upon schemes to make money, and do not know what to do with it when it is made.

"In a word, it is an insane civilization. It is a civilization that has lost control of mind; and mind uncontrolled, mind dominating, is mind insane. Judgment and will are not of the mind; they have a higher source.

"We must teach our children silence—if we are too far gone to learn it ourselves. They at least can be led to understand that real truth comes into the mind listening to its own central voice, not into mind chattering with itself, making plans, throwing up the debris of memories, or racing forward along the blind paths of anticipation. They can learn from the silence the forgotten art of holding the mind upon what they will, holding it until it sees, until it unfolds all the implications and connections of that on which it is placed; of making it an instrument of understanding, a lens, a mirror, instead of a screen with a thousand changeful and delusive iridescences of its own. Thus they can know where we fitfully hope, be assured where we doubt, and drink spiritual life in the waters of the silence that to us is nothing."

In the opinion of the undersigned this "A Chattering World" article is quite a mirror.

P. O. CHILSTROM.
Crescent, Lincoln Co., Nev.

A Clear Midnight.

This is thy hour, O Soul, thy free flight into the wordless.
Away from books, away from art, the day erased, the lesson done,
Thee fully forth emerging, silent, gazing, pond'ring the themes thou lovest best,
Night, sleep, death, and the stars.

—Walt Whitman.

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

DO SPIRITS OF THE DEAD COME BACK TO US.

The Views of the Eminent Astronomer, Camille Flammarion, in the Chicago Examiner.

That souls survive the destruction of the body I have not the slightest doubt, but that they manifest themselves by the processes employed in seances the experimental method has not yet given us absolute proof. I add this hypothesis is not at all likely.

If the souls of the dead are about us, upon our planet, the invisible population would increase at the rate of 100,000 a day, about 36,000,000 a year, 3,620,000,000 a century, 36,000,000,000 in ten centuries, etc.—unless we admit re-incarnation upon the earth itself.

How many times do apparitions, or manifestations, occur? When illusions, auto-suggestions, hallucinations are eliminated, what remains? Scarcely anything. Such an exceptional rarity as this pleads against the reality of apparitions.

We may suppose, it is true, that all human beings do not survive their death, and that, in general, their physical entity is so insignificant, so wavering, so ineffectual, that it almost disappears in the ether, in the common reservoir, in the environment, like the souls of animals. But thinking beings who have the consciousness of their physical existence do not close their personality, but continue the cycle of their evolution.

It would seem natural, therefore, to see them manifest themselves under certain circumstances.

Persons condemned to death, in consequence of judicial errors, and executed, should they not return to protest their innocence?

Would it not be reasonable to suppose that persons put to death in such a way that violence was not suspected, would return to accuse the assassins?

Knowing the character of Robespierre, of Saint-Just, of Fouguler Turville, I should like to have seen them revenge themselves a little on those who triumphed over them. The victims of '93, should they not have returned to disturb the sleep of the conquerors?

Out of the 20,000 citizens shot by fusillades during the time of the Commune of Paris, I should like to have seen a dozen harassing M. Thiers, who was really too puffed up and vainglorious over his having first permitted the organization and then punished it.

Why do not children, whose death is lamented by their parents, ever come to console them? Why do our dearest attachments seem to disappear forever? And how about last wills and testaments stolen away and the last will of the dead ignored and their intentions purposely misinterpreted?

"It is only the dead that do not return," says an old proverb. This aphorism is not of absolute application, perhaps, but apparitions are rare, and we do not understand their exact nature. Are they actual apparitions of the dead? It is not yet demonstrated.

Up to to-day I have sought in vain for certain proof of personal identity through mediumistic communications. And then, one does not see why spirits, if they exist around us, should have need of mediums at all in order to manifest themselves. They surely must form a part of nature, of the universal nature which includes all things.

It may be, it is true, that spirits exist around us and that it is normally impossible for them to make themselves visible, audible or tangible, not being able to reflect rays of light accessible to our retina or to produce sonorous waves or to effect touches.

I do not say that spirits do not exist—on the contrary, I have reasons for admitting their existence, but as a faithful servant of the experimental method, I think, we ought to exhaust all the simple, natural hypotheses already known, before having recourse to others.

GIRL SEES BROTHER DROWN IN VISION.

Falls in Faint and Moans "Fred is Dying, He Calls Me."—Boy Perishes Same Moment.—Twelve Miles Separated Brother and Sister at at Time of Remarkable Communication.

St. Louis, Mo.—While her twin brother, Fred, was being sucked to death in the quicksands of Long Lake, near Mitchell, Ill., Merle Huber, 17 years old, who was twelve miles away in Granite City, at home alone, shrieked and fell to the front porch in a faint. Neighbors ran to her assistance and revived her.

"Fred is dying; I can hear him calling to me. He is drowning. Let me go to him," moaned the girl.

Merle made frantic efforts to leave the house, but was held back by friends, who assured her that Fred was all right. The girl could not be quieted. Five minutes later a message came from Mitchell that Fred Huber had been drowned. When the news reached his sister she again fainted, and up to a late hour was in a critical condition.

The Huber boy was a student at the Granite City high school and was spending his vacation with friends on a farm near Mitchell, Ill. Accompanied by two farm hands, Henry Stovall and Jesse Collins, he went to Long Lake to take a swim. When the trio arrived at the body of water the men decided that it was too cold to swim. Huber swam out several yards into the lake and then started to return. He got about half way to the shore, when he threw up his hands and fell back.

An hour later the boy's body was taken from the lake. A rope was tied about his shoulders and he was dragged out of the sands. It required five men to extricate him.

A comparison of time showed that the girl had fallen into the faint at the exact moment when Fred became entangled in the quicksands.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

THE STORY of the Other Wise Man, or the Fourth Wise Man, by Henry Van Dyke. The Man who never reached Bethlehem in time to see the Infant Jesus. Cloth bound. Price 60 cents.

REFLECTIONS ON SUICIDE.

"No One Ever Commits Self-Destruction Until Driven to the Deed by Conditions and Circumstances," Says Channing Severance.

On various occasions there has appeared in The Progressive Thinker articles in condemnation of suicide and some disturbing assertions for those who believe them. I do not believe them, and if necessity made suicide desirable, as seems to be the case with those who commit the act, I should join them despite what has been written about their awful sufferings "over there."

Philosophical meditations on the subject must convince a rational thinker that no one ever commits self-destruction until driven to the deed by conditions and circumstances. There is a limit to mental and physical suffering, and when it is reached, away goes the victim of misfortune by his own hand. Suicide is nothing new in human history, and all records that connect us with the past, reveal the fact that some of the best and wisest men that ever lived anticipated Nature in discarding the body; but as Voltaire has informed us, "there is no reason to apprehend that suicide will become an epidemic malady, for hope and fear are too powerful as inducements not to frequently stay the hands of a wretch about to terminate his own life."

Richard Burton in his Anatomy of Melancholy declares it his opinion that no man ever lived who at some time had not contemplated suicide; and another writer asserts that could every one by relaxing the will let go of life when temporarily depressed and feeling they would like to, the living would not be sufficient in numbers to bury the dead.

Such are the conditions under which humanity lives, and that a small per cent of the race do take their own lives is not surprising.

As everything that occurs in this world is preceded by an adequate cause, no one can be held responsible for his act if he does take his own life, so the idea that a long and unpleasant period of suffering as a punishment for the act, is inflicted by Nature in a continued existence, is too absurd for a minute's consideration.

P. B. Randolph held that idea of punishment, and wrote against suicide, yet conditions that he got into made him a suicide. A purported communication from him afterwards said that it was fated to be in his case.

As a philosophical fatalist I claim that all cases are fated to be, and his was no exception. We can take the number of suicides each year in every country and predict with certainty almost how many there will be the next year, and the same holds good of homicides; and it is safe to add a few for the natural increase.

As these things go on with regularity year after year, is it not foolishness and folly to claim that men shape and control their own destiny? To me it is, and in these facts I find sustaining evidence to prove the doctrine of fatalism.

Said Thomas Carlyle, "What e'er we perpetrate we but vow; we're steered by fate."

Dr. Franz Hartman says, "We are here for a purpose and have no right to abandon the post of duty."

If this is so, then the man who commits murder was here for that purpose and was simply fulfilling his mission. How absurd this purpose business is when we consider what people do in this world, and the man who defends it will be kept very busy holding up his end of the argument. I recently read of a man in Michigan who murdered his mother, and was given a life sentence, as capital punishment is abolished in that state. He later secured poison and with it killed one of the guards and made his escape, thus fulfilling his "purpose in life" twice.

The question I would now ask those who deplore suicides and are so sure they suffer greatly in the next world is this: Which would have been better for this man, to have taken his own life or to have killed two people, and which would have caused him the most suffering, suicide or murder?

If we take that poem of Lizzie Doten's, so popular thirty-five years ago—"John, Robert, Peter and Paul," we will find one of these characters was a murderer; and yet as the poem runs: "The purpose of life was fulfilled by them all."

If there is a purposein life and men fulfill it, where rests the responsibility?

If men are sent into this world by the forces of Nature, Nature is and must be responsible for their acts. But as Nature is not self-conscious, as far as we know, and works blindly through immutable laws, it is pretty hard to fasten direct or intentional responsibility upon her, and so the best we can do is to say such and such things were fated to be; that is the unbroken chain of causes and effects led to these results. So I repeat, if men do commit suicide they are not responsible, being driven to it, and to suppose that Nature will punish them for doing what she impelled them to do, is too absurd for my credulity.

CHANNING SEVERANCE.
Sierra Madre, Cal.

NINETY AND NINE.

There are ninety and nine that work and die
In want and hunger and cold,
That one may live in luxury
And be lapped in silken fold;
And ninety and nine in their hovels bare,
And one in a palace of riches rare.

From the sweat of their brows the desert blooms,
And the forest before them falls,
Their labor has builded humble homes
And cities with lofty halls,
And the one owns cities and houses and lands,
And the ninety and nine have empty hands.

But the night so dreary and dark and long
At last shall the morning bring;
And over the land the victor' song
Of the ninety and nine shall ring.
And echo afar from zone to zone:
"Rejoice, for labor shall have its own!"

—Exchange.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents.

LILY DALE, N. Y.

Scintillations of Thought From the Lily Dale Rostrum.

"The world is hungry for this truth. The daily papers and periodicals are taking it up. They admit thoughts are things, and will yet learn that thoughts can be projected from the dead (?) to the brain of the living. Inventors as sensitives receive their impressions from spirits, proving that the two worlds meet with a message for here and now."

H. W. RICHARDSON.
N. Y. State President.

"We are not noisy, but alive. Spiritualism is not too good to be true. It sweeps away superstition and proves that the lake of fire was only a symbol given in an ignorant age that could grasp only material ideas. The world will yet salute it as the nations salute their flag."

TILLIE U. REYNOLDS.
N. Y. State Missionary.

"All religions began with spirit communications. Had they been preserved and the simplicity of spirit teachings, we, as Spiritualists, would not have been needed. A few only preserved them, waiting through the ages for the truth. The earth below and the sky above thrilling with eternal vibrations of life; how can the tree or anything between them ever be dead?" Deathless immortal selfhood! I am, I was, I will continue to be! MRS. R. S. LILLIE.

"Beautiful as belief is, knowledge is better. We know. Let us be true to our convictions. Confusion has come to the church, for it is built upon sand. It has left spirit manifestations out and clung to a dead Christ, while rejecting the living one. From Vatican to people, from king to peasant, from high to lowly, this truth comes and says: "I am here!"

ZADIA KATES.

"Why should the church reject the truth of spirit communion? It has come just in time to save religious teachings from the canker of materialism that means destruction. It took all the past to reach our present state of development and it will take all the future to unfold its passibilities." GEO. W. KATES.

"Spiritualism implies naturalism. It is a revelator, energizer, and emancipator in the broadest sense. Scientifically it is one with astronomy, with chemistry, with creative energy, the seance room being its laboratory. As a Savior it has saved the world from its own ignorance.

OSCAR A. EDGERLY.

"You ask me, 'Who is my God? My God is the same as yours, Eternal, ever-present, past and future. Ever good, who not only made everything but made it out of Himself. If we are lost from God, then God loses a part of Himself. My people believe God sends suffering and makes caste. I do not, or I would not be here with you." BASANTA KOOMAR ROY.
Of Calcutta, India.

A most beautiful and impressive funeral service was that of Mrs. Elizabeth Griffy, which took place here since our last report. But still more impressive was its sequel.

A number of mediums gathered to see what might be given regarding her transition. They saw all her loved ones, including husband and children, from whom she had been parted many years, forming a group of eager faces and outstretched welcoming hands! They surrounded her, caressed and soothed her with loving even playful words, telling her the light had come. She had told her faithful nurse, Mrs. Diedrick, she dreaded the dark journey. Such testimony could not be questioned. Life's checkerboard was demonstrated in the fact that the incoming train that received her body brought the newly wedded pair, Mr. and Mrs. Captain Conyers, former Mrs. A. J. Pettengill, who had intended a surprise visit, but spirits revealed their coming, and they were met by a procession of Lily Dale's leading lights, headed by the Assembly Band, which supplemented "The Wedding March" with "A hot Time in the Old Town To-night."

Note.—(Oldtown was Mrs. Conyers' former home.)

Mr. H. L. Tobin, who conducts the Forest Temple gatherings, received a letter asking for a psychic diagnosis from a lock of hair of a young lady on whom the Doctors had decided to operate. Four mediums took the hair in turn, without any knowledge of each other's diagnosis, they each reported the same conditions and gave the same advice; to cut or not to cut, being decided in the negative.

MATTIE M'CASLIN.

The Oregon State Spiritualist Association.

The State Spiritualists' Association of Oregon will hold its next annual convention Sept. 5 and 6. Business session Saturday, Sept. 5, will be held in hall, 300 Aliskey building, Portland, Oregon, at 10 a. m., 2 and 8 p. m. Sunday all day meeting, with banquet will be held in the large Woorman Woodcraft hall, 10th and Taylor streets. A choice and elaborate program has been prepared by committees for this occasion. In addition to our Oregon talent, the world renowned John Slater has been secured for this occasion. Whenever he visits this city there is a genuine revival, and the largest hall is necessary to accommodate the vast audience. We trust all delegates will be present this year, and assist in making this the greatest year of our memory, which is at all times promised under our able committees and management of our president, Sophia B. Seip, president Oregon State Spiritualists' Association, 32 Aliskey building. Our board of officers to-day are: President, Sophia B. Seip; vice-president, Virginia Rowe; secretary, Bell Haverlind; treasurer, Mr. Trigg; Lou Ellen Cornell, treasurer pro tem; directors, Geo. Haverlind, Ira Taylor, Edwin Kling, Jennie Werner and Mable Wilson.

Greetings to all.

SOPHIA B. SEIP, Pres.

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"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

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WHAT IS SPIRITUALISM?

A Physician of Boston Gives a Diagnosis and Concludes that Spiritualism Has No Religion—The Line of Communication.

I would answer by saying it is a LINE of communication between one person in the body and one out. It is not a religion, a belief, a hope or a desire, but it is a SCIENTIFIC FACT, and can be demonstrated as clearly as any other science. The truth or a lie, may be sent over the line; the line is not responsible in either case. Without a line of communication there is no Spiritualism. It is the same with the telephone; neither line interferes with any kind of religion. Spiritualists have a legal right to be religious, but no moral right to try to tack it on to the Spiritual line. Persons agree about science, but they disagree about religion and beliefs; in a word, about what they do not know.

The spiritual line and the telephone are neutral; neither thinks, believes or has religion. It is the person using the line that is responsible for the communication.

The spiritual line is the grandest discovery the world has ever known. It does away with belief in a future life, as we have positive proof of a continued life.

Religion is like telling children that Santa Claus brings the presents. No one needs religion except those who are more or less under the domination of ignorance, superstition and fear.

The spiritual line does not have any system of faith or worship, and makes no effort to obtain Divine Favor, any more than the telephone; therefore it is not religious.

It is a well-known fact that a great many people all over the world are tired of religion.

An invalid has telephone connection with a church in order to hear the Sunday services. Do we call the telephone a religion because religious talk comes over the line? When anything good comes over the line many Spiritualists call it religion. On the same ground when something wicked comes over the line, as it does in many cases, why not call Spiritualism "Devilism?"

Many Spiritualists appear to be in a fog of terms, as they call good morals religion, when, in fact, good morals consist in a well-developed and a healthy action of all the faculties of a human being, and also in harmony with the laws of nature, whereas, religion is a matter of belief without any scientific foundation whatever. That is the reason the world is so full of the various kinds of religious beliefs. Each one who is religious appears to be a dictionary unto themselves, and call anything they please a religion, even taking a bath or having their hair cut. Therefore, when a Spiritualist says Spiritualism is a religion it is prima facie evidence that they are influenced by a personal selfish motive, viz.: half-fare on railroads, to be called a "Rev." and to be settled as a preacher, and to receive the homage usually accorded to the old-time minister.

To call Spiritualism a religion is false pretence, and should be so considered on the same ground as fake materialization.

In cultivation, let us all try to be sensible and honest, and view all things from a scientific standpoint, as we ought to realize that whatever has no scientific foundation must pass away; thus all religions are slowly passing away, and will in time disappear. Then people will become emancipated from all religious beliefs and stand perfectly free to become "Progressive Thinkers" in every department of life.

EDWARD PAGE, M. D.

Boston, Mass.

LONGINGS FOR THE BEYOND.

Looking Yearningly Forward to the Coming Reunion.

It is not in the darkest moments that we long to be free from these narrow conditions, and enter upon a life we deem far happier than this. At such times there comes the desire to conquer, win the victory, and achieve some wished-for end. But there are moments when calm and happy-like, the soul yearns, with unspeakable utterance, to burst the bars of its earthly limits and become an inmate of that world immortal.

O, to go home, to greet familiar faces long vanished from sight, but kept dear and tender in memory! To clasp the loving hands whose spirit touch, even now, gives such a thrill of joy! We have much on earth held sacred, griefs none may know, dreams buried without the hope of a resurrection here. But, we feel nothing is lost, and the best we cherish to-day will greet us on the fairer shores of that great to-morrow.

And then we cannot tell our thoughts to the world. It would not comprehend how bitter was the pang when love's pebble dropped in the watery deep, and afar on its silvery surface floated the dead leaves of a fond ideal. No, these various characteristics and emotions are not wholly understood, yet in the quiet satisfaction that we gain when alone with the invisibles, we rest assured that beyond, somewhere, We are fully known.

Yes, known at home; known by the patient hearts that can see farther than we, and have sympathy for the weakness and ignorance of mortals.

Then we fall into a fancy, if such it be, and wonder how it will all seem; whose form we shall see first, and will there be running brooks with daisies and sweet forget-me-nots growing along the banks? Will hills be tinged with the same bright hue at sunset, and raindrops fall as softly on the trees?

How we love the old meadows where wild roses grew in abundance—only—there is a shadow—the feet that strayed with us among the grasses are silent evermore, and eyes that watched with us the fading light of day, are far removed by the barriers of fate; or view from more distant hill-tops, the beauty of a light that never dies.

There are some, one perhaps, whom we would like to welcome when the gate swings noiselessly on its hinges.

Blessed human love, purer than all others; it is for such as you that life here is worth the living, and our home beyond the sunset becomes more real and near.

Sacrifice and suffering have been for your sake, and the outgrowth of it all is the divine intuition implanted in every human soul, that across the stream of time, ennobled, uplifted, we shall know our own at last.

ALICE M. WARREN.

Proctorsville, Vt.

THE OTHER W. F.

Critical Notes From W. F. Jamieson.

W. F. Peck calls my attention to a mistake I made in regard to the "god of war" being the nearest star to the earth. Yes, I was mistaken. I was thinking of the superior planets, although I knew that Venus is 66 million of miles from the sun. Beware of the man who assumes that he cannot be mistaken. He thinks more of his own opinion than the truth.

For my part, I think we can learn much from one another by this interchange of thought. This is one reason why I commended Dr. Hucheson, who wrote in the interest of exact speech.

If the word "star" is never applied by scientific men to a planet, that is what we should know. Said the doctor "Planets are never called stars by scientific men."

Brother Peck says: "They will tell you that, strictly speaking, the term star is only applied to those distant orbs which shine with their own light."

"Those distant orbs." Alpha Centauri is said to be the nearest, and it is billions on billions of miles away. He seems determined to leave not one star in our solar system

There are astronomers who insist that the term "sun" be applied to those heavenly bodies which shine with their own light, self-luminous bodies.

The term "star" is applied by scientific men to all the planets of our solar system!

They call our own earth a star; they term our sun a star; they apply the word "star" to meteors, which they call "shooting stars."

Says one eminent astronomer: "The great number of stars which dart outward from the constellation Perseus are merely particles of an immense stream of meteoric matter which is continually moving around the sun."

I innocently asked; "Is not Mars a star?"

To which Brother Peck replies: "Not scientifically, Brother J."

Yet the astronomers, every blessed one of them, term it a star. Do they not teach scientifically?

Our friend Peck pays his respects to the mediums and their "controls." Well may they exclaim: "Save us from our friends."

"A noted and really eloquent trance speaker," says our brother, "made Columbus discover America in the May Flower."

That was sad. America would not have fitted into that Puritan craft.

Brother Peck says he "desired to test the spirit before accepting its dictum upon so important a matter, and asked questions."

"The control at once began to get weak and abruptly left."

I have had them act that way with me, and friends, who are good at "explaining," said it was a rebuke for my impertinence; that we must accept what comes; observe conditions, and not ask too many questions."

"Prof. Huxley," says Mr. Peck, "who never turned his back to a foe," "speaking as a spirit through a medium, fled incontinently when I asked a question or two." "I do not insist that our speakers should be absolutely up to the mark on all scientific questions."

They will breathe easier now. Who is up to the "mark on all scientific questions?"

Mr. Peck: "But I do think that our public teachers should know enough to be certain of their ground, whether the utterances are their own or of some excarnate spirit."

How many mortals are certain of their ground?

Popes may be.

If any class, cult, or church had speakers "absolutely up to the mark" on even one branch of knowledge, the reign of infallibility would be almost here.

In the meantime, let us help one another to discover truth.

W. F. JAMIESON.

Pentwater, Mich.

A COMMUNICATION.

From the Spirit Side of Life, Through the Hand of Mrs. S. W. Morehous, Elkhart, Ind.

This is Jahn Smythers, as I used to be known when I lived in my physical body. I tried to write the other day, but could not get control of your brain cells well enough to operate the keyboard of your brain. Your brain cells are to us of Spirit-life the same as the keyboard of a piano is to a pianist. We touch certain cells to produce certain movements of the physical body, thereby controlling the different organs of the body. I was born in the early Sixties, and lived almost to the end of the nineteenth century.

I am not dead, as I always said I would be, for I find myself the same John Smithers as I was here in the fleshly body, only this difference: Now I never can become a sick body again, but we have sickness of the mind here instead, but that does not last always. Just so long as we are not wishing to better our condition, just so long we remain sick in mind, but the slightest wish to improve results in bettering our condition of mind, and then we get well mentally, and being well mentally, makes us well spiritually too.

Now this may sound strange to those who know not what I mean, but to those who understand the laws of nature they will understand my meaning. It is difficult to make one of the mundane sphere comprehend the meaning of a dweller in the astral life, and consequently many of us are misunderstood and then called evil spirits coming back to ruin mankind.

I am trying to do good deeds and send kind thoughts to the children of the earthplane and by so doing helping some poor soul out of ignorance and bondage into light and truth.

Now I am happy and want the people of the earthplane to know it, for many of my relatives and friends are yet living and worrying about me because I held such a belief as I did; but I was wrong in my doctrine, and now see it, and I want to let them know I am happy now.

JOHN SMYTHERS.

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"A GOLDEN SHEAF."

The above is the title of an exquisite volume, the joint work of Hudson and Emma Rood Tuttle of Berlin Heights, Ohio. I cannot imagine a more fitting title for this book (published after fifty years of wedded love and work), it may well be called the crowning work of this inspired couple.

"A Golden Sheaf," is made up of nearly four hundred pages. In addition to "Strong Meat," served in Mr. Tuttle's own way, always to be relished by the philanthropic, intellectual readers; there are beautiful flowers, with rich, rare fragrance, woven into garlands and scattered here and there over its pages, as none but a true poet could arrange. Such is Emma Rood Tuttle, a magnificent complement to the man whose illuminated brain has flashed thoughts to the world which have shown many a darkened soul, its benighted condition and led it out from under the shadows into the light.

Not the least attractions in "A Golden Sheaf" are the portraits of the authors, and their children, Carl, Clair and Rose. The picture of the dear old homestead must be of interest to all who know the history of Hudson Tuttle—"The Sage of Walnut Farm," as he was known all over the country. If memory serves me correctly, Mr. Tuttle was born and bred in the home where the family now live. When Emma Rood became his bride she was taken to this homenest; in this home the grand woman, whose beautiful poems traveled around the world, sang her "Lullaby songs," and guided the little feet. Years passed; sorrow came to the Tuttle home, the White Angel came and the shadows gathered, but the soul of the wife, the mother still gathered the music from the spirit spheres in this home, represented in the book; flowers still bloomed in her heart and sweet as the "Asphodels," were the blossoms she treasured up, with which to bless the world.

Another interesting department in the book are the rare songs with the music—the words are Mrs. Tuttle's; to the writer everyone is a heart song.

No Spiritualist who wants erudition,—science and philosophy on subjects pertaining to Spiritualism can afford to do without the book—"A Golden Sheaf." Every lover of exalting imageries and tender, beautiful, soulful lessons in verse, should own "A Golden Sheaf."

Mr. and Mrs Tuttle's work has not been confined to the field of Spiritualism. They have been teachers and inspirers to many who knew little of Spiritualism per se, in their work on behalf of "Our Dumb Relatives." "Bands of Mercy," in many instances were organized in connection with their work among the children. Thus the authors of "A Golden Sheaf" are cherished tenderly among hosts of friends who may be comparatively ignorant of their literature on Spiritualism.

When I took my pen to write a few lines relative to "A Golden Sheaf," I had thought to make a few quotations but among so many pearl-thoughts I know not which to select. The entire book is so replete with good things one knows not which to choose.

May Mr. and Mrs. Tuttle live and work unitedly for years to come. May they continue to garner beautiful sheaves from this old earth, and at last may they go home rejoicing, laden with sheaves.

MATTIE E. HULL.

Whitewater, Wis.

MINISTER FOUND GUILTY OF HERESY.

Rev. F. E. Maddox Convicted in a Church Trial at Hope, Ark.—Conducted His Defense.—Shocked the Court by Paying a Glowing Tribute to Bob Ingersoll.

Rev. F. E. Maddox, pastor of the First Presbyterian Church of Texarkana, Ark., was convicted of heresy at his trial. The vote was 17 for conviction, 1 for acquittal and 2 to partially sustain the charge.

The effect of the verdict is to suspend Dr. Maddox from the Presbyterian ministry. He served notice that he might appeal to the synod within the ten days allowed by the church regulations, but stated that he had not yet fully decided whether or not he would do so. Dr. Maddox's church will hold a meeting to-morrow to decide whether to retain him as pastor and leave the presbytery or accept the decision and remove him from the pastorate.

Charges Against Dr. Maddox.

The charges against the accused were:

1. That he teaches the Scriptures are only partially inspired and not infallible, but contain errors.

2. That he teaches that the Bible is an evolution and that the Old Testament gives an inaccurate view of the character of God.

3. That he teaches that salvation is not an instantaneous act, but a regulated process; not an inspiration from without, but a gradual evolution within; and that he denounces as a senseless view the idea that salvation has already been wrought out by something already done and may be received by a single act of faith.

4. That he ignores the substitutionary theory of the atonement and teaches that Christ did not by his death make satisfaction to the divine justice, but that he was crucified as a martyr to his convictions and is a redeemer only as a revealer.

The trial lasted until 2 o'clock this morning. Dr. Maddox conducted his own defense and made an address lasting two hours, which bristled with higher criticism and hurled defiance at his critics. He shocked the presbytery by paying a glowing tribute to the late Robert G. Ingersoll as a great and good man who had put the theologians to thinking and who would be better appreciated fifty years hence.

Dr. Maddox has been pastor of the Arkansas Presbyterian Church at Texarkana for three years. It is one of the largest and wealthiest in the city, and an independent church is being talked of.

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Review of Rev. R. V. Hunter's Attack Upon Spiritualism.

A distinctly valuable service to Spiritualists has been rendered by Prof. W. M. Lockwood by publishing in neat pamphlet form his able and masterly reply to the attack of Rev. R. V. Hunter upon Spiritualism. Fairly and squarely he meets and demolishes the doughty Reverend's boldly asserted statements. We opine that the Rev. Hunter and others of his kind will hesitate before they attempt again to demolish Spiritualism, after reading Prof. Lockwood's review.

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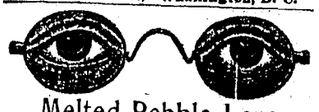
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VOL. 38 CHICAGO, ILL., AUGUST 15, 1908 NO. 977

Spiritualism Not Spiritism.

Dr. J. M. Peebles, the Venerable Octogenarian, sends us the following valuble data, scintillating with grand truths in defense of genuine Spiritualism, and which we spread before our numerous readers, it being a reply to Kellar, the great magician, and a late evangelist.

The toleration, liberality and impartiality of your Sunday Journal-Record speak volumes in its praise. It reflects the spirit of this stirring twentieth century, —the spirit of education, progress, righteousness, and the study of all religions.

Your readers will bear me witness that this controversy upon the merits and demerits of Spiritualism was not one of my seeking. Never do I attack another man's religious convictions. The different religious denominations each is doing its own work in its own chosen way. Religion is a personal matter.

In two or three years I shall have reached my ninetieth milestone, if yet vestured in mortality, and at this age one naturally chooses meditation and calm contemplation rather than argumentation, and disputations of any kind; and especially those religious subjects, which relate to life, death and immortality. Nevertheless, if my religious convictions are ruthlessly attacked, I feel morally bound to vigorously defend them. To this end Paul said, "Prove all things,"—and the prophet Isaiah exclaims, "Come now, let us reason together, saith the Lord."

The San Guest, "C. S. L.'s" reply to Dr. Peebles' article of the Journal-Record of June 21.

This, or some similar reply to my strictures upon the magician Kellar's false statements, and to one of the late evangelist's attacks upon Spiritualism was anticipated. It appeared in last Sunday's Journal-Record.

Here follows my reply to this "C. S. L.," who, in all probability, is a preacher. But why does he conceal his name? Would it not have been better for him to have given it to the public? His compliments to my sincerity, wide experiences, and intellectual ability are very little account. The question refers to Spiritualism, religion, and the soul's destiny hereafter,—all grave and mighty questions.

My Definition of Spiritualism.

This writer, "C. S. L.," states that Dr. Peebles' definition of Spiritualism is very different from "the lectures he had heard upon Spiritualist platforms." Quite likely,—and what of it? Different preachers preach different doctrines from their pulpits,—so different that they will not exchange pulpit services one with another. What is genuine Gospel in one Christian pulpit, is heresy in another. No evangelical preacher, however talented, would be allowed to preach in a Catholic pulpit, nor a Baptist in an Episcopalian pulpit, and so all along the religious gamut of the creeds. By the way, nineteen Episcopalian rectors have recently, says the Literary Digest, "gone over into the Roman Catholic church." What is to be the end of this religious restlessness?

This gentleman, "C. S. L.," never heard a genuine Spiritualist lecturer, or pastor, thrust "poisoned arrows at Christianity or the churches." These, if any, that did thus, were traveling materialistic spiritists, rather than real, rational, religious Spiritualists. These latter have a profound reverence for the inspired teachings of all the world's Bibles, among the oldest of which are the Vedas of the Hindus, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists, whose Bible is eleven times the size of ours, and teaches the very highest system of ethics, —such as, "He who renounces the world and does all for others, has taken the first two steps in the path to Nirvana."

Bibles and Their Revisions.

God, as the Apostle Peter taught, is "no respecter of persons neither is he a respecter of nations. And so all Oriental nations have their Bibles, their very Sacred Books: Our Bible, King James' version, has been improved, translated, and re-translated, and revised, and re-revised many times since Wyckliffe's time, 1340-1380 A. D. But there is one Bible that requires no revision at clerical hands,—it is God's Bible,—the Bible of Nature,—the great colossal Universe; and every blade of grass, and every garden flower, and every towering mountain and glittering star is a chapter in God's transcendentally magnificent and divinely inspired Bible.

The Rev. "C. S. L.'s" Belief in Jesus Christ Questioned.

This Christian gentleman who so sharply criticised me in last Sunday's Journal-Record, tells the public very graciously that he is a "believer in Jesus Christ." Honestly upon Bible grounds, I doubt this, —and so doubting, I propose to try him,—test him by the New Testament recorded words of the Master himself.

The command to "go into all the world and preach the Gospel," was to make believers,—and "these signs said Jesus, shall follow them that believe..... They shall speak with new tongues, they shall take up serpents, they shall lay hands on the sick and they shall recover; (Mark 16:17-18.) Now then, do these signs follow "C. S. L.?" Has he the gift of tongues? does he take up serpents? does he lay hands on the sick and heal them? If not,—then upon New Testament grounds, he is an unbeliever, notwithstanding his statement. Again Jesus said, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, for I go to my Father." Now then, putting it squarely, does the Rev. "C. S. L." actually do "GREATER WORKS" than Jesus Christ did? No dodging, no wriggling,— do you, Brother "C. S. L.," do "greater works" than did Jesus Christ,—if not, then you belong to the category of unbelievers; and Jesus expressly said, "He that believeth not shall be damned (katakrino, is the Greek word here used, and in the revised version, the word employed is 'condemned'.)" And in Revelation we are told that the "fearful and the unbelieving shall have their part in the lake which burneth with fire and brimstone, which is the second death." Here in this textual, Biblical grasp, I leave Brother "C. S. L." sorrowfully, yet hopefully, because of God's infinite goodness, and because Jesus, we are told, "preached to the spirits in prison."

Seducing Spirits and Doctrines of Demons.

This religious critic, "C. S. L." calls my (the Doctor's) attention to an alleged description of Spiritualism recorded in I. Tim. 4:1-3. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, and having their consciences seared with a hot iron; forbidding to marry and commanding to abstain from meats," etc. Those are the Apostle Paul's words, and Paul was a Spiritualist because while he prayed he was "in a trance;" because he knew a man "caught up to the third heaven," that is the third sphere of spiritual existence, and because while writing to the Corinthians he describes among the spiritual phenomena, signs and gifts, "the discerning of spirits" (clairvoyance). But, to the above quoted passage, the last part of which,—"forbidding to marry," was used in the last century by Protestants to club Catholics, because their priests do not marry. Considering the number of divorces in Michigan, Paul's advice may have a wider meaning to-day, for according to statistics there are 10,518 divorce cases pending, and there has been an increase of 500 per cent in the last nine years,—a very sad condition of connubial affairs. Where is the remedy?

But more particularly to the above Scriptural passage, which my critic refers to Spiritualism. This I squarely deny and contend that if Paul's prophetic vision extended down to our time, he must have had a direct reference to our present day sectarian theology, saying something like this,—"Now the spirit of inspiration speaketh expressly that in these latter times, the 18th, 19th and 20th centuries, many theologians shall depart from the faith,—faith in the fatherhood of God, and the brotherhood of man, the ministry of angels, and the 'restitution of all things.' (Acts 3:211.) giving heed to such seducing spirits as gain, graft, selfishness, monopoly, costly church edifices, bigotry, superstition and creeds that bind and crush the noblest aspirations of the human soul. These are surely "seducing spirits." And Paul further says "doctrines of devils (demons), that is, such doctrines as a "war in heaven," a serpent talking to Eve in the Garden, the "total depravity of man," and "future endless hell torments." Paul might well call these outgrown doctrines, "doctrines of devils." Such is my exegesis of the above passage.

My fraternal critic, "C. S. L.," calls my special attention to several verses in the ninth chapter of St. Mark's Gospel, reading, "If thine hand offend thee, cut it off. It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall not be quenched. And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, where their worm dieth not, and the fire is not quenched." To the casual Biblical reader these are very threatening passages, and accordingly Mr. Rainsford Ferris, of Port Chester, N. Y., on Jan. 28 last, not properly understanding the above passage, went down into his cellar and nearly severed his right hand from the wrist by laying it on a block and striking it with a hatchet. Later he was taken to a hospital.

But what does the word hell mean?

This hell, hell-fire, Gehenna, or Valley of Hinnom, is still close to Jerusalem on the the south, and is now a finely cultivated field. I repeat, this hell, this Gehenna, this Valley of Hinnom, is now covered with lovely vineyards.

When visiting Jerusalem a number of years ago, myself and our party went over into this Biblical hell, this Valley of Hinnom, and saw there growing delicious grapes.

Honestly, I plucked and ate most luscious grapes in hell. The very hell described in the ninth chapter of St. Mark's Gospel. The worms there long ago died, the unquenchable fires were long ago quenched, and the land in this Hinnom valley has been well cultivated, and beautiful vineyards and semi-tropical fruit-trees are there growing.

Heaven and hell are more conditions than locations, and heaven is to be attained only through a good, heavenly, and Christ-like life. Paul said, "We are saved by his (Christ's) life."

Is Spiritualism Satanic?

My reviewer, "C. S. L.," says, "I consider Spiritualism positively Satanic in origin." On the contrary, returning the compliment, I consider Spiritualism absolutely divine in origin,—God himself being Spirit, pure, immanent and omnipotent. The religious gamut runs thus, Spirit, spirituality, spiritual-mindedness, spiritual truth, Spiritualism.

As to Satan, I know little or nothing, never having either seen or been introduced to His Majesty. True, I have read in Revelations of Satan, as described by the poet, Milton; and I have read in Revelations of Satan's being bound in chains, for a "thousand years."

In I Chron. 21:1, it is said that "Satan stood up and provoked David to number Israel," which was probably good advice.

In Job 1:6, we are informed that when "the sons of God came to present themselves before the Lord, Satan came also among them." Such an aspiration for good society on the part of Satan was certainly commendable, and his industry I am sure, was never questioned. And Jesus, in one of his strenuous moods, said unto Peter, "Get thee behind me, Satan," but surely Peter never was engaged in a "war in heaven," nor was he bound for "a thousand years." I find nothing in Satan, his good or his ill, that relates to Spiritualism, but discover many characteristics in him, in his low estate, that very forcibly apply to institutional Christianity, which is really a paganized Christianity, with creeds as tags attached thereto. Jesus Christ neither wrote nor inspired any creed, but said, "By this shall all men know that ye are my disciples, if ye have love one for another."

The terrible wars—wars most savage, oppressions the most desperate, tyrannies the most ruthless, massacres the most horrible, tortures the most terrible, and all this, in the name of Christianity, savor of the "Satanic."

All through the 17th to near the middle of the 18th century, witch-hunting and witch-burning were richly enjoyed by religious professors. On Feb. 16, 1558, the sentence of condemnation and death was passed upon all the heretics of The Netherlands. Some of these were noted scholars and scientists. And "three millions of people," think of it—men, women and children, were condemned to the scaffold in three lines (see Motley's Republic, Vol. 2, page 310.) Protestants and Catholics alike were equally guilty of imprisoning, hanging, burning and beheading heretics in the name of the Christian religion. Is it strange then, that there are agnostics, free-thinking materialists, and a disinclination on the part of so many to connect themselves with the churches? Understand me, kind reader, I am not saying one word against the genuine inspirations of the Scriptures, nor against the living Christ, nor against the true Christianity of the Christ,—in these I believe,— but I am talking of this sectarian spurious churchianity that builds walls of division, establishes narrow creeds and persecutes royal-souled men for being unbelievers and so-called heretics

The Buddhists called "heathen" and "heretics" constitute the largest religious body in the world, and they have never been known to persecute or massacre unbelievers as did the Christian Spaniards in conquering Mexico. I see by the Literary Digest that already a Buddhist priest, with several attending monks, has reached London to do missionary work among the Christians of England. Quite possibly they may come to America.

What Does Spiritualism Stand For?

This question is very often and very naturally asked by thinkers and philosophically inclined investigators. Speaking only for myself, I have to say, Spiritualism, the direct opposite of atheism, materialism, mercenary spiritism, and persecuting sectarianism, stands for God, the absolute Cause of causes, the Infinite Energy, Life, Purpose, Will, Wisdom and Love of the measureless universe. It stands for the living Christ, summed up in love to God, love to Man and the ministry of angels; it stands for the Logos that overshadowed the mediatorial Man of Galilee; it stands for religion, pure and undefiled, as described by St. James; it stands for the statement that holiness is indispensable to happiness in all worlds; it stands for prayer and heavenly inspirations; it stands for premonitions, impressions, and heavenly ecstasies; it stands for messages of love from the higher life through visions, trances and other spiritual phenomena; it stands for arbitrations and peace in the place of wars; it stands for equal rights and for equal opportunities for all in every station of life; it stands for the protection of honest toilers and the overthrow of child-labor in factories; it stands for the protection of harmless animals and the beautiful birds of plumage; it stands for socialism in the sense of the Golden Rule of Christ; and further, for all the reforms that result, or necessarily must result in the brotherhood of all races, and those holy sympathies that connect the world visible, with the world invisible and immortal.

It destroys the fear of death, encourages the desponding, comforts the sick and gently, tenderly brushes away the mourner's tears, while pointing them to the loved in heaven.

If my unknown friend, "C. S. L.," has any better religion than this, I shall be pleased to know it, for in these waning sunset days, I seek only for the true, the good and the spiritual.

J. M. PEEBLES, M. D.

Battle Creek, Mich

FUTURE FATE OF SUICIDES.

There is Wide Variance of Views.

Bravo, brother Spiritualist! Mr Pope's article in The Progressive Thinker of Feb. 1, in defense of helpless, despairing human beings, expresses in a masterly way the very impressions that have haunted me ever since I read the dismal word-picture of which he speaks, about the future fate of suicides. I cannot refrain from endorsing and commending the fearless radical words of Brother Pope, denouncing said morbid fancies, that certainly recall an orthodox hell. How long will Spiritualists drag after them the shell from which they hatched? Let us carry along all truth, all vital substance, but chaff is only a hindrance, and we are fools to preserve it. If we consider how deeply the love of life is embedded in human nature; how the majority preserves it even under stress of most horrible sufferings, we can about fathom the depth of misery that calls for destruction of this most precious gift; a gift, by the way, that each one owns exclusively and which nobody else has a right to claim, or dispute the owner's proprietorship. In consequence, none can have a right either to arraign the unfortunate man or woman, who, in a moment of insanity, throws overboard a treasure that seems to them only a worthless ballast.

Which state or law can dictate to a man how he should dispose of his property? Can a millionaire be commanded to stick to his millions, if he wants to get rid of them?

True, there are sacred duties that bind us to our fellow-beings as long as life is worth anything; but there are moments and situations that pass the limits of responsibility. No suicide can have the full command of his reason, at least not at the fatal moment. And so we punish the insane, the most unhappy of mankind.

We fling the petty stone of prejudice after those most deplorable ones who are dragged out of existence by the millstone of adversity, fancied or real, under whose weight they must succumb! And how does the state come to the right to pursue them as criminals? Classify them even as below the murderer! Here is a case of judicial insanity.

Would it not be a blessing for a host of innocent victims, if each would-be murderer could feel the irresistible impulse to take his own worthless life, rather than that of another? But here we see the real coward, the greatest of all: There are few murderers that do not tremble for their own lives, but they have plenty of courage to sacrifice the lives of others. Yet, a senseless world lifts the murderer above the suicide, and some hysterical women have even been known to pet some tiger in human shape and treat him as a hero.

It would seem ridiculous, were it not too sad and absurd, to see the state deny to a man the disposition over his own life, while sending thousands of young, life-enjoying men to the battlefield, to spill their blood without much ado if "honor" or "patriotism" requires the sacrifice. Can there be a doubt that our prejudice against suicide belongs to the same barbaric times that have bequeathed to our "enlightened age" the horrors of war and the crime of capital punishment?

O angels of progress! Angels of mercy and justice! When will your host be strong enough to chase away from benighted humanity those traces of barbarism? O, how heavy must be the load of time-honored views and customs!! And how great must be the mental and spiritual egotism of those whose eyes are opened and who yet refrain from putting their shoulders to the wheel of progress!

I wish I could exempt average Spiritualists from such accusation; but to judge by what I read again and again, from pens more powerfully inspired than mine, I come to the conclusion that many dear brothers and sisters quietly enjoy the truth of Spiritualism without giving a thought to the millions for whom it is destined as well. Fortunately, there are others. There are working bees besides the drones. Glory to them! Glory and final triumph to our cause, the cause of progressive humanity.

H. STRAUB.

Nassau, Bahamas.

THE SECOND DEATH.

The Death of the Astral Body, or Connecting Link Between the Subconscious and the Personal Self.

As I study the spiritual in the light of modern developments, one by one the meaning of Bible statements and Bible symbols are made cdear to me. We need not worry over the influence of the old book if people do cling to it, for it is those hidden meanings that holds them. True, they have no intelligent idea of the why, but when all that is of value has been gathered from amid its rubbish, then the book itself will be like a last year's nest, and the creeds founded upon it will be but the broken shells from which the life has escaped.

The last discovery I have made is what the "second death" is, but I could not have done so but for the scientific elucidation of the facts and phenomena of modern Spiritualism, and I made it in replying to a dear friend who wrote me as follows:

"May be there is some way of so linking this mortal to the spiritual as to perpetuate a recollection of this personality. I expect nothing more than to exist as a reminiscence, that the spiritual life is not connected in any other way than to retain a record. Everything that I know of seems to me to be immortal except personality. If my personality depends upon structure-form, at the destruction of that form how can I retain a personality except as a reminiscence? Nature never repeats herself; disintegration is the end of personalities and individualities. I would like to think otherwise, but to do so, would have to discard reason, and without it I should be at sea, without compass or rudder."

I will give the substance of my reply to show where the discovery comes in, thinking that some of the readers of The Progressive Thinker will appreciate.

"Yes, it is well to use reason, but if in solving a problem a factor is left out, what then? We are three-fold beings, the external body, the inmost or I AM, and that which connects the two. This connecting link is called by different names, the spirit body, or body of the spirit, the soul, the astral, and without which there could be no communication between the sub-conscious and the personal self. Indeed, there could be no personal self. But for this intermediate form, then what the brother says would be true. This form retains the personality, distinctly, harmonious; more or less imperfectly if weak, but so long as the astral form exists the personality is more than a reminiscence."

I saw at a glance that if the I AM, the real self had not sufficient hold upon the astral to ensure its perpetuity, it must eventually perish; Then there flashed into my mind the words: "Blessed and holy is he who hath part in the first resurrection; on such the 'second death' hath no power." And with the above text came the thought: Why, that is the second death; the first being the death of the body of flesh, and then of the soul, or astral. The destruction of body and soul is spoken of in that old book, but never a hint of the death of the real self, the spirit. "God is spirit," not A spirit. We are spirit, as to our individuality.

This spark of the Divine must of necessity continue to live, but when the second death occurs it has no further channel of expression as connected with this planet, has only a reminiscence of what has been. How do I know there is a second form through which the inmost can find expression?

I know, not only from testimony, of thousands of others, but from my own experience. I have seen what I supposed was the man of the house come in at the front door and walk through the hall to the kitchen, whence he usually went first, this because of something he wanted to leave there. When I neither saw nor heard anything more of him, I went to see what it meant and found he was not about the house. About two hours later he came and then I learned that when I saw his astral form he was some five or six miles away, but something occurred, I forget what, that sent his thought strongly to his home. And more than this, I have been entirely conscious of both my fleshly and my astral body at the same time.

The astral body is called by different names, as I have before said, but that it is the connecting link between the real self and the outer covering is certainly true if there is truth in anything, if all is not hallucination. If, then, all that we experience must pass through this connecting medium, why should it not retain the personality when the body of flesh falls.? But I do not wish to prolong this article. Its real value to me lies in the fact that in my effort to show my friend his mistake, I discovered what the second death is, to-wit: The death of the astral body, a second death indeed!

There will be questions as to how this astral or soul becomes weakened so as to die, or be destroyed in hell, as the bible has it, or what course to take to make it strong. A reply would involve a discussion that the great public taboos, but I will do my best to reply to private letters if enclosing one dollar; otherwise, I cannot give time and strength, for I must have bread until the first death claims me.

I see by a late Progressive Thinker that professor T. G. Soares says: "There is great danger in making an appeal to the religious emotions of a child of from six to nine years of age." He does not say wherein the danger lies, but think I can show in what it consists. In the July Arena, for 1895, a Kentucky legislature, while discussing the "age of consent" law, says:

"It is a fact, and one of easy demonstration, that there is a close relation between religious emotion and sexual desire—the natural desire and the acquired emotion taking the places of one another, on occasions unconsciously and without volitional effort on the part of those in whom the transformation takes place."

Does not the danger lie in the early and also abnormal development of the creative life, when the religious conditions of children are awakened ? If this be true, how great the injury emotional religious ignorance is doing to the race. How many of the inmates of our brothels can date the first quickening of desire to the religious revival, where the emotions rule reason out of court. In The Arena, the date of which I have given here, there is much more on the same line of thought with what is here quoted, the principal points of which may be founded in "My Century Plant," pages 54-5-6, with comments at the time.

But, changing the subject, I forgot to state in the article under the heading "Ye Golden Time," that those who worked for 50 cents a day took their meals where they did their work, and with the family, which is not the case now. The value of the meals added to the olden-time wage, and taken from the present wage, as prices are now, would make quite a difference in the summing up.

I expect to leave Battle Creek soon for Clinton, Iowa, camp, but letters directed to 335 N. 50th court, Chicago, Ill., will reach me. Will give notice of further change.

LOIS WAISBROOKER.

THE PRODIGAL.

I dreamed yesternight of the old home place,
And dimly remembered that I had died,
Oh, long, long ago, and had come to hide
Like a fightened child from the angel's face,
For I'd been such a bad, had child, all grace.
And glory of God wore lost in high tide
Of floods of my seeming, so I, outside.
White Gates of The City must ever pace.
Such a bad, bad child; and I crept (I dreamed),
Afraid in the dark, to the home that seemed
A friend I had known, of laughter and tears,
And heart big enough to forgive spent years
And welcome me back—welcome me! —tho' he
Who guarded the gates had no room for me. —Ollah Teph.

HISTORY, ANCIENT AND MODERN.

The People Should Read, Reflect and Think.

While Constantine was the first Christian Emperor of Rome, and president of the highest church court in the third and fourth centuries of the Christian Era, Henry the VIII, is the King of England, who has the honor of giving political standing to the reformed church in the days of Luther, and while Luther attacked the sacraments, the king wrote in defence of the same, and for this, Leo X. gave to the king the title of "Defender of the Faith." A little later, when the king grew tired of the virtuous Katherine, and failed to wrest from the Pope his consent to a divorce, the resourceful Henry turned towards the Reformers, Thomas Cromwell and Thomas Cranmer, and made them his chief advisers. Their clever tactics gave the universities the controling power. This greatly pleased the king, who had fallen in love with his wife's prettiest maid of honor.

Acting on the hint from the authorities of the Reformed Church, the case was decided in favor of the king by the universities of Europe. Cromwell, having succeeded thus far, gave the king another tip, that is to say, that he, the King, should be head of the Church, instead of the Pope. This was accomplished by an act of Parliament. The Pope now ceased to collect the tithe of the first fruits. Then the cunning King, having matters arranged his own way, married the beautiful Anne Boleyn. Those who failed to acknowledge the brutal Henry as a suitable head for the now rising church, were beheaded or stripped of their authority. The great high priest, Henry VIII., soon found a new and pretty face in the person of Jane Seymour, and the once coveted Anne Boleyn's head was placed on the block—not before leaving a child, who, though inheriting some of her father's faults, was a lover of freedom (Elizabeth). The next day after the brutal murder of Anne Boleyn, the King married Jane Seymour, and less than five months after the marriage, the new and third wife of the King and church president, gave birth to a son. The fortunate Jane died two days after the child's birth.

Henry's fourth wife, Anne of Cleves, was the daughter of a German prince. History states that Thomas Cromwell arranged the match, being desirous to "strengthen the protestant cause in England."

Think! This German princess was not handsome enough to suit Henry, therefore he soon got a divorce and married Catherine Howard, niece to the Duke of Norfolk.

Through these years of beastly conduct, on the part of Henry VIII., it is said he retained his doctrines of the church, especially transubstantiation (the real presence), and those who would not believe with him, were put to death.

Having used the reformers for his most illegitimate and selfish purposes, the king, now happy in his newly formed relations with Catherine, who was a good Catholic, acted in harmony with her wishes. Cromwell, who had been used to doing the King's dirty work, in return for political prestige, is no longer needed, and is brought to the block, July 28, 1540.

Catherine Howard and her Roman Catholic followers were happy. The King imagined himself happy, too, but through Cranmer and other scandal mongers, Catherine Howard's past was made known to the King. The foolish woman's confession did not save her from the wrath of the King, and she was beheaded on Tower Hill.

Henry's sixth wife was a widow and survived him.

History states: "Few English monarchs were more absolute or more sensual.

Not satisfied with the "six articles" as the creed prescribed for England, he published two books, each giving different creeds to the nation. Do the people know the origin of creeds?

And the most significant statement of all is recorded in the following words as true as they are sad.

"The impress of Henry VIII. is still seen in church and state."

The priests and politicians are the devils of the race;
Their constant schemes for power is humanity's disgrace.
They are at it late and early, they are working every tool.
The man who's hoodwinked by them, should know that he's a fool.

The burdens men are bearing through the cunning and the craft,
By the sophistry they're using, they must think that men are daft.
They fatten on men's folly, they live on sheep and geese,
They would sell us like a Judas, at so many pounds apiece.

It has come to them quite natural, through Constantine of old,
He, the father of the family, in priestly power bold.
The work of church and state is rooted in this life,
And the unholy wedlock has produced a family strife.
We see a family likeness, through all the creeds to-day,
Their selfish bloody dogmas, a cruel world doth sway.

WM. STRONG.

Hamilton, Canada.

Hope.

Hope! thou comforter of sorrow
May I from thy bounty borrow
Fortitude, to stand in life,
Hero-like amid the strife,
Doubting not that good shall spring
From my days of suffering.

MILTON BAKER.

Lawton, Okla.

He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper.—Burke.

Be kind to everybody, but especially to the aged, for we are all traveling that way very rapidly.

Demonstrated Immortality by Infallible Appliances.

By the Most Infallible Assurances.—Those Who Have Lived Great Lives Here Have Come Back to Assure Us of the Eternal Existence of the Soul.

It is agreed among all who believe in a future life, I think, that the soul is an invisible entity. If this indwelling spirtual guide, with its elemental energies, its emotional sensories, and intellectual faculties, which alone radiates the countenance with laughter and love, and makes the flesh glow with roseate charms, can escape unseen from the body, retaining its integral parts, and continue to exist as a spiritual entity, why could it not have existed before that body as well as now without it?

It can not be believed that an eternal king had its first and only existence in this span of material life, for that alone which has had no commencement can be eternal. Eternity is without beginning as well as without ending.

As God could not have created himself, because he would have had to exist before he existed to do so, and as something could not be made out of nothing, it is self-evident that there was no beginning! The immanence of God and Nature comprehensible and visible in the Universe of Unverses, spread and sustained by immutable laws and of inspiring grandeur before us, attest this fact. They exist. They could not have sprung from nothing; nor can anything; nor can anything be produced, except alone from some pre-existing seed, germ or condition, and then each is "after its kind." This demonstrates that the same elemental life principles, with the same inherent properties or faculties, are perpetuated, as evidenced by the complete identity of each, whether in flower and fragrance or in form and faculty.

But let us make this very plain. For a moment consider the field. The plowman has turned the sod, has harrowed the soil to mellowness, and is ready for planting. The seeds are dropped at the crossing furrows, and there are hills in which are planted the seeds of corn and beans and pumpkins. Here are the same environments of soil, of sunshine, of rain, enclosure and culture, and their fruitage is each "after its kind."

But why plant these grains? Because if we sow no wheat we will have no wheat to harvest. It is known that the pre-existing wheat is the only source for its embodiment into new stalks and grains. Just so with human and animal life; neither springs from nothing, nor from any other source, but each after its kind.

That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the spirit.—St. John, 3,6-8.

Although you cannot see the spirit there is evidence of its existence in every thought and feeling and movement of all within and around you.

Christ gave his disciples to understand clearly that no matter what became of the body no man could take his LIFE from him, for life could neither be created nor become extinct; that he had passed from death unto life, and so had we; that he would do so again, and that we must be born again; and to show that the spirit is a separate entity from the flesh, and that we can exist disembodied, he re-appeared in a temporarily visible form, sufficient to distinctly identify himself, and prove by this process his personal immortality.

He conveyed clearly to their minds that the greatness of a man's character does not all spring from the one span of life that he lives here, but partly comes with him into this life, in the acquired character of the ever-living soul. He talked to them of his own pre-existence, that before Abraham was, as they had heard of him, he existed; even before all the beginnings that could be enumerated, he "was set up from everlasting, and his delights were with the sons of men," and that this great man, John the Baptist, "if ye will receive it," is Elias, the grand old prophet, who had lived a former span of life on this earth.—Matt. xi, 14; xvii, 12, 13.

He made it distinctly comprehensible to them that "He that heareth my words Hath Everlasting Life"—is from Everlasting to Everlasting."

For He is not a God of the dead, but of the living, for ALL LIVE unto him (Luke 20, 38), whether on this earth or elsewhere or in the body or out of it.

The soul, if immortal, existed before our birth.—Hume.

Souls are continually born over and over again from another life into this life.—Plato.

The soul itself is not born, it does not die, it was not produced from any one, nor was anyone produced from it.—Emerson.

The soul is without birth.—The Bhagavad Gita.

The "flesh which is born of the flesh," is alone the physiological result and representative of those who stand in the relationship to the child as its father and its mother, while the soul, which is without birth, "having neither beginning of days nor end of life," (Heb. 7.) is an ever-existent, self-intelligent entity.

The expression, "I was set up from Everlasting, and my delights were with the sons of men,.. (Prov. 8.) is, perhaps, as definite and comprehensible as human words can convey to us the runic record of our eternal past existence. It shows that men were with God, from all Eternity, just as much so as we are now under his observation or ever will be. The beginning simply means the same as the beginning of one's life here, which implies parentage—that back of us were other beginnings, the beginning of our parents, and of their parents." And the beginning of worlds, empires, epochs in history, are, like the changing seasons, preceded by an Endless Chain of Beginnings.

"There is no new thing under the sun. That which has been now is, and that which is to be hath already been. All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers came thither they return again."—Bible.

As rivers run from source to sea,
And sea to source eternally,
No final end, no great first cause,
Can Reason find within its laws;
This one Great Truth, seen as it is,
Will solve a million mysteries.

The absolute proof of pre-existence and the correctness of this doctrine, is established by the fact that it solves the World's Greatest Problem, which otherwise cannot be solved; and it makes consistent and simple the manifold problems of life, which otherwise must ever remain as matters of chaos and doubt.

Read the masterly thoughts of the world's greatest scientist, Prof. Agassiz:

"It is impossible to go back to the origin of life, because it is of Eternity. I believe candidly there was No Beginning. I know there are more worlds than the sands of the seashore, peopled with beings, who live on forever, and, as the winged seed is borne in the air to fructify in distant soil, so spiritual beings are carried by magnetic and electric forces to people distant worlds."—Prof. Agassiz.

In the "Blue Grass Blade," of Lexington, Ky., Sunday, March 4, 1906, its editor asks:

"Does death end all? Let it be observed that this life is not an entity. Life is not a thing. It is simply a result. For every germ that succeeds in struggling into life there are a thousand that are lost."

There is no "struggling" without life, therefore struggling is the "result" of life. Souls are entities from all eternity, the living and real things without which there is no cognizance of other things. If life is nothing how can death affect it, and why should germs be "lost" because they failed "in struggling into life" if they could struggle just as well without life? Instead of being nothing life is the elemental energy of causation in all animated nature,—a most potential something. Death does not end all.

The soul retains its general elementary character, and during its stay in the spiritual world, the powers of the mind are quickened, the memory strengthened, and the joys are the richer or the regrets are the more rankling, according as the deeds of its earth-life shall merit. After living a similar period in the spiritual world it is reborn into physical form, the elemental traits of character being retained to such an extent as to reassert themselves, often contrary to expectations of those who believe in heredity of parental characteristics, and many ideas and desires spring up within them from indistinct memories.

As Prof. Agassiz says: "People who live on forever," disembodied for a time and as "spiritual beings," are still subject to the irresistible laws of God and nature, which the mightiest exertion of intellectual energies cannot impede or change. They can no more prevent a transition from that sphere than from this, and their fitness for this inevitable change is as agreeable to reason as their fitness to escape unseen from the physical body. It is claimed that spiritual beings can pass unhindered through closed doors, and if their texture is so transcendently fine as that, surely when they shall have been purposely prepared for the process of reincarnation, as much so as that seeds are prepared and intended for reproduction, we should not wonder that, as Prof. Agassiz says:

"Like the winged seed is borne upon the air to fructify in distant soil, so these spiritual beings are carried by magnetic and electric force to people distant worlds."

T. S. GIVAN.

Louisville, Ky.

LONELY SOULS.

The Writer Thinks "Your own Will Come to You."

What a wonderful theme is the institution of marriage. It is a subject that has engaged the attention of all humanity since time began.

What a sacred place is the fireside of a harmonious home. It is the foundation of all the greatest achievments that have ever been wrought.

The union of two congenial souls is but the forming of the perfect sphere. But there seems to be many "mis-fits" so many inharmonious unions.

The courts of justice all over the land are being appealed to by discouraged humanity longing to be free. There are many hungry hearts meditating "in the silence," yearning for the soul-hemisphere that the orb may become complete. It is to each one of you who are traveling this rough earthly pathway craving that divine soul union which is your heritage, that we wish to speak a word of encourage and hope.

Those of you who suffer thus, go "into the silence" of your abode after the setting of the sun and the experiences of the day have been temporarily laid aside. Enter into the spirit of truth within your own soul. Ask for light, truth and guidance and know that the present trial is but transitory. If you ask believing, you will receive spiritual strength which will aid you through all difficulties of whatever nature they may be.

All our trials are for our ultimate good. Good friend, be patient; in time the spirit of love and light will lead you to your ideal. Be hopeful, and know that one day your desire, so pure, so high, will yet be realized in the full fruition of a glorified life.

Your pathway of interior loneliness is but temporary. Remember that sometime, and perhaps sooner than you think, "Your own will come to you." It cannot fail.

R. C. FISHER.

Milwaukee, Wis.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

A POTENT OCCULT INFLUENCE.

Makes the Wicked Good by a Touch of the Fingers.—Strange Old Man of Paris Who is Accomplishing Modern Day Miracles of Character Changing.—Hard Drinkers and Race Players Made to Forget Their Besetting Sins.—Hypnotism the Secret of Power of This Good Samaritan of the Slums.

A strange and good old man is doing extraordinary things among the common folk of east-end Paris, France. If you say a word against him in the Quartier St. Antoine you will be roughly handled.

By suggestion in the waking state—with no hypnotic sleep—he cures drinkers and race players, eradicates vices, destroys fears, consoles the melancholy and builds up business characters in vacillating weaklings.

His name is of no consequence. They just call him "the old man." If money is offered him he takes it, or he cures for nothing, but considerable sums must flow in from that enormous clientele, and his offices have become vast and well furnished.

In all this there is nothing scientifically new except the picturesque details. In all ages there have been men endowed with a power of suggestion over their fellow so great as to make the world cry "Miracle!" **Napoleon, Mahomet, Buddha had this personal power over their followers, but the less ambitious who in all times have played on men as on instruments of music, transforming characters and curing diseases to the semi-supernatural point, are numberless.**

Evidently it is with the nervously deranged that this force of suggestion in the waking state works easiest, but at critical periods, when ordinary folk have their nerves worked up, nearly all are more or less suggestionable. Thus it was recognized that of the patients of Charcot (whose science and merit were incontestable) three-fourths were cured almost before having treatment.

The Abbe Kneipp enjoyed the same qualities. His system made miraculous cures while he lived, and now that he is dead his system cures no longer! Obviously it was the personal influence of the Abbe Kneipp.

One other example: In the east of France, around Belfort, there lives an old Anabaptist, whose purity of living and sanctity of character certainly give him a certain prestige; but he cures physical diseases wholesale, and, as with the old man of the Quartier St. Antoine, you will be badly received by the whole French-Alsatian population if you dare to suggest he is not better than the doctors.

Scientifically it is known that suggestion in the waking state has given far greater results than suggestion in the state of sleep—on which subject you can post yourself in the up-to-date works of Pierre Janet, Barrillon, Maurice de Fleury; and the director of all the fashionable Paris maisons de sante—establishments for the melancholy, nervous, sleepless and those addicted to bad habits—consider it their surest means.

There is already a popular tradition of how the old man of the Quartier St. Antoine began. The scientific men of Paris recognize it as the classic case of the anaemic young girl. The silent, mysterious, erect and flashing old man stopped at his janitor's to get his mail. The old lady was weeping. "What's the matter?" "It is my daughter, mousieur, sitting there, pale, weeping. She is a good girl, but can do nothing for us. She was in a shirt factory and couldn't stay. She was in a shop, and left. Now she is afraid even to run errands for me!"

"What ails her?"

"Nobody knows. She comes back from the doctor ailing as ever. She is sad. She takes no pleasure. Yet a good girl."

Moved by the mother's pain, the lonely, striking, flashing, brilliant, but solitary old man, and who by reason of her feeble and high-strung state is very impressionable is quite ready for his forceful but yet unknown influence.

A few words from him, breathing absolute sincerity, positive confidence, inspired her on the spot that he would cure her, that very night she would sleep better—and off she goes, having received a mighty whip-stroke to her whole moral and physical organism, previously so discouraged.

All the rest is detail and routine, though short. The old man saw her two minutes daily. So the scientific specialists of maisons de sante seek to increase, day by day, their ascendency, make the swift print deftly and repeatedly under the morbid crease.

It seems that the girl's particular phobie self-sufficient old man straightened himself, squared his shoulders, and, taking a worthy and doctrinal air, stood in front of the young girl, took her head between his palms and said, in an affirmative tone:

"I will cure her."

The girl who has heard talk of that silent, or fear was that she might faint. To-day she is one of the most laughing and vigorous young ladies of the rollicking St. Antoine quarter.

But the story spread and the afflicted came—all sorts. Mothers came with their idle, loafing, white-faced sons, their drooping, fanciful, ill-tempered daughters. The old man fixed them up in a jiffy. Girls and women came to him for love-philters. They went away so blooming, confident and supple that the effect was almost the same as of the nonexistent magic potion.

The old man's fame spread.

Wives brought their drinking husbands, their Don Juan sons. Fathers pleaded with him to try their race playing boys, in danger of daily temptation to embezzlement, salary wasters, sports too sporty, the incompetent, the unsuccessful. In two-minute interviews the old man built up strong business characters. Vices are eradicted. Healthy ambitions are born in the negligent. And now half of the old man's patients are not brought, but come to him of their own accord.

Naturally the whole adventure has made a profound stir in the east end of Paris—that unknown Paris no one sees, unknown to tourists, narrow, secretive, uncosmopolitan, but worthy and admirable—though slightly excitable—from twenty points of view.

Thrice I have been to interview the old man. Three times I have failed. He has no time to talk to me or any other newspaper man, of Paris or elsewhere. In one of my visits, however, I talked with two of his patients. One was a weedy, somber, utterly cynical and disabused sport, a fiend of the mutual betting maintained by the Paris government and the Jocky Club, that drains the population—one of the great scandals of the hour.

This man has inherited money. Often he has made big winnings, notwithstanding, if only by force of the 11 per cent rake-off (broker's commission on each bet) held back by government and millionaire club. (Think of it! At Monte Carlo they sell you insurance against the zero for 1 per cent! A plunging Hungarian magnate recently paid $6,000 a day insurance on his play, to which he attributes his final ruin!)

Well, he sure that this sport intellectually knew it all. What could the old man do for him? He did not need to inform him of the fallacies of the dope-sheet, of the emptiness of calculations, of the deceptions of all racing tips! No, by his mysterious personal force—working on the ready mind, the prepared state—the old man of the Quartier St. Antoine imposed on the race fiend a new direction.

"He's simply saved my life!" the somber, droop sport straightened up and exclaimed with enthusiasm. "I haven't played a flat or jumping race for fifteen days. I don't know what to do with my money," he laughed. "I'll have to take a trip around the world. The old man says it's fine to travel!"

The other case was a smart, strong-featured girl of 17, handsome and gay—a beauty of the Paris people. You would never dream her trouble. She is in the tragedy classes of the Conservatoir. She has the true divine fire. She may be another Rachel. Her professors—among them Sarah Bernhardt—say that she lacks nothing to be a grande artiste—nothing but the confidence to speak in public.

And she couldn't speak in public! In class she would tear off a tirade from Racine with such bright verve, such driving pathos, such sudden clouding, darkening, lightning-flashing tragedy as to delight them beyond any pupil of late years. Before a small unknown public she is awkward, tongue-tied, wretched victim of stage terror.

She is? No, she was. Girl of the people, slangy, indecorous, rollicking in usual life, she has now a full sense of her power upon the stage, saucy, insouciant, returning to the old man's offices for her fun—with her cousin, a black-moraled gamin, loud and indecorous, playing jokes upon the patients, feigning hypnotic sleep, loud, vital, bubbling, roystering in the pride of youth. The old man stands it all. He is their special victim. Yet let one new patient ill advisedly cast doubts upon the old man's miraculous power and up there flashes a true fury, a queen of to-morrow drama, an inspired pythoness, a Medusa—to strike the offender deaf, dumb and blind with torrents of Parisian vituperation. She is "pure," as the Parisians say. All there! All there!

The one black point upon this extraordinary Parisian sensation is the obvious, obtruding fact that the old man no longer suffices to do half the work that presents itself to him. He has hundreds of cases a day, and even at two minutes a "consultation," there is not enough time—and they say he is beginning to get physically weary himself, splendid, ruddy, flashing, vigorous old type as he is.

Of course he has attempted to train helpers. They all do it finally. One detail approaches almost to charlatanism—he has found another fine old fellow who resembles him considerably, who has really developed something of the same power of suggestion.

Two Salpetriere professors—young, ambitious men, packed full of precious theoretical science—are there, taking lessons from the original old man. The place is beset with newspaper men, and even the smart landaus and automobiles of tout Paris swelldom litter up the sordid avenue, confuse everything and threaten the morals of the whole undertaking.

In the slang of ultra-modern science—to close with a word—all this is the "pli" or "crease" of impressions fixing into habits. But here is the point—more and more it is beginning to be seen that the crease is not ineradicable. I do not deny that we get very deep here, and that those who put all on heredity may find it new. It is now—as to theory, but it is as old as the eternal hills in practice. At some moment, around the age of 13 to 14, every boy receives impressions that regularly last him his whole life and make his character.

But one of these mysteriously endowed healers can, with a subject with strong nerves and properly impressed, undo in five minutes the "crease" of years.

Why I limit to the healers? Every day, without their knowing it, this man, or that, this woman or that, in a great city, being accidentally receptive, receives from some mere acquaintance, or a person, even, seen but once, unknown, or an event, a similar undoing of a "crease."

We say folks change. Yes, yes, they change. Some day man will learn how to change them—and humanity will not longer be astonishedly dependent on rare individuals like the forceful old man of the Quartier St. Antoine! STERLING HEILIG.

Paris, France.

YOUTH'S PRAYER.

Let me live out my years in heat of blood!
Let me die drunken with the dreamer's wine!
Let me not see this soul-house built of mud
Go toppling to the dust—a vacant shrine!

And grant that when I face the grisly Thing,
My song may trumpet down the gray Perhaps!
Let me be as a tuneswept fiddle-string
That feels the Master Melody—and snaps!

—Exchange.

"Our Planet, Its Past and Future; or, Lectures on Geology", by William Denton. This book tells the story of creation as reported in the great volume of nature, showing the immense age of the earth as traced through the geology of the earth. Price, Postpaid, $1.60.

"Man Visible and Invisible." By C. W. Leadbeater. It contains 22 colored illustrations of the Aura of the Human Body as seen by a Clairvoyant. Price $2.50.

"Discovery of a Lost Trait." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth $1.50.

ARE THE DEAD ALIVE?

Every One of the Leading Magazines Throughout the United States is Considering the Question, Thus Reaching a New Class of Readers, and Spreading the Knowledge of Spirit Return.—The Delineator, a Splendid Magazine, is Now Considering the Subject.

The newspapers of the day chronicle a rather impressive revival of interest in a subject which forty years ago was considered one of the most significant of any then before the public—namely, are the dead alive? As attested and vouched for by various mediums and scientific persons who were then working in the matter, they were not dead, but on the contrary were giving very notable evidence of their existence through the medium of the Fox sisters and others who were receiving table rappings, bell ringings, physical levitations and other things which convinced those interested that they were really present and active. Since then Spiritualism, as the believers in this sort of thing choose to call it, has never fallen into utter indifference, but has retained its quota of followers, added to constantly by those who have recently lost a loved one, and fanned into interest by those who either honestly of dishonestly reap a pecuniary reward from it. Mediumship, whether true or false, is usually profitable, and it is around the latter that unmistakable evidences of fraud have gathered.

Recently, however, there has come into the field another element which cannot reasonably be under suspicion. Many famous scientists, hitherto materialistic and decidedly skeptical, have begun to look into the matter for themselves, and have concluded that there is something more than imagination or falsehood to a part of that which is being ardently claimed by those who insist that the dead are alive. These men—twenty-five French and Italian scientists and some eight of ten leading English ones—have changed face about from rank unbelief, to doubt and then credence. Now these men believe that the dead are alive, and they base it on a world of very peculiar and very mystifying evidence.

The Delineator is not a publication which can readily accept the verdict of any individual or group of individuals on a subject so subversive of all hitherto accepted standards, but it is a publication which can interest itself in the truth or falsity of these assertions. The matter of life after death is very close to all of us. If men could know, scientifically know, of the immortality of the soul it would bring peace and comfort to many a doubting heart, grieving over the loss of loved ones who have gone before. Until that can be demonstrated groping for light by such as these can only be satisfied by profound religious faith.

The Delineator is interested in presenting to its readers the evidence developed by these eminent scientists, not alone of the immortality of the soul, but of the possibilities of communication between the living here and the living who are called the dead. The positive establishment of such communication means the absolute scientific demonstration of the immortality of the soul. With this thought in mind, we recently decided to sift for ourselves the evidence of all that had been done to date, and to present not our conclusion but this evidence,—such evidence as even science is willing to sanction.

It is an astonishing array, things so weird as to compel the utmost amazement, and yet science—the best investigating knowledge of the time—lends it that authority which cannot but compel attention. We are going to present this evidence in The Delineator, beginning with the October number, under the general caption "Are the Dead Alive?" and we propose to accompany the same by the statements of twenty-five of the world's greatest investigators in their field, showing exactly what they think. Whatever exception you may take to Spiritualism as a theory, no exception can be taken to the evidence as we shall present it, for, aside from the theory of belief, it constitutes the most amazing piece of writing which we have seen in a long time. Strange occurrences, strange ideas, strange beliefs, follow each other with amazing rapidity till the mind is aghast. You will be interested as a reader, you may even be swept into Spiritualism. We present the evidence.

How Man Learned to Stand Erect.

The reason that human beings stand upright is because the cleverest of the animals discovered that by restricting locomotion to his hind legs, and abandoning his arboreal habits, he freed the front legs and could use them for getting hold of things. The development of the front legs for prehensile purposes led to the acquirement of hand dexterity. He already was endowed with sustained binocular vision, and had outgrown the nocturnal habits of his ancestors. He began to adapt his environment to himself in the fashioning of rude garments and in the manufacture of implements, both warlike and domestic. He trained a convergence of the eyes in order that he might meet this self-imposed condition, and to translate them from purely distance organs to structures that could see equally well near by and far off. Growing intelligence led to the transmission of more and more complicated ideas to other individuals in speech, whether gesticulation, spoken, pictorial or written. It is a fact that those acquired last are first lost, and those things first acquired are last lost. The person depressed by an anesthetic, such as chloroform, loses his faculties in about the following order: First, self-restraint, or any of the finer sides of human nature last acquired; speech next becomes more or less incoherent; balancing becomes difficult; speech is reduced to noise before the individual returns to all fours; vision is next lost, and when gone, hearing soon follows, and then comes complete unconsciousness.

JOHN A. HOWLAND.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 15 cents.

"STEALING OUR THUNDER."

No! Not Stealing It, but Wisely Appropriating It—Reality and Vision.

The secular press is coming to the front and appropriating the grand truths of Spirit Return. The following is an editorial in that great daily, the Boston Herald:

A woman in New Britain, Ct., was recently declared dead by her physician. At the end of an hour she came to life, much to her regret, for, as she said, she had been in a beautiful country which was illuminated by a light unlike that of sun, moon, or any ray due to the ingenuity of man. In this country she saw calm, restful persons. She talked with some and was "intensely delighted" with the conversation.

There are many who have had like strange experiences in trances not due to sickness; who, as Paul, were caught up to the third heaven and heard, either in the body or out of the body, unspeakable words which it is not lawful for a man to utter. Are the visions of John on the isle of Patmos to be classed with those of the saints in the desert places? Were the supernatural things seen and heard by Swedenborg only a madman's dreams?

The journal of John Wesley contains accounts of strange visions recorded with implicit belief. A girl about 11 years old, who had never had any considerable sickness, was thought to die suddenly. When she came to life in an hour or two she told of sights in heaven and hell; of doomed ones drinking flames from cups of fire, playing with cards of fire, for they were then tormented by the sins in which they once delighted. She saw the Lord on his throne beholding earth and heaven with one look. She saw the pleasant garden full of fruits, no sky, no sun, but clear light everywhere. Another girl, 15 years old, talked with Wesley when she was with her Savior. "In heaven or on earth?" asked Wesley. "I cannot tell; but I was in glory." And in this state she wept over those that were to be condemned for she saw many on the awful brink. Wesley narrates these and other "strange occurrences" in detail, without a word of doubt; yet in this same journal he more than once is bitter in his characterization of Swedenborg, a "brain-sick man," first of all because the seer quenches the unquenchable fire and has a "low and grovelling" idea of heaven. The unprejudiced reader can only wonder how Wesley's zeal could so betray his judgment.

It must be admitted that visions of another world have been seen by persons who were neither hysterical, epileptics, nor insane; who were at the time apparently dead to this world. The late "Warrenton," one of the coolest, keenest observers, a pre-eminently rational man, heard the dead talk and saw celestial visions the year before he died. As he said to the writer: "There is only a hedge between us here and those beyond." Is it possible that the life we call daily and rational is only mirage; that the true life, or the anticipation of it, is only in dreams and visions?

Toward the middle of the sixteenth century Raoul Spifame, Seigneur Des Granges, thought that he was Henry II., to whom he bore a striking resemblance. In his life he was reckoned mad. The King humored him, maintained him at last in one of his pleasure houses and allowed him to publish royal edicts which are still in existence. Raoul believed that his prison was only in dream. As the sun went down, he would say: that his existence was only in dreams. "We slept poorly this night. What troublesome dreams!" Perhaps he was not mad. Perhaps he was the true King.

WIFE EATS CAKE; HAS A DREAM; FINDS HUSBAND IS TWICE MARRIED.

"Bill" Wisdom Unwise When He Takes Pastry From Second Wedding to First Spouse, Who Has True Vision.

"If "Bill" Wisdom, rear admiral of a brick barge harbored in Brooklyn waters had lived up to his name he would not have made the mistake of taking home to 544 Clinton street, Brooklyn, N. Y. a piece of his second wife's wedding cake for his wife to dream on.

Mrs. Wisdom No. 1 dreamed with remarkable accuracy and as a result Bill was held to-day by Magistrate Dooley in the Adams street court on a charge of vagrancy.

This may be changed to bigamy, because Mrs. Wisdom No. 1 claims to have proof that she has the exclusive right to use that name and that Mrs. Wisdom No. 2 can only be regarded as an outsider in the Wisdom matrimonial race.

On the other hand the second Mrs. Wisdom alleges that Bill told her that he was an orphan when he loaded his name on her on June 3 last.

Mrs. Wisdom No. 1 says that June 5 she learned that Bill had helped himself to another wife. The night before he had brought her home a generous portion of cake. She dreamed she saw Bill waiting at the church and then she saw another women join him and enter the edifice.

That settled it. Next night when Bill had kissed her and the children good evening and informed her that he heard the call of the brick barge, she put on her hood and shawl and followed him. The trail led, she says, to the home of the girl he had married two days before. Her maiden name was Elizabeth Monahan.

She is a member of St. Agnes' church and is an estimable young woman. The two women claimed Bill and nearly pulled him apart in their efforts to have him recognize each of them as his lawful spouse.

What induced the dream, if not spirits? is a question asked by

DREAMER

MANUAL OF MAGNETIC HEALING.

By Daniel W. Hull.

Dr. Hull has been a healer for more than forty years, and has been uniformly successful. His instructions to healers, and those wanting to learn to heal are the most complete of any work that has ever been published. No healer should be without it. Price 25 cents.

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977

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THE PSYCHOGRAPH

OR

Dial Planchette.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

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Do you desire to receive communications?
The Psychograph is an invaluable assistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and, construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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RALPH WALDO TRINE.

Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent, and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

The Pathway of Eternal Progress

Mr. W. T. Stanford's Seances With the Medium, Charles Bailey.

There was never a time in the history of Spiritualism when it was more important to insist on the necessity for scientific investigation of psychic phenomena than the present. People all over the world are rapidly becoming interested in psychic facts. It is safe to say that the production of an "apport" like the one photographed in the supplement of this issue will cause a fresh outbreak of interest and also derision on the part of those who are ignorant of "The Finer Forces of Nature" so eloquently expounded by Mrs. Besant at her opening lecture in Melbourne. There is in truth a vast terra incognita outside the world that cannot be cognised by the five senses. From the earliest issue of these supplements to the present time, it has been quite customary for those ignorant of these "finer forces" to sneer at all connected with the production of "apports," and for myself to be asked if any sane person can possibly believe these things can happen. I am warned by those anxious for my good that people will not be gulled by any statements concerning them, and that I am imperiling my name as a sensible woman by persevering in my course. And all the while my persistence is the result of actual knowledge of their genuineness, and as the month passed by, science in the most remarkable way has given us a solution in Radio-activity of the mighty problem to covery, although for the first time it is possible to be solved by these "facts" in psychic research. "Passage of matter through matter" is no new discovery, although for the first time it is possible to show by the imponderability of matter as set forth by science to-day—that it is simply a manipulation of these "atoms" in perpetual rapid motion by those in nature's secrets on the other side of life, that material things can be made to pass through walls. Spirit is the base of all matter. Everything around us in this "too solid globe" was once in a state of gaseous vapor thrown off from the sun with its sister planets, and as water can be reduced to steam by the application of heat and disappear, so can matter be reduced by spiritual chemists to its native element and be restored again, as steam can be condensed into water or congealed into ice. It is quite appalling to find the ignorance on this subject among fairly educated people. Let me ask skeptics of an inquiring mind to read Zollner's "Transcendental Physics," which volume, published thirty years ago, tells of his experiments in the passage of matter through matter with Dr. Slade. The Ven. Archdeacon Colley had remarkable experiences, thirty years ago, also Dr. Alfred Russel Wallace. We are indeed living in a universe so full of mighty potencies that the average mind cannot begin to realize them. Wonderful as have been the "apports" brought to Mr. Stanford's circle, the appearance of the medium seated in a chair on the table as depicted, fully clothed in the Mandarin's dress, described under the picture, was one never to be forgotten. In the Melbourne Age of May 25, and the Sydney Sunday Times of May 31, accounts can be found written by hard-headed journalists of results from which all elements of probable fraud were eliminated, and to which readers are referred. As time goes on it will be found that these "Finer Forces of Nature" are among the abiding facts of the universe, and people who protest against their validity will be proved as hopelessly unscientific as those who protested against Galileo's affirmations and every other advance in knowledge throughout the centuries.

The following is a brief account of addresses and phenomena continued from June issue

88th Seance, May 8.—Address by Signor Valetti, "The Pathway of Eternal Progress" (first part). Phenomena. Clay with mosaics. Bird. Mate of one brought previous week. Nest with two eggs from India, after second searching of the medium.

89th Seance, May 15.—Address by Dr. Robinson, "The Soul of Man: Is It Immortal? A critical examination of the Hebrew and Greek text." Phenomena. Clay with mosaics. Jungle sparrow. Nest made of cocoanut fibre and cotton.

90th Seance, Tuesday, May 19.—Special sitting. Address by Signor Valetti, "The Pathway of Eternal Progress" (second part), given below. Phenomena. Clay with mosaics. Sea-weed dripping with seawater. Nest with two eggs just laid; taken back to mother bird. Dr. Whitcomb said these nest eggs "apports" were regarded as the best possible test. The eggs are so fragile that the least touch would break them.

91st Seance, May 22.—Address by Professor Denton on "Prayer." Phenomena. Chinese Mandarin's dress in three parts. Special conditions as described in another column.

THE PATHWAY OF ETERNAL PROGRESS.

Address delivered by Signor Valetti, on Tuesday evening, May 19, 1908. (Specially reported by Miss M. Wilson, shorthand writer and typist, Premier building, Collins street, Melbourne.)

I divide my subject to-night under two heads—"The Value of Revealed Religion," and "Science." The champions of orthodoxy at the present time have been seized with a great fear that their occupation is passing away, and professors and teachers of revealed religion have looked askance at the investigations and conclusions of science the last few years. Higher Criticism has also done very much to scare thes champions of orthodoxy. Let us tonight, then, examine the subject closely and see if we have received anything from revealed religion, for which we should be thankful. Belonging to the Roman Catholic faith when in the flesh I believed many things which, since I have passed to the higher life and received more knowledge, I do not now believe. I am willing to concede that the church of Rome has produced many grand men who have done great things for humanity. The same may be said of Protestantism and the apologists for churchianity—for that is really the name that should be applied for what passes for Christianity at the present time. But all are putting forward fresh claims and pretenses which are preposterous and untrue.

Pagan Origin of Christianity.

I wish you to put out of your minds all prejudices. Do not be biassed, but let us calmly examine this subject. I do not care to what congregation you belong, I admit at the outset that all religions have some truth. But it is directly with orthodoxy that we have to do, and when I say "we" I mean you who are called Christian people. There is nothing particularly now in the doctrines of Christianity as taught by the orthodox church. The Trinity is far older than the Christian or Jewish religion. Osiris, Isis, and Horus were worshipped in ancient Egypt thousands of years before the Jews had any existence. The Greeks, Romans and Egyptians and other nations had a ritual like unto that of the churches of to-day. They had their holy water, and I make this statement, which cannot be contradicted, that Christianity received from Paganism the Eucharist. Ceres, goddess of the fields, Bacchus, god of the vine, were worshiped at certain seasons of the year by the Greeks and Romans. There was a festival, when they made cakes of wheat, and vessels of wine were carried into the temples and the banqueting house. Then they broke the bread and gave it among their brethren and said, "Take, eat, this is the body of our god—or goddess." They drank the wine and said, "This is his blood." So you see that even the sacrament is not new or original with the Christians. Many of the doctrines and ceremonies also of the churches have been borrowed from paganism. They are, in fact, purely pagan, with a thin veneer of what some people have been pleased to call Christianity.

What is the Value of Revealed Truth?

Would mankind be any worse off to-day had there been no revelation to the Jews, assuming that the revelation is true? I do not think that any enlightened person to-day believes that the Old Testament is the inspired or infallible word of God. We do not, in the first place, get a clear conception of deity from so-called revealed truth. The idea that we gather from it is that of an anthropomorphic God, a revengeful, vacillating, changeful deity. I do not care if you be Roman Catholic or Protestant, for it is the truth. I have seen in several of the churches in Rome, for instance, during my earth life, to say nothing of other Italian cities, a representation of the Father God as an old man with a beard, and there cannot be any doubt that as other gods have been made by men, so this Jahva of the Jews is a creation of mankind. Craftiness, cruelty, waywardness, changeableness—all these are the attributes and character of him whom thousands have been pleased to call God. Such a conception is a degrading one. It is untrue and degrading, and is not far removed from the conception of some of the savages who inhabit the West Coast of Africa who seek to placate their god with blood sacrifices. And the Jews and others who believed that they possessed revealed truth have done the same. Would mankind, I ask, have been any worse off if the Jews had not received this so-called revelation? I say, No! Tell me, signors, what has it done for mankind? I am not speaking as an antagonist of truth, purity or goodness, but I desire to brush away the cobwebs and mists that have settled upon the minds of men, and help them to realize that they are one with the Infinite. Are we, indeed, beholden to revelation for any good things? The science of the Bible is not science at all. The geology of the Bible is laughed out of court, and it is only a few hide-bound professors of religion at the present time who try to square the circle, so to speak, and make Genesis and geology agree. Will any scientific man either who has a reputation to lose say that the astronomy of the Bible is of any value? Did not the church for long periods of time declare that the earth was flat, and that the heavens were cast over it like a curtain? Did she not cast into prison Galileo and others who dared to have their doubts and express them. This is what the church—the repository of revealed truth—has done!

Human Life Not Benefited.

Is there anything to be found within the covers of the Bible which will help man in his physical life and assuage or alleviate pain? Read the accounts of diseases and how they were said to be cured. Ah, says someone, but in those days miracles were common. Now, I desire in this address to assure you that there are no miracles! That which appears to you to be miraculous is the operation of a law unknown to you or not understood. Realize that many of the discoveries of scientific men to-day would have been regarded as miraculous in the past. Think of the instrument that ticks off the loved message from your dear one beyond the seas. Think of the ray of light which can penetrate your clothes and flesh right to your bones. Think of the disc from which your very voice can be repeated, and many other wonders of science! It is when men begin to understand nature that they are able to produce the telegraph, the X-rays, and the phonograph. But they are not miracles. There never was a miracle and there never will be. You people who assemble here from time to time to witness the passage of material bodies through matter must not go away and say it is miraculous. I admit its genuineness. It is the operation of certain laws higherto unknown to you, and which scientists at the present day are beginning to discover through experiments. I tell you frankly, my friends, that human life has not been benefited or enlarged by what you call revealed truth.

Its Spiritual Teaching Not Infallible.

But some say the Bible is a book written for man's spiritual guidance. It is certainly true that I find within the covers of the Old Testament many good things, and I also find many others that should be wiped out. The investigations of scientific men are disproving many of the so-called truths which have been received for hundreds of years as historical facts. Sad is the history of mankind in the past! Many have come, professing to show him the eternal progress and truth, and they have only led him into the ditch. No Christian priest believes in the miracles of other religions, and if you go to India, you will find that no Brahmin priest believes in the miracles of the Christians. Priests do not believe in one another. But remember that the religions of the East are hoary with antiquity, much older than the religions of the present day, and that many of the precepts uttered by the Christ were uttered thousands of years before by other teachers. I admit that I believe these men were sent as teachers to that age when the people were not able to receive stronger ment, but to try to bind these fables and legends upon the consciences of mankind in these twentieth century days is foolish, and is turning men away from truth. There is much good in the Christian religion, and there is also much that is erroneous and untrue. Can any man in his senses believe that at one period of the world's history the universe—so vast, illimitable—looked down on the awful, unthinkable sight of a dead God? Will any professor of religion, in the secret of his heart, say that he believes that the universe beheld the spectacle of a dead and dying God? I say it is impossible and unthinkable, and that so long as men foist upon mankind these truths, so long will men refuse to believe them and the world be filled with doubt and darkness. The Bible is a collection of many books written at various periods of time by fallible men. I am free to believe and to admit that many of them were mediums like those you possess at the present time. But no medium is infallible, and some of the messages received through them are untrue. The Koran and Vedas contain some truth—sublime truths. Can there be anything sublimer than this from the Buddhist teaching; "Let us not render evil unto those who do us an injury, because to injure those who have sinned against us is ignoble, but to pardon and forgive is the highest virtue, the grandest nobility." Hundreds of years before the birth of Christ men were told by Buddha to "do unto others as they would be done by."

Science and the Future.

Science is the friend of mankind, for it deals with facts and verities. Science investigates everything, hence I say that spirit return in the future must be accepted as a fact, as it can be demonstrated. Unfortunately in the past it has been in the hands of the illiterate and ignorant, and of those who for filthy lucre's sake have destroyed the faith of men. I pray you, I beseech you, to cut yourselves loose from all that is untrue or insincere, remembering also that what you are pleased to call fortune telling—the forecasting of events—is nothing but the old necromancy of the Babylonians, and cannot bring happiness, satisfaction or position to anyone. It is full of chicanery, and often produces such bad conditions in family life as to be a direct menace to the happiness of mankind. It is the truth, and I do not care if there are fortune tellers here to-night. Under certain conditions events may be forecasted, but when anything of this kind does take place it is of great moment. What is the value of the answers returned per medium of a pack of cards, or the reading of the hand? In some cases it is the crystal, but it never gives anything to uplift you spiritually or morally, nor will it tend to uplift mankind. I speak strongly because I see that not only in this land, but in other lands, there has been a tendency to run to old necromancers and astrologers, while they miss the spirit and it is the spirit which giveth life.

Scientific Inquiry.

Science will eventually investigate the claims of those whom I shall call psychological researchers. The name "Spiritualism" has fallen into bad odor. I do not know much about Spiritualists and Spiritualism, but I do know that spirit return is true. I had once an existence upon the earth plane, and I got my living by painting. I was born in Italy, and lived for a long time in Rome. I look back and say, "I might have done much better than I did," but I am pleased to record the fact that I can use for the time being the body and the brain of another person, so as to communicate to you my thoughts on these subjects. I know that there is no death, and that I am able to return from a state which is a progressive one, and that as I help others I myself am helped. And so it is on the earth plane. Happiness is the highest good. Do not forget that in helping others you help yourselves.

Any phenomenon of occultism or Spiritualism, if it be true, can be demonstrated before scientific men, and I am thankful that it is being investigated today. The lying newspapers sometimes declare that it is balderdash, but thinking people are investigating for themselves. In my own country the renowned Lombroso has been converted by phenomena witnessed in the presence of Eusapia Paladino, an illiterate Italian woman, and when one so renowned as Lombroso gives his testimony, be assured her mediumship is genuine. I have no time nor do I desire to give a list of distinguished names side by side with Lombroso, but their interest shows that a new era has dawned for truth. Some will say, however, that if we have received little good by revealed religion, what do you offer in its place? I offer every subject that man can investigate. No subject is too sacred for man's investigation, and every man should use his God-given reason and weigh well the facts. I tell you that there is no deity that will be angry with a man for exercising the reason which he has given him. Plain and beautiful are the teachings which we from the realms of light place before you. There are no intricate problems or dogmas which you cannot understand, for a wayfaring man, though a fool, may understand the teachings from the world of light. There is one Universal Father, not an anthropomorphic God, but, if you choose to call him the Father of all spirits, the great ocean of intelligence, then man's spirit is but a drop from that ocean embodied for a time in a house of clay, cribbed, cabined and confined, but liberated at death. This Universal Spirit does not desire that the children of earth shall shut up their reason and believe—or pretend to believe—things that have been foisted on them in the name of God by fallible men, but says, "Come let us reason together," and "hold fast that which is good. It declares the Brotherhood of Humanity, the grandest truth that has ever been proclaimed to humanity. We on the spirit side of life are looking for the time when peace will obtain upon the earth plane. At present there is turmoil—an appearance only of peace—with standing armies which are draining the resources of the nations, each nation ready to fly at the throat of its neighbor, and to welter in each other's blood.

Communion of Saints.

This means simply that mind is not annihilated. The great mind of William Shakespeare, or of my own, Dante, is it lost? Is the brain that contained so many wondrous thoughts annihilated? Has it passed out of existence? I tell you, No! for it is mind that is all supreme in the universe. It is mind that dominates matter, and I tell you that the scientific world is fast approaching to the same conclusion, namely, that universal mind dominates the material world. In conclusion Spiritualism teaches the continuity of life, the life everlasting, the progressive life. There is no hell to be afraid of, that awful place which has blackened the character of the Infinite does not exist! We are told that his name is Love, the Source and Fount of Love, and yet he could prepare a seething cauldron of fire and brimstone for the torture of millions of his children! It is impossible! It is unthinkable! It is untrue! And I protest against it in the name of all that is good and holy. It is a fear placed upon the conscience of man by priestcraft. Man must now throw it off and realize that he is a child of God in very truth, and that the whole universe is his to explore and investigate, and that there is none to say him nay. Science will be the handmaid of truth. Science is the foundation stone, Truth the superstructure and the gilded dome.—Harbinger of Light, Melbourne, Australia.

Mt. Pleasant Park, Clinton, Iowa.

The 26th annual meeting of the Mississippi Valley Spiritualist Association opened Sunday, July 26.

There were present members from Iowa, Illinois, Missouri, Kansas, Nebraska, Minnesota and Colorado.

The weather was fine, the grounds in perfect condition, made even more comfortable than heretofore by the addition of several conveniences, among which were a number of electric park lights, a gift from the Ladies of the Association who have at the park raised funds for the purpose by a series of small entertainments given during the spring and summer months.

On the morning of the opening, promptly at nine o'clock, at the call of the big park bell those in the Camp assembled on the "Point," the high bluff commanding a view of the city of Clinton and many miles of the Mississippi Valley, always beautiful, but particularly so this summer. On this point is located an imposing flag staff, painted white, surmounted by a golden globe. Here annually on Sunday morning the American flag is hoisted and floats over the Park until the close of the Camp.

On last Sunday morning the ceremony was most imposing, most tender and most interesting. President E. L. Kilby, as soon as the opening strains of the orchestra had ceased, leaned forward and introduced Mrs. Frankie Cole, of Chicago, a lady known throughout the country as an ardent and helpful member, not only of the Spiritualist Associations, but the Woman's Relief Corps and other societies, which stand for human helpfulness and the higher order of Brotherhood. Mrs. Cole carried in her hand a great, beautiful splendid, elegant, new American Flag, a gift from herself and a few old-time earnest supporters of Spiritualism, to the summer assemblies of the Mississippi Valley Spiritualist Association at Mt. Pleasant Park.

Mrs. Cole spoke briefly of how she came to take this step of getting a new flag, how in a sudden inspiration she had been led to see that it could be done, how she had called upon, through earnest letters, friends of her father and mother, Mr. and Mrs. Jackson, of Clinton, who had lived on the grounds and helped make them ready for the first camp, 26 years ago, Mr. Jackson being then the Park's first Superintendent.

Mrs. Cole's remarks awakened many old-time recollections. Many of those to whom she referred as among the "campers" in those early years of tents, were on the ground last Sunday morning. These she called forward when she finished her address, and with her help the splendid specimen of Old Glory was hoisted into place. President Kilby, on behalf of the association, accepted the lovely gift, the band played appropriate national music, the crowd arose and sang "America", "The Stars and Stripes", etc., Mrs. Cora Richmond spoke briefly, and Mrs. Emma Abbott recited an appropriate poem written for the occasion by Dr. T. Wilkins. They were received with applause, this gentleman's connection with the cause making the element of interest in his contribution. The poem follows.

To the Flag.

'Tis the flag of our country we have proudly unfurled;
The grandest old emblem throughout the known world;
'Tis not a mere emblem of war and of strife,
But of love and of peace, of liberty, life;
The birth of a nation, independent and free;
Monarchy's downfall; truth, unity.

As float o'er the nation mid peace and mid wars,
E'er proudly and grandly, our loved stripes and stars,
So, o'er our camp-ground we hoist them to wave
And float o'er a truth that unshackles the slave;
O'er a truth so expansive, so broad 'twill enfold,
The whole world of freedom, of nations untold.
Unscoffed let it float there above those grand trees,
Let it flap its sweet welcome, as kissed by the breeze,
It unfurls its bright colors of red white and blue,
To hail to our meetings the honest and true,

No voice can speak louder of peace and good will;
No voice that will echo o'er plain and o'er hill;
No voice that can thunder inspiring, to thrill
The heart of the patriot in frenzy to spill
Each drop of his blood for a truth he espouses;
There's naught so enthuses nor madly arouses
American freemen to deeds of great daring;
Nothing uniting, cementing, comparing
With Thee, Thou banner of freedom and love:
Thou message of peace sent down from above.

Oh! speak out thy welcome alike unto all,
And earnestly beckon the honest to call
And learn of our science and truth that is found
In all the earth's nations and climes to abound,
And thy name shall be sounded and sung o'er and o'er,
On earth and in spirit land forevermore.

The week has been most gratifying in point of the great harmony of feeling, universal sense of comfort, good-will, interest in the lectures, etc., satisfaction in all that is going on.

The attendance has not been large, but in every sense the crowd here is an earnest and happy and well-satisfied one.

Mrs. Richmond gave four days' addresses, and then came Prof. Benj. F. Wilson, who is the speaker at the time of this writing, and as Mr. Wilson has so many things to say that are new and scholarly, he is listened to with deep interest.

Mrs. Laura Jones of St. Louis, has been so far the message bearer. She is a woman of the loveliest personality, a rare voice, a gentle platform presence, full of quiet power. Her messages have made a fine impression, and her work rated with satisfaction.

An orchestra from Clinton is in attendance several days each week, and each Sunday gives a concert on the grounds. Mrs. Flora Russell of Alliance, Ohio, has been in charge of the vocal music. Mrs. Russell has been the soloist for several Spiritualist summer camps, and is a fine soprano singer. Miss Golden, late of the Morris Pratt School, has been organist. Mrs. Emma Abbott conducts the popular morning lyceums for the little people, and Mrs. Owens, as chairman of the entertainment committee, has shown her ability in the conduct and preparation of the first of the summer series. The first dancing party, which was well attended, was held on Friday evening. There will be one each week during the assembly.

The mediums here are Mrs. Jaquet of Cedar Rapids, Max Hoffman, Mrs. Dr. Henderson of Davenport, Mrs. E. A. Johnson (resident), Mrs. Harding (resident), Mrs. Eva McCoy, Miss Minerva Aiken, and others.

The weather is fine, and the health at the camp good. M. V. B.

Mediumship Development.

In order to develop your mediumship you must, if you are sitting in a circle for the above purpose, be passive and quiet, sit erect with your hands laid in a comfortable position, not crossed, for crossing cuts off the vibration that is circulating from you to others and from others to you. Have the fect the same. Above all be comfortable. The persons with whom you are sitting must attend regularly at a set time and place. Once a week is sufficient. If there are gentlemen in the circle, have a gentleman then a lady alternate, so as to mix the conditions. Separate those who are related. Have the room clean and at a moderate temperature, not too warm and very quiet to get the best results.

It is also necessary to have a trumpet, cabinet and slates, for there might be those in your circle gifted in that way. There are many phases. Children must not sit, it is injurious to their health. Have the same persons in your circle always, never change, that is, letting a stranger in every week, because it changes the forces. Everyone has their own forces or guides, and when the earth people come together and associate, then we join our forces with theirs. So you must have but one band, strong and united.

We the spirit teachers must have a discipline in our work as well as anyone in the body. Be encouraged, steady and passive, and you will obtain the best results, it may not come in a month, but a year or two.

IVA ELLEN JONES.
4147A Lee Ave., St Louis, Mo.

A MESSAGE.

Sweet bud and blossom, sweet bird and bee,
Wafted on wings of love to me,
Straight from the spirit-world, happy and free,
Bringing a message of hope to me.

Just to be faithful, helpful and true.
Patiently waiting till life-work is through.
Each bud and blossom, each bird and bee
Bringeth a message to you and to me.

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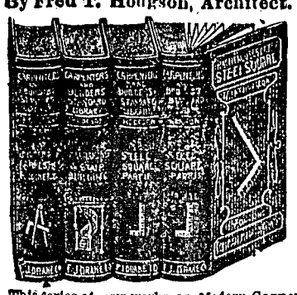


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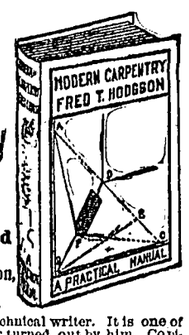
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SATURDAY, AUGUST 15, 1908.

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Wants More Chaplains.

Would-be-President Bryan, in a late speech, published in his Commoner, suggests doubling the number of Chaplains in each regiment, one to be a Catholic, the other a Protestant. He inquires: "Cannot our government in its abundance, supply the needs of both?" That "abundance" to which the presidential aspirant alludes comes from the pockets of all the people, many of whom are of the opinion the art of killing can as successfully be carried on without any chaplain as with a dozen. The age has gone by when God gives the victory in battle to those who make the longest and most urgent prayer.

Is not the suggestion a sop offered the opposing sects for votes? And how much short of it was the late high compliment the opposing prominent candidate paid the Catholic for advancing civilization?

Demagogy is defined: "The action of a leader who panders to popular prejudices and passions," yet The Progressive Thinker does not apply this term to either of the presidential candidates. If it fits either, or both, it is merely an incident.

Pettifoggers of the Church.

Bishop Grafton, of Fond du Lac, Wis., a Methodist, we believe, some three years ago, made the statement which went the rounds of the public press, and was copied into these columns Nov. 11, 1905:

"We of the clergy have been made by the church her ministers to teach, not what we think is true, but what she puts into our mouths to teach."

From this it is clear it little matters what a minister really believes, so he keeps a close mouth and teaches what his church tells him to preach. He occupies the exact position of a lawyer in a court of justice. He engages for a consideration to maintain the interest of his client, right or wrong. This fact should always be kept in mind when listening to a preacher in promulgating his creed. However fervid his eloquence it is no evidence he believes what he says.

Which Lied?

Genesis 18:9, 10. The Lord said to Abraham: "Where is Sarah, thy wife? * * * I will certainly return unto thee according to the time of life; and lo, Sarah, thy wife, shall have a son."

Verse 13: "And the Lord said unto Abraham, 'Wherefore did Sarah laugh'?"

Verse 15: "Then Sarah denied, saying, 'I laughed not.' And he [the Lord] said: 'Nay, but thou didst laugh'."

Now there is a clear and unqualified assertion on the one hand by the Lord that Sarah laughed; and an equally positive denial on the part of Sarah that she did not laugh. Will the clergy be so kind as to tell without quibbling which lied?

Monomaniacs.

To break the will of John F. Goff, of Michigan, who had devised his estate to Spiritualism, the Supreme Court decided Spiritualists are monomaniacs, and incapable of disposing of their property by will.

Those Spiritualists who oppose the exposure of the frauds on which Christianity rests, and give countenance to such decisions, are closely related to the Damphool family.

Accumulating Facts.

(No. 6.)

The reader seeking evidence that the lost Phenician history is doing service, with slight adaptation as the Old Testament, may consult the 9th, 10th and 11th chapters of 1st Kings; then extend that search to chapter 9 of 2d Chronicles. Remember that most writers on Palestine have magnified distances, and credited Jews with territory they never possessed; adding Phenicia to Judea and all the country from Dan to Beersheba, and yet it does not contain so many square miles as Vermont, besides portions of it on the south is a barren desolation, a desert of shifting sand. There are a few short and narrow valleys along the little tributaries to the Jordan. The cities so magnificently described in Bible story were generally never more than a small cluster of low one-story rough stone structures of a single room, called cities by the Bible translaters, to give them a seeming importance.

And Jerusalem, as measured by Edward Robinson, D.D., and published in his "Biblical Researches in Palestine," was half a mile wide and three-fourths of a mile long. Its entire circumference was nearly two and a half miles. See Vol. I., p. 268. Jerusalem proper, in ancient times, was much smaller, with deep ravines, one of which, the valley of Hinnom, alias Hell, was originally some 400 feet deep.

Palestine was populated by a pastoral people, moving from place to place to accommodate grazing herds. Mountain cliffs, beetling crags, deep ravines, barren planes, two seas, that of Galilee and the Dead sea, in the latter of which the Jordan empties its waters with no outlet, and its surface 1,316 feet lower than the Mediterranean, with no port on the Great sea, no highway, and no commerce to indicate its general surface. These are all facts.

Now we shall quote from "unerring divine revelation," and learn something of King Solomon, the wisest of men, and until he went "whoring after strange gods," was a favorite of Jehovah, notwithstanding his harem of 700 wives and 300 concubines, through whose loins came the dear Jesus.

"So King Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought Solomon to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year. And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale for abundance. And Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen at a price."—I. Kings 10:23-29.

"The weight of gold that came to Solomon in one year was six hundred and three score and six talents of gold. [A talent of gold weighed 93¾ pounds avoirdupois.] Beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. * * * Moreover the king made a great throne of ivory, and overlaid it with pure gold. And there were six steps to the throne, with a foot-stool of gold which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. And all the drinking vessels of King Solomon were of gold, and all the vessels of the house of Lebanon were of pure gold; none were of silver. It was not anything accounted of in the days of Solomon. * * * And King Solomon surpassed all the kings of the earth in riches and wisdom. * * *And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem."—2 Chronicles 9:13-25.

It will be shown, probably next week, that this great wealth was Phenician. It was stolen history and greatly exaggerated to magnify a fictitious king who was a remote ancestor of "our Lord," the younger.

If there was no other indication of false history than that in regard to Solomon, and a suspicion that Phenician history was drawn upon to magnify his greatness, we have it in 1 Kings 9:18 and 2 Chronicles 8:4. In each place we are told: "Solomon built Tadmor in the wilderness." The name after the Alexandrian conquest, B. C. 332, was changed to Palmyra by the Greeks, because of the palms growing there. The name nowhere occurs in the Bible, save in the two places cited.

The ruins of Palmyra are ten miles in circumference. The city was built at the base of a chain of mountains which rise from the plane on the west. East a desert of shifting sand stretches 20 to 30 miles away to the Euprates. It is full 250 miles from Tyre, and 250 miles over mountain, desert and plane from Jerusalem. The city was built long years before the period of Solomon, to accommodate the vast commerce carried on the northern overland route between India, the Persian Gulf and the great monarchies of Persia, Bactria, Chalden, Babylonia and Assyria to Tyre, on the Mediterranean, a point more than 100 miles in a direct line north of Jerusalem. The vast traffic carried on over this route added largely to the wealth of Phenicia, and made Tyre the great entrepot to the commerce of the world; but it contributed in no way to the riches of a tribal king at Jerusalem.

It may be of interest to the curious reader to state that it is not known when or by whom Palmyra was destroyed. As seen by travelers it is now a forest of Corinthian columns, standing or fallen, of the purest white marble. So numerous are these, thousands in number, the spectater is said to be at a loss how to connect or arrange them in any order of symmetry, or conceive what purpose they served.

Count Volney, who visited Tadmor, says:

"In the space covered by these ruins we sometimes find a palace of which nothing remains but the court and walls; sometimes a temple, whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there we see them ranged in rows of such length, that, similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another scene almost as varied presents itself. On all sides we behold nothing but subverted shafts, some whole, others shattered to pieces or dislocated in their joints; and on which side soever we look, the earth is strewed with vast stones half buried, with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust."

But marvelous is it not? There are no more magnificent ruins in all the East than those of Tadmor. A great number of inscriptions are found, but nothing relating to Solomon or the Jews. And, why not? Because both are unknown to truthful history. They were manufactured for a purpose, and were injected into history at a period many centuries later than that in which they figure in Christian literature.

We conclude this number with a quotation from Encyclopedia Britannica, 2d col., p. 198, Vol. 18, article Palmyra:

"Neither on the cuneiform inscriptions, nor the Old Testament writings prior to Chronicles, not even in Ezekiel's account of the trading connexions of Tyre, is there any mention of Tadmor. * * * On the other hand Tadmor cannot have been a new place when the Biblical Chronicler ascribed its foundation to Solomon."

Next week we shall greatly interest the scholarly reader with an account of Solomon's navy.

Good Words for Islamism.

For a long time we have had a favorable impression of Mohammedanism, ever since a good Christian clergyman, of a national reputation for intellectual and moral worth, related to us his own personal observation on a trip to the "Holy Land," and to Egypt. He made the entire passage from Liverpool to Alexandria on a steamship manned by the devotees of Mohammed. He was in hourly contact with those people for many weeks. During all his travels he witnessed no intemperance, no quarrels, no strife, and heard no profanity. Five times each day they washed themselves, and bowed in prayer to Allah, the Arabic for God. Whether on shipboard, at hotels, or camped in desert or plain, the same faithful service was always cheerfully rendered, and under their watchful care and protection he felt himself as safe from violence as in his own home.

The importunate cry among the lowly for baksheesh was no more annoying than the beggarly importunities common to most large Christian cities. He had long interviews with Islam scholars; and on his return to America he ever delighted to tell of the virtues of the people he had been taught in college and Christian pulpit to despise.

Such were our reflections as we read the other day in Harper's Weekly the following, probably from the pen of the editor. We quote:

The faith of Islam is the most vital influence in the world to-day. It is the only faith whose precepts form the basis of civil law throughout all countries in which it is dominant. It is making converts more rapidly than all other religions combined. Its agents are swarming through all the territories of the Old World. They have civilized immense regions of Central Africa, and have built up the scattered Pagan tribes into powerful communities. They are permeating the East Indies; and are breaking down the caste degradation of India. A mosque has been built in Liverpool, and another is projected in New York City. Before this triumphant progress many world-evils are scattered; the usurer, the gambler, alcohol, and all the debasing practices of Pagan peoples.

"Everywhere the awakening of the Mohammedan peoples is becoming more and more manifest. Persia has established a constitutional government. Afghanistan has schools and factories; freedom of faith, and, to us the supreme test of civilization, an arsenal manned by native workmen, and a well-armed standing militia of 100,000 men. The petition of Mohammedan women, subjects of Russia, to the Duma, demanding equal rights and suffrage was recently the subject of comment in the American and European press."

Thus Harper's Weekly. The feature which strikes us with extreme favor is the fact that the followers of Mohammed have no priests. They in charge of the mosques, who call five times a day for pure hands and heart, with prayers to Allah, come nearest to a priesthood, yet their services are declaratory—announcing a duty—rather than directory—commanding what shall be done.

We believe it a fact that there are more conversions of Christians to Islamism than the reverse.

THE PROMINENT SECULAR PRESS.

All Along the Line It is Carefully and Conscientiously Considering Occult and Spiritualistic Subjects.

A recent magazine article by Sir Oliver Lodge, the eminnent English scientist, should be read by every thinking person. Not only is Sir Oliver a trained and able investigator and student of physical nature and its manifestions, but he has long been suggested, with other scientists, philosophers and men of leisure, in the exploration of the physical realm of human nature, and in an attempt to classify and account for some of its mysterious phenomena. The first thing to be determinded was whether the alleged phenomena were real, or growths of the imagination, or produced by deceit and fraud. The gentlemen who made up the Society of Psychical Research are unanimous in the conclusion that certain apparently supranormal occurrences have taken place, which can be accounted for by telepathy; that is to say, that under certain conditions and between sympathetic persons, direct communication of ideas and impressions from a long distance have happened in a way unknown to science. This is now considered as well established as any fact can be. Most of the phenomena in connection with supposed apparitions and all such hallucinations can be thus explained. They are mental images, and may or may not have their origin outside the mind of the person who sees them. Attempts have been made to prove the reality of such phantasms by photography, but nothing definite or that can be accepted as proof has been assomplished.

Another set of phenomena, the reality of which Sir Oliver considers as firmly established, covers what is called automatic writing, which is where a person goes into a trance state, or at least a wholly passive one, and gives up his hand to the control of some outside influence which causes it to write things of which he knows nothing. Sir Oliver thinks that most of this sort of writing is done by the unconscious or subliminal self. Where what is communicated cannot be explained in this way it is attributed to telepathy from the mind of some living person. Some of the members of the society think that everything so far disclosed can be accounted for in this way. Others think it necessary to take a futher step and assume, from the nature of the communications and all the cirumstances, that the medium has been taken possesion of by a disembodied intelligence, which succeeds through an apparatus not its own. This utilization of another's mechanism is called telergy. This leads to the question whether disembodied intelligence can act through mediums as living ones are known to do. It is asserted that they do, and right here is now the battle ground. Sir Oliver says that they are proceeding very slowly and with the utmost caution, and while he does not commit himself positively, is evidently disposed to believe that real connection has been established with some who have passed into another sphere. The evidence considered the most convincing is that deduced from the relation of trifling incidents, which is thought to go further in proving identity than anything else. Sir Oliver states his personal attitude thus, after having emphasized the need of still futher evidence far more convincing in charater than that required to establish ordinary facts: "On the whole, I am of those who, though they would like to see further and still stronger and more continued proofs are of opinion that a good case has been made out, and that as the best working hypothesis at the present time it is legitimate to grant that lucid moments of intercourse with deceased persons may in the best cases supervene. The boundary between the two states * * * is wearing thin in places * * * and we are beginning to hear now and again the strokes of the pickaxes of our comrades on the other side." Of course this does not go far enough to satisfy the Spiritualists, and goes much too far to please those who are wholly skeptical.

The question was asked in ancient time, "If a man die shall he live again?" and there always have been very many and still are who doubt, and even with others immortality has been rather a hope than a belief. If will work a profound change in the mental and moral attitude of the race if we come to have the same sort of evidence of communication with absent friends. Another life, about which we have speculated and questioned, will be a certainty, and we can no longer as we have been in the habit of doing in the way we live here, take chances in regard to it. If a man gives all his time, energy and thought here to purely material things or to low and unworthy objects, he can carry with him when he departs nothing but the memory of them and the character and tastes which he has formed, which at least must put him at a great disadvantage in starting a new life in an environment so wholly different to this. If indeed the spirits of those gone before are within call it implies an almost unthinkable state of things. Since mankind appeared on the earth hundreds of billions have died. Are they hovering in the ether about us like swarms of invisible insects, and how do they pass the time? Perhaps once communication is fully established we shall find out a great deal about many things which have come to be regarded as impenetrable mysteries.—The Enquirer, Cincinnatti, Ohio.

FAITH AND WORK COMBINED, BISHOP'S PANACEA FOR SICK.

English Clergyman Tells His Views on Faith Healing in Sermon to Medical Men in London.

At the religious service, London Eng., with which the meeting of the British Medical association was opened Bishop Sheffield preached a sermon, in the course of which he made a special reference to faith healing. He said He had often regretted that the admission of a clergyman into a sick room was frequently regarded as a signal of the grave nature of the case, and that prayers in church were looked upon almost as a sentence of death but there seemed danger now of not only the exclusion of the clergyman from the sick room but of the medical man as well.

Faith healing as a function in the sick room, he said, was strongly in evidence, and there was a tendency to apply literally the text of St. James, "If any man amonst you be sick let him pray."

"In such matters," the bishop said, the guidance of medical profession should be sought. I with Sir Oliver Lodge, believe as little in the efficacy of prayer without drugs as in drugs without prayer. We need a combination of faith and works and an intimacy of the physical and the psychical."

When a man loses "FAITH" he generally begins to think, and it those who THINK that move the world.—National Ripsaw.

History of the Chicago Ordinance.

An Interesting and Valuable Review of the Work Performed.

The so-called Chicago ordinance relating to spirit mediumship and subjects generally classed as occult, mysterious or magical, may be said to have had three periods in its origin and development; or, perhaps, more strictly speaking, it was the culmination of three periods of agitation tending to an adjustment or fixing of the legal status of the whole subject of those unusual and subtle powers of the human mind and body which are claimed by certain classes of persons under the names of mediumship, psychism, etc., etc.

The agitation was first started in Chicago in the autumn of 1906, during the administration of Mayor Dunne, by the introduction into the city council of an ordinance amendatory of the vagrancy ordinance, making the exercise of any form of occult faculty or gift an act of vagrancy and punishable as such.

The Illinois State Spiritualists' Association, whose board of management at that time consisted of Dr. George B. Warne, president, Mrs. Ella J. Bloom, vice-president, Dr. H. A. Cross, secretary, A. M. Griffen, treasurer, Mrs. J. R. Francis, Dr. Hammond and Orrin Merritt, trustees, appointed Dr. Warne, Dr. Cross, A. M. Griffen, J. R. Francis and Mrs. Cora Richmond a committee to appear before the judiciary committee of the city council and oppose the passage of the proposed ordinance. At the same time the Chicago Spiritualists' League, a local organization, held a meeting and passed resolutions condemnatory of the same ordinance and likewise appointed a committee to present the resolutions and oppose the ordinance before the city council.

This action naturally brought the committees from the two Spiritualist bodies together; and at an open meeting of the League held at the Sherman House in January, 1907, where the committee from the State Board were present (excepting Mr. Francis and Mrs. Richmond), a plan of campaign was mapped out, the object being simply to prevent the passage of the then pending ordinance. Dating from this meeting at the Sherman House the spiritual forces seemed to center in the managing board of the League, which then consisted of Dr. C. A. Burgess, president; Dr. Warne, vice-president (and later A. M. Griffen, vice-president); Dr. J. H. Randall, secretary; Mr. A. G. Cleveland, treasurer; Dr. Gustafson, W. J. Lynn, J. C. Sexsmith, Mrs. Barbara Hilbert, Mrs. O. B. Wilson, Mrs. Susie Thompson, trustees and alternates, and Mr. R. Gilray in an advisory capacity.

The movers of the ordinance realizing that strong opposition was developing to it among the Spiritualists of the city, suddenly dropped it and nothing more was ever heard of it.

The next stage, or second attack, was inaugurated by the introduction of a bill in the State Legislature of Illinois at Springfield, some time in the spring of 1907, by a Mr. Danaher, a Chicago member of the House of Representatives, which bill was likewise aimed at the suppression of "fortune telling of every kind and nature." It was again decided by the State and League officers that here also was concealed beneath the soft glove an iron hand which, under the pretext of fortune telling would oppress if not suppress the exercise of mediumship everywhere in the State of Illinois. Thereupon Drs. Warne and Burgess were sent to Springfield to if possible defeat the Danaher bill; and, owing to their intelligent and watchful efforts, though passing in the House the bill was defeated in the Senate.

Lulled into a feeling of security induced by these two successive victories, the officers of the League were startled when, one day in May, 1907, shortly following the victory at Springfield, Mr. W. J. Lynn, one of their number and a deputy sheriff of Cook County, brought to them the news that another ordinance had been introduced in the city council of Chicago forbidding the practice of fortune telling of any kind or nature except by special permit from the police. Alderman Considine, of the Thirteenth ward, was the author of this ordinance, the first section of which read as follows:

"No person or persons shall engage in, carry on or conduct the business of card reading, palmistry, Gypsy camps, store camps or fortune telling of any kind or nature within the city where a fee of any kind is charged or accepted, until he or they first obtain a permit in writing therefor from the police department."

This was the gist of the ordinance. Three other sections followed regulating the manner of obtaining permits and prescribing penalty for practicing any of the things enumerated in the first section without such permit.

Again the League Board deemed it advisable to oppose the adoption of this ordinance. Fortunately the Cause had a friend at court. The ordinance was referred by the council to its judiciary committee and by that committee referred to one of its members as a sub-committee for investigation. Alderman Joseph Kohout, of the Thirty-fourth ward, a good lawyer and a man of broad and liberal views, was that sub-committee. Brother R. Gilray happened then to be officing with Alderman Kohout in the Chicago Opera House building, and it was not long before the **entente cordiale** was established between the lawmaking power of the city and the officers of the League. Mr. Kohout was soon informed that the Considine ordinance was objectionable to the Spiritualists. "Very well," said he, "prepare an ordinance of your own which will protect your mediums and at the same time punish the frauds and tricksters that infest the city, keeping within constitutional lines, and you may get it all, or only 90 per cent or 75 per cent. It is the fixed purpose, as I know, of the city authorities to have an ordinance that will rid the city of all frauds of this class, but if there is anything genuine, as you say there is, it is not the intention of the authorities to interfere with it."

It then became the task of lawyers to frame an ordinance of the kind indicated, and Brother Gilray and myself, belonging to that profession, set about the preparation of such an ordinance. The subject was comparatively new to the law and the field was almost barren of precedents. Quite a few cases, to be sure, involving the testamentary capacity of Spiritualists, were to be found in the law books, but these did not and could not help us very much. Weekly meetings of the League Board were held, and two or more public meetings of the League, during the period from the introduction of the ordinance in May to December following when the ordinance that now stands on the statute books of Chicago was passed, and indeed, the League has held quite regular meetings since the passage of the ordinance up to the present time.

The process of evolution of the present ordinance, if I may be allowed the expression, was about as follows:

A section was drafted by me, aided by suggestions from Brothers Gilray, Warne, Lynn and others, absolutely prohibiting advertising of promises to do the thousand and one wonderful things by occult means which were then being advertised by a horde of charlatans (and possibly by some genuine performers) in the columns of the Sunday papers in Chicago. Then the Considine ordinance was incorporated as sections 2, 3 and 4, and a fifth section added by us as follows:

"Provided, however, that the profession or calling of Spiritual mediums duly certified or ordained by the National Spiritualists' Association, or by its auxiliary, the Chicago Spiritualists' League, shall be exempt from the provisions and penalities of sections 2, 3 and 4 hereof."

It will be noticed that the object of the League Board was to provide a law in this ordinance which should prohibit enticing advertisements for purposes of fraud, allow palmists, card readers, Gypsy camps and fortune tellers, not mediums, to practice their arts under permits from the Police Department, and exempt mediums certified or ordained by the Spiritualists' organizations mentioned.

This compromise ordinance was submitted to an open meeting of the League, held at the residence of Dr. Burgess, on Sept. 18, 1907, to which meeting had been invited Rev. G. C. Love, of Portland, Ore., who was then temporarily in the city, and also other prominent Spiritualists of Chicago, to aid the Board in determining just what should be done under the conditions existing in Chicago and to ascertain whether the ordinance as prepared was satisfactory. Serious opposition, however, to this ordinance developed at this and other meetings of the Board to which Spiritualists and mediums had been invited. But nevertheless, the ordinance as prepared, was endorsed by a majority of the attendants at the meeting called to consider it, and it was handed to Alderman Kohout who submitted it to the legal department of the city of Chicago. In due course the draft came back from the corporation counsel so mutilated that it could hardly be recognized. The last section, exempting certified and ordained Spiritual mediums was stricken out entirely, and the first section was materially changed, having been made to read that persons who pretended to, or did "communicate with the dead" should be deemed guilty of a misdemeanor unless they had previously procured a permit to do so from the police department. This ordinance could not, of course, be accepted by us, and Alderman Kohout told us to try again.

The ordinance as it now stands was then drafted, some time in October, 1907, at the office of Alderman Kohout, there being present Dr. Warne, Dr. Burgess, Brothers R. Gilray, W. J. Lynn and myself. The first section relating to advertising was revived as it was written by us in the rejected draft; the second section, relating to the practice of fraud in the name of mediumship, palmistry, etc., was conceived and drawn by the writer; the third section, relating to the practice of fraud at seances or meetings, private or public, was suggested and largely worded by Brother Gilray; all present, however, taking part in the discussion and making suggestions as to the substance and wording as the work proceeded.

The draft thus prepared then went to the corporation counsel, Mr. Edward J. Brundage, and it is said that his assistant, Mr. Oscar H. Olsen, and clerks of his office spent two weeks or more in looking up the law and preparing an opinion as to the legality of the ordinance; and it is gratifying to know that at the end of his investigations Mr. Olsen pronounced the proposed law as we had drawn it, with a slight change or two, to be constitutional and legal. The ordinance then, on Dec. 2, 1907, passed the city council with but one dissenting vote, and went to the mayor for signature.

The action of the city council in adopting the ordinance was published in the city press, and the opposition, consisting of the "big ad." people and a few misguided Spiritualists, demanded a hearing before the mayor, which was granted. This hearing was had on Jan. 6, 1908, in the mayor's office. Alderman Kohout, Corporation Counsel Brundage, Chief of Police George M. Shippy, Mayor Fred A. Busse, all officials of Chicago, Dr. Warne, Dr. Burgess, W. J. Lynn and A. M. Griffen, of the League Board and members of the State Association, two lawyers representing unknown interests, and a motley crowd of palmists, astrologers, card readers and so on, were there. The ordinance was explained very clearly by Alderman Kohout, and Chief Shippy declared his belief that it was a necessity. Some questions were asked by the lawyers and by members of the audience, all of which were satisfactorily answered by either Alderman Kohout, Chief Shippy or the Mayor himself. The Mayor at the conclusion of the conference signed the ordinance, remarking that if it should turn out to be oppressive to any one it could and would no doubt be amended or repealed.

Immediately after the ordinance went into effect on Jan. 6, 1908, the misleading and fraudulent advertisements disappeared from the Sunday papers, and since then the faking gentry have been gradually stealing away from the city or concealing their identity. No prosecutions have been instituted under the ordinance, and the League has been putting forth its efforts in assistance of the police authorities in their work of distinguishing the false and the genuine, and in these efforts it is having the co-operation and aid of the State Association; and it is hoped by all good Spiritualists of Chicago that now that the weeds and tares have been well-nigh uprooted the fresh young shoots of corn and wheat may thrive and grow where for so many years they have been choked and dwarfed by a rank and noisome growth that has soiled and clouded the fairest and sweetest name that has ever blessed the life and soul of man.

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Treasurer I. S. S. A., Vice-President C. S. L.
Chicago, Ill.

The Lesson of the Palm.

A Discourse by Mrs. Cora L. V. Richmond.

"And they scattered palms in his way."

All Christendom to-day, especially in the Roman Catholic and Protestant Episcopal church denominations, is celebrating this day as "Palm Sunday," for the purpose of commemorating the historical or traditional passing of Jesus into Jerusalem, when the people, awakened by his great teaching and wonderful manifestation of spiritual power were aroused to the enthusiasm of calling him the king of the Jews.

Older than Christendom or Jewish history is the wonderful symbol of the Palm. If you were to visit Ceylon or any of the coast lines of India you would find that wherever the moisture can penetrate there are groves of palms. At certain times of the year the Oriental worshipers were accustomed to gather upon the sea-shore and sing hymns of praises and scatter branches of palms and fruitage in the water in commemoration of the sacred life that comes forth after the dip of the sun beneath the waves and the triumph of the light of day. This was not only astronomical and geological, but it was also sacred, and this form of worship was to symbolize that the fruit-bearing palms were the most sacred of all physical objects that those people worshiped since the descent beneath the sun of Isis and Osiris, and the emerging from the waters constituted the great epoch of the fruit-bearing palm that furnished meat, drink and substance wherewith to weave their clothing. So this worship was given, not simply to the physical god of day, but to the great Light of the Universe who had provided this sustenance.

Always the branch of the palm was the sacred symbol, and this was also the kabalistic "branch" referred to in some of the mysterious and mystical passages of the Old Testament. Then it came to be used for that "branch" of the "House of David" that all through the historical and Scriptural records has a twofold meaning. The "branch" being the light that cometh forth unknown in the midst of darkness. In Freemasonry there is something of this symbolism, but it is so far removed from the original meaning that the Freemasons themselves do not understand it. In the Hebrew church there is something of it, but that is also veiled even to the more sacred orders of the priesthood. In the Christian church it is taken—and properly—as the symbol of the life of Christ, meaning this branch of truth, this putting forth of the fruit of the great light of life and love that should bring peace and love unto humanity.

It is not strange that the Jews, in their ignorance, should mistake the teachings of the Great Teacher; they had been accustomed to looking upon external forms of worship. The innermost secrets of the Temple were never revealed to them. So when the Teacher came talking about a king and a kingdom, to them it meant a literal king and a literal kingdom; and when he talked of his "Father," to them his Father was a great and wonderful warrior, a mighty material potentate. They never for one moment supposed that he meant the Infinite, the Great God, the "unpronouncable name" of the Hebrew Temple. When he talked of conquest, it was self-conquest he meant; they thought it meant conquest over material enemies. When he gave his lessons in parables, they mistook them for their outward meaning. This kingdom of the spirit they thought was a literal kingdom. When he talked of Love, they accepted it only with the knowledge they had of human love. The great, divine meaning was hidden. So after his teachings and the many deeds of wonder that he wrought,—the healing of the sick, the restoration of the blind and the uplifting of the people—it was no wonder that, inspired by this wonderful light, this invisible power, which they could not understand, they should scatter palms in his way and declare him the "king of the Jews" whom they had expected.

There were two powers to be jealous then: The Roman power that had conquered Jerusalem, but had left the Jews the one privilege of their own worship, lest there should be an insurrection and an uprising; and the Jewish jealousy that its literal forms and ceremonials might be taken away. Therefore, everything that was taught was watched and spied upon. So when it came to be known that Jesus was entering Jerusalem with the people following him and calling him the "king of the Jews," the authorities in the Temple and the Roman authorities both seemed to take alarm.

When you think that Jesus taught love instead, that the fulfilling of the law was love; when you consider that he was thought to be a literal prophet or king whom they expected in Judea, it is not strange that the authorities took alarm. If at this moment any one with sufficient eloquence and power should pass through streets of your city and proclaim any doctrine so at variance with the existing order of things here; even like poor Coxey, who, with his army, advanced upon Washington, but only with a message for better roads, which alarmed the authorities so that his message was not received and he was suppressed; suppose one went with a message for better legislation and better lives among the legislators, do you not suppose there would be a commotion? When was there ever a time elsewhere, as there in Judea, that the doctrine of Love and loving kindness has not been met with a similar rebuke? Just think! In England the first time the Salvation Army tried to hold public meetings it was suppressed by the authorities, and it was not until there were members of titled families or those having interest at court and, therefore, with the church authorities, became interested in the work of the Salvation Army that they could hold public meetings. On a later occasion when the one standing before you was in London she was much amused one evening to see near one of the large headquarters of the Salvation Army, upon the steps of one of the churches of the Established Church of England, the minister preaching to people upon the street. He felt compelled to do it, for he saw the large influence this great popular movement had among the people.

Even here the "Volunteers" and Salvation Army in local towns and places are looked upon with disapproval. But they can bear the message of "good tidings," they can bear the message of singing songs and the light of Infinite Love, unto the people as long as they do not claim to usurp any government office, or their followers do not claim any change from the usual order of things; and from the fact that they have a sort of army regime, there is some protection in that for them, as our people are so much in love with the military idea. That it is an army of peace instead of war is a subject of great congratulation.

To-day there are more people ready to proclaim the Gospel of Christ than at any other time in the history of Christendom. Yet we doubt very much if the literal enactment of a single thing that he proclaimed would be possible.

Beware of popular praise when you are advocating an unpopular cause; when you are in advance of the people; do not feel too much the temporay success; do not feel too much the applause of the people. Remember the feeling of the public is fickle. Remember that those who draw around you, thinking that possibly the great day of triumph has come, will be the first to flee away at the first approach of any unpopularity or failure to continue that seeming victory. With the lack of the public endorsement of Jesus, one by one his followers forsook him, even the cowardice of his disciples and the denial of him by Peter made them skulk and hide away in the shadow. But Jesus was not deceived by that seeming hour of triumph. "Oh, Jerusalem! I would have shielded thee even as the hen gathereth her chickens beneath her wings." But they would not have it, meaning that this triumph for truth was only momentary; meaning that the people would fall away from him at the first signal of danger. He knew that Jerusalem was not ready for this great truth of peace and love; he knew that the sword would follow instead of peace, for the people were in the shadow of the sword.

We do not know of anything better calculated to warn people against material triumph, against the undue importance of human praise, against that which seems like material exaltation. This pride of place and power, the asking of Jesus by his followers what position they would occupy when they entered into his kingdom, as if it was a material kingdom and they were each going to sit on his right side and be one of his principal officers. Oh! it is because of this that people so often mistake the temporary applause of man and claim too much.

We like the methods of those who go forth to help the people, regardless of praise or blame. We like the methods of those who teach the love of God, instead of fear and revenge. We like the uplifting of humanity for humanity's sake. We like that which brings people into the knowledge of their own likeness and allegiance unto God. We like whatever will make people know that they are as near and dear to the Infinite as any child of God. So you have each felt in some portion of your lives a portion of this triumph; you have thought that the people were being drawn to you or your works that you thought were for the good of humanity; you have felt more and more were coming to appreciate it, yet put the thing to the test, put it to the rack, let the law put it under the ban and see how soon they will leave it. People are not ready to be martyrs; they are scarcely ready to follow their own convictions; but the light that comes from this splendid example should be a light unto all, a warning not to expect the praise of the populace.

A thousand years, two thousand years have passed and the church bells ring the glad acclaim of that Palm Sunday. Thousands of choirs are singing the praise of this great light of love. Yet if the Golden Rule were put to them to-morrow to practice, if in every human life there were to be made a crucial test of Jesus' teachings, would they not depart from them? Do they not depart from them?' If the "Son of Man" came either in humility or in "great power and glory," how many would be find ready for that wonderful light? We are not saying this in criticism; we are not saying this in blame, but simply say that many a human life has been temporarily exalted by a spiritual uplifting, and may gain a temporary enthusiasm; but that few can be relied upon until that truth reaches the innermost of one's being, that surging tide at the heart, that finds it is ready for any blame or any sacrifice, as it is called. You cannot make a sacrifice unto truth; so great a blessing is this divine truth that when it possesses the human heart it is the richest of possessions, it constitutes all that is, and the mere physical wants and conditions of life, even if meagerly provided for, count as nothing compared with this light.

Let us remember that palms have been strewn in the pathway of many conquering heroes who conquered by war. Let us remember that the symbol can be used for any war picture. But let us also remember that the sacred light of true victory cannot be symbolized in this loud acclaim and cheers, and feeling of pride, with which history has rung when recounting heroes' great triumph. But in the life of Jesue the greater and greatest triumph was not in the palms, was not in the cheering of the populace, was not in the shouting of hosannas, but it was in the one sentence uttered upon the cross "Father, forgive them for they know not what they do." They did not know any more when they were strewing palms along his way; they did not know any more when they were cheering him; and they did not know any more when they deserted him in the hour of great trial. They did not understand the tears at Gethsemane. He could not weep for himself at such an hour—divinely led—but for those who did not know this great truth, this great love that he came to bear to the world, and that there would be, for the time being, few to accept it; people that were not ready shrunk away. He knew, for the time being, the subject would be under the ban and those few who were faithful would have to hide away in the shadows, as they did in the "little upper room" when they met together. Oh, those were crucial times. Perhaps some of you are old enough to recollect when no man could espouse the side of the negro who was seeking to flee from captivity; if he did he was subject to the law. It was a legal offense to assist in the release of people from slavery if it were proven. Yet we have in mind such saintly lives as Amy Post and her husband, Isaac Post, and Garrit Smith, of New York, a great man in his day, as all of these lives were who, when a slave started for freedom, inspired by his great love of life and liberty, saw to it that he reached the Canada shores in Quaker's garbs, in women's garbs, in anything that would take him there. For he was a child of God. Now they were violating the laws of the United States, but they were not violating the laws of God and of Jesus, and they knew it. They were perfectly ready to meet the result, if they had been imprisoned, as some were. When people know that they are right, neither the temporary praise nor the permanent blame of the world will affect them.

There is a great deal said about having our own views and opinions, but not to be aggressive. While that is true, and you are enjoined "not to cast pearls before swine," you know, however, that the Apostle Paul was very politic, he was familiar with the Romans and he knew the laws of Jerusalem, and he espoused Christianity with all that knowledge, and he said there is just as suitable a time for the expressing of your personal views as there is for doing anything. At the same time if you have a message to bear you must bear it, you must give it to the world, whether you have palms as the result or the crucifix, whether there is the cross or the crown, whether it is a crown of thorns or a crown of jewels. The word that ought to be spoken at a certain time, if you are convinced that you should speak it, should be spoken.

People talk about "keeping up with the procession" and not being "left behind;" they do not want to come into an unpopular movement though feeling that it is in the vanguard of the human march, but they are hanging on the outskirts of the movement. When some one comes to us and says, "I want to know just enough about this great movement. I do not want it to interfere in any way with my present life, but I do not want to be left behind," we have said, "Oh, possibly you will be left behind if that is all you want to know. If you want to know the TRUTH, that is one thing, but there is nothing by which you can be fastened to the OUTSKIRTS of the movement. You are in it, you are one with those who love the subject of truth, or you are not. To us it does not matter what name you call the truth that you espouse, the Love of God, and of God for his children, and the love of humanity, and the great Christ Spirit, this constitutes the essence of religion. Beliefs and creeds are evanescent. You can find great axioms in the Bible that are not taught in the churches to-day, the orthodox evangelical churches, but this greater light has filled the hearts of the people and these liberal movements have sprung up outside of the churches, these movements that are for all the people. This truth, this spirit life, this outpouring of the spirit that has come in the last sixty years has brought the infusing light of the world to-day.

A great many people say: "Oh, yes, I recognize the love of God, but I do not like to have it called by that name, because that is too theological." Some people have come out of the churches and they think God is not God unless spoken of as a god of wrath or a god of vengeance, and they do not want to accept the name of God. But there is no other name by which to speak of Infinite Love and Infinite Wisdom. This is a good name where it expresses what we mean. There can be but one Infinite, however simple the human perception or conception that perceives this, and this they call God. Remember, the agnostics are so afraid of a hymn or a song that has anything that might be called sectarian in it. There can be nothing sectarian in the matter of Christ. Christ is the divine truth-teller, "Jesus hominum christus," the man of God, the truth-teller. If you are a Parsee, we do not object to your accepting the light of Zoroaster. If you are a Buddhist, you must be true to the light of Buddha Gautama. If you are in the Orient, the country of the great Brahminical light, we know that God has not left you, for his testimony is there. If you are a Jew, we know that Moses and the Prophets are to you the great unfoldment of God's light. Even if you are a "Liberal or Reformed Jew" you turn to the original tenets of your people.

But whatever the color of the glass through which the light shines, it is God's light. If you have a dome of blue, and another has a dome of red, and another yellow, the sun shines through that dome, but it does not make God blue, yellow or red; it simply makes the color that is appropriate to your vision and your understanding. So the light that comes to all people is God's light, no matter through what stained glass or shadow it comes. This light that came after the materialism of the Jewish authorities, after the persecutions of the Romans, this light that shone in Judea was for the enlightenment, not only of the Jews, but of the world. It shone eastward and took its flight westward. Afar in the East there are millions and millions of Mohammedans, millions and millions of Buddhists, and followers of others in the Orient. Are they not God's children? We do not deny them their light; we simply say if you follow the light according to your perception and understanding, that will be God's light.

Now these palms that you like to have strewn in your pathway are all very pleasant. Rockefeller and Carnegie and all that kind of people like the praise and approbation of men. We do not say they are wholly selfish. We think Rockefeller thinks he is doing the best he can with his millions when he endows schools and churches; he does not know about those people who need other things than religion and education, but he would get no worldly applause by helping them. When Mr. Carnegie endows libraries he thinks he is doing good, but the only good is in the intention. The widow that passes her mite for the help of human beings gives that which is a thousand times more valuable, because it is given with a divine spirit.

To-day we are in the midst of great events and occurrences in life; very few people stop or pause excepting on Sunday, not even to consider the great meaning of that dramatic enactment two thousand years ago. Very few people pause to consider that they too may be treading upon dangerous grounds when they seek for human praise and popularity. There is no sure foundation excepting in the light of Infinite truth, in that which comes to your conscience and your understanding as the great revealment of spirit power and love. If you have this in the name of Jesus it is well; if you have it in any other name or way it is well. For we do not believe that God has left any human conscience and the human spirit without his guiding light, even if people do not know the name. But let us not reject the name because the Roman Catholic, the Episcopalian, the Presbyterian, the Baptist or Methodist interpret it differently.

Let us take the Sermon on the Mount, the only recorded sermon of Jesus, let us take the only commandment that he ever gave, which we call the eleventh commandment: "A new commandment I give unto you, that ye love one another;" let us take this as expressive of what he meant, and see if in the great hour of human triumph, those Beatitudes upon the Mount of Olives that have crucified all of the selfish man. The evidence of its divine origin is that the light of this spiritual teaching has come down through the kings and rulers, who were undoubtedly selfish, and through the councils of Nice and Trent with their interpretations and misinterpretations, with its simple lines of light and truth, and the Golden Rule that is accepted as a light for human beings to follow. Should we not rejoice and be glad for whatever teaching, in whatever name has brought a similar truth to the world Shall we not be glad for that great recurrent period that now sings songs of hosannah and proclaims the gladness to the world.

In the name of the new truth that world is growing to a greater perception of God's love. Ministering spirits and angels are crossing the barriers of creeds and dogmas, and rolling the stones away from the sepulcher of human lives, and span the unseen spaces with the revealment of love. Not only is space and time measurably conquered by the science of the earth, but the new revealments regarding the spirit have taken possession of human thought. Shall these be cast aside? Shall not the people receive them as a portion of that light, as the present manifestation of truth? Do we reject the sunshine to-day because of the sun that shone in Egypt and Jerusalem? Will we reject this coming autumn because of the wheat that was conserved by Joseph for himself, his brothers and the king of Egypt thousands of years ago?

All God's love is here and now; his revealments are here and now, if we will have them. Ministering spirits and angelic messengers are here and now; and the great triumph of entering into Hierosalem. (Hierosalem is not simply Jerusalem, Jerusalem over there deserted of all excepting the Turks.) It is the great CITY OF THE SUN OF PEACE within the human spirit, whose triumphal banners shall wave, whose palms shall be strewn beneath your feet with every recurrent hosannah such time as you have put the selfishness and striving of the dust beneath your feet and obtained the great victory to bear sorrow, to tread the stony way, to bear the cross, to meet with rebuffs and even crucifixion and to say, "Father, forgive them, for they know not what they do."

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THE SPIRIT'S WARNING.

A Chapter in the Experience of Justin Hulburd.

To the Editor:—I send the following which will to some extent illustrate the extreme religious bigotry from which Justin Hulburd was so often the victim. The great number of similar instances which he experienced would fill one or more large volumes. I give them as related to me by Justin and spirits who were cognizant of the facts:

While Mr. Warren and I were sojourning at the New York Hotel on Broadway, New York, we received a note of invitation from the beautiful Lola Montez, to join her and a party of friends to take a sail on the Hudson River, on the beautiful floating palace, St. John, the next day.

While I was lying down taking my afternoon nap the voice woke me up saying: "Tell Lola Montez not to take her friends on the steamer as she intended to do the next morning. Tell her to wait three or four days."

I told Mr. Warren what the voice had said. He immediately dispatched a note to Lola telling her of the warning I had received, and that she had better come and take dinner with us at the hotel and we would talk it over.

She reached our hotel about half past six and I explained to her what the voice had said. Then she said, "We will not go."

After dinner I furnished her with pen, ink and paper. She wrote a note to each friend saying she had put off that sail for three or four days, and would notify them in time when they would make the excursion up the Hudson.

The steamer she intended taking her party on took fire the day she intended going, and was burned to the water's edge and many of the passengers were lost.

Six days afterward we made a visit to Newburg on the Hudson, visiting the house known as Washington's headquarters.

While we were all standing out in front of the house Lola addressed the company saying, "Friends, where we now stand, the greatest General the world ever knew stood—right here—and looked down on one of the most beautiful views in the world. His name was George Washington, the father of the Great Republic."

Then we sang America and the Star Spangled Banner. After that Lola took the man who had charge of the place to one side—I think she gave him a piece of money.

He permitted us to eat our lunch off the same table that General Washington ate from; he filled the General's tea-kettle with clean water and filled our silver mugs with the same. She asked us to stand up and hold our mugs in our hands while she and the company sang, "Praise God from Whom all blessings flow." After that we drank General Washington's health and gave three cheers for America, the land of the brave and the free.

In a few minutes I was under control and a spirit said, "It is not the land of the free yet, and will not be until every black man and woman is released from bondage and stands on a footing of equality with the white race."

Lola asked the spirit, "Do you believe that such a condition as that will come to pass in the United States? I do not think the South will allow that." The spirit said, "We will compel them, and the black man will hold some of your high offices in the boasted land of freedom." To that Mr. Warren and some of the others gave three cheers.

After they had finished cheering, the man who had the care of the place said to Lola: "If I had known that you had a witch with you, I wouldn't have allowed you into the house; but for God's sake never tell of this to any one. What would the people say if they knew a witch had drank out of General Washington's tea-kettle, and one no bigger than a walking cane. God have mercy on me this day. I'll get down on my knees to-night and pray to the Lord Jesus Christ to forgive me for the crime I have committed."

Lola said, "Suppose we pray to God now for his blessing and protection."

He said, "Not until we put the witch out." He grabbed me by the collar of my jacket and the seat of my pants and threw me out of doors before anyone could stop him.

They say he shut the door and locked it, and placing his back against it said: "now, lady, please pray, and see that you do it strong, too."

Lola offered up a beautiful prayer, asking God to bless them all, even to the little witch outside. At that the man got very angry, opened the door and ordered them all out.

When they came out I was dancing the "Highland Fling." He told them if they didn't take me away from there he would kill me. Mr. Warren had given him a five-dollar gold-piece; he threw that and the money Lola had given him after us, saying, "Take your cursed old money, no good can come of it."

When we went down to the dock to go on board the steamer, four of the company—three women and one man—refused to go on board the steamer with me, and waited for the next boat. One of the women was the beautiful Mrs. Keough and traveled with the great Edwin Forrest.

Ten years afterward she became an ardent Spiritualist and a great friend of Doct. Newton.

Can anyone truthfully assert that religious bigotry was a past condition in the Nineteenth Century?

E. W. HULBURD.

Descanso, Cal.

CATHEDRAL AISLES.

Dim and cool the aisles stretch onward,
In the vast cathedral old,
Ever shall the leafy woodlands
Gems of verdant beauty hold.
Rock-strewn, is its mossy carpet,
Graceful fern leaves lightly sway,
And the aisles reach on in shadow,
Far from dazzling light of day.

Through the grand cathedral arches,
Swells a murmur, sweet and low,
Nature's fingers sweep her harpstrings
And the music's rippling flow
Drifts away into the silence
Of the temple God has made,
Where, in wondrous rock-bound fortress,
Unknown grandeur oft is laid.

Massive rise cathedral pillars,
Patriarchs of Father Time,
Staunch and steadfast stand these monarchs,
Waving leaf-crown'd heads sublime
At their feet the brooks are flowing,
Murmuring a tender song,
As they dance 'mid light and shadow,
Through the aisles and arches long.

Ah! the grand cathedral organ
That is played where wild winds sing;
Ah! the Heaven-born sonatas,
That through forest shadows ring,
Wailing when the storm is shrieking,
Softly keyed when breezes play
O'er the marvelous creation
Of the wild-woods' tangled way.

Lofty spires of God's cathedral,
Watching over fertile vale.
Wild and free, they lift their fastness
To the sweeping summer gale,
Shadowing the waving grain-fields,
Sheltering the homestead old,
Everlasting is the glory
Of each verdure-clad stronghold.

BERTHA A. WEEKS.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Has anyone a "Life of Oberlin the Pastor?" If so, write to this office stating price.

As this paper goes to press Dr. T. Wilkins, an attache of The Progressive Thinker, is having a hand-shake and general good time at the Clinton, Iowa Camp. He was the Vice-President of that camp during its heaviest battles for existence, and will no doubt be met by many of his old-time friends—who are still on this side—and the many from the other side. He goes to pay his respects to Morris Pratt School day, and tell his ideas of education and the usefulness of that institution to Spiritualism, as he sees it.

Mrs. Lole F. Prior writes from No. 126 Wellington Parade, Melbourne, Australia: "I shall be in Melbourne for the next six months, after which time I am expecting to leave for South Africa, where I will fill a year's engagement, visiting each point where there is a society."

R. W. Tennant writes: "We again take great pleasure in reporting another good evening's lecture and large attendance at theUniversal Occult Society. The lecture by Mr. Mansell of Boston, was listened to with marked attention, and contained many words of advice to all Spiritualists. He leaves us for a sojourn across the Lake, with our well wishes for an enjoyable time, and for his future welfare. Mr. Coe, who has promised to speak for us next Sunday, entertained us with one of his vocal selections. Our president Mrs. Maggie Henry, assisted by Mrs. Vaughn, Mrs. L. De Loux and Mrs. Lyons, concluded the evening programme with many interesting messages."

E. D. Hammond writes from New York; "Harper's Magazine is engaged in the laborious task of threshing over the dead and defunct orthodox straw-pile, with a celebrated Baptist Divine as chief flail artist. It will be interesting to watch out for the results of the operation."

Mrs. Alex McCutcheon, secretary, writes from Watertown N. Y.: "The First Progressive Spiritual Society, has lately re-organized and chartered with the State Association. Mrs. Tillie U. Reynolds, our State Missionary, worked with us one month, and it was through her efforts the society has been made stronger. We intend to secure her services again in the near future. Rev. Adelaide Cooper of Syracuse, N. Y., gave us two lectures, followed with messages and reading of articles, on June 28. She is an honest, spiritual medium, and gives promise of good work. Our Sunday afternoon circles in the Temple are beneficial to all who attend. We have a few mediums in our society who can give some comforting messages. I am an interested reader of The Progressive Thinker, and when I have read the numbers I let someone else have them. I send them by mail to my friends and relatives, who are hungry for knowledge and have not the opportunity of listening to any of our gifted mediums on Spiritualism. The seed dropped by the wayside will have taken root, when some instrument will be guided by the spirit world to spread the truth."

L. E. Beal writes from Lewiston, Me.: "Our theological school here has closed up for want of students. It has run several years with more teachers than pupils at the expense of the college. They lay it to students going to other places, but I trust people are growing wiser."

Barney Leitz writes from Dunkirk, Ind.: "Mrs. Sarah A. Crossfield of 723 Elm street, Muncie, Ind., was the speaker at the funeral of Mrs. Hannah Miller, who passed to spirit life here, June 24, in her 71st year. A firm advocate of Spiritualism. Many of our church members were present, and quite a few expressed themselves that it was the best talk they had ever heard on occasions of this kind. Mrs. Crossfield is an eloquent, logical and convincing speaker. Any who may be in need of a speaker on subjects pertaining to the Spiritual philosophy will make no mistake in procuring her services."

Secretary writes: "The Church of All Souls will close through the warm weather.

W. H. Gordon writes from 1511 Third avenue Seattle, Wash.: "I have been a worker in a small way in the spiritual field for the past twenty years, but now desire to extend my field of services, and wish to announce that my services can be had free, except actual expenses; some one furnish room, another board, and collecting transportation. I am a good clairvoyant. I see spirits, and not gold mines, and have some physical phenomena. I speak independent, entranced and by inspiration."

Mrs. Mary Weaver will be in Clinton for a week, resting her tired nerves. Her constant work in the field of private readings—considering she is busy from morning till night—gives her little time for recreation and the rest that anyone ought to take. It will do her much good to have the change of vibrations for a time.

Mrs. Nora E. Hill goes to a Kansas campmeeting on an engagement this week, and will remain away through the month of August.

Mrs. Carrie M. Hinsdale, president of the State Spiritualist Association of Texas, is now lecturing every Sunday at Dallas. She is greeted with good audiences.

BEAR IN MIND that the Editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink...Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Mr. Parmenter writes from Lawton, Okla.: "We had with us at the Church of Spiritual Light last Sunday, Rev. S. E. G. Thorp, from Oklahoma City. We hold services both morning and evening in the Hetherington hall. After a little business in the evening in regard to our State Convention to be held in Lawton, Sept. 9 and 10, Mrs. Thorp gave us a nice talk along the line of organization, after which she gave some of her excellent messages, all of which were recognized. She is expected to be with us again in two weeks, the 16th."

Mrs. Hattie F. Rupert, corresponding secretary, writes: "Members and friends of the Band of Harmony will please take notice that our next "Summer Social" will be held at the home of Mrs. M. A. Burland (instead of at Mrs. Druliner's), 600 Englewood avenue, corner of Normal boulevard, Thursday afternoon and evening, Aug. 13. There will be a "tea party" and cup readings in the afternoon, with mediums in attendance. Coffee will be served at 6 o'clock; coffee checks, ten cents. Ladies will please bring lunch for themselves and friends. Interesting exercises in the evening. To reach there take Halsted street car to 63d street; then transfer and go east to Normal avenue; or take South Side elevated and get off at Parnell avenue; walk to 63d street; go east one block and north one block. All cordially invited; come and bring your friends. Mrs. Druliner expects to entertain later."

Dr. W. M. Keeler, of Washington, D. C., who has been seriously ill for several months with blood-poisoning, has resumed his work in spirit photography, and expects to be at Lily Dale in a few days. Dr. Keeler is anxious to go before the board of managers of the camp under test conditions. In point of work Dr. Keeler is the oldest spirit photographer now alive, he having taken these pictures forty years ago.

Mrs. Maud K. Gates, of Winfield, Kans., No. 612 N. Manning street, writes: "I am very anxious to come in touch with the many different societies in this state as well as the adjoining states. I am a speaker and message bearer. Can furnish references if wanted. I have been a worker in this beautiful soul-satisfying truth for several years, and having been recently ordained, I feel very anxious to be up and doing, for I am helping the spirit-world to remove the veil of ignorance and replacing there a knowledge that cannot be shaken. If there are any societies in need of a worker I will be only too glad to assist them."

Letter From Niantic, Ct.

To the Editor:—Will you kindly allow me a few words in OUR paper, The Progressive Thinker, that keeps us in touch with all the most desirable thought extant, and feeds us with the food that makes for growth.

We have had with us for the month of July, Mrs. Sada Louisa Hand, who has now left us for her new field of labor. She has taken our best wishes with her. The society presented her with a set of Resolutions, but it took the Ladies' Aid to give her a reception and present her with a befitting gift, which, when she looks at it with its pearl eye and Forget-me-not setting, will make her heart rejoice in future memory's hours.

July 29 was State Day and we had for our speaker Miss Elizabeth Harlow, who has gained a well-earned reputation by her own push and energy, and one we all love, as it was our camp to which she came in her first starting out, filling an engagemetn that another one had to cancel.

Now a word about our State Day. It had long been the wish of some of our older members to have one day set apart for this purpose, and so have a grand reunion from all over the state. This year through the combined efforts of some of the leaders, it was made possible. A vote was taken to have another on July 30, 1909, and in that way we will feel we are on the forward march towards our goal.

Many of the starters of our camp have moved on, but others have risen and put their hands to the plow, and to-day we have as pretty a camp as you will find anywhere on the coast, from New York to Portland, Maine, and no extravagant prices for living.

The town has started in to enforce the old Blue Laws, because people will not go this hot weather and sit in an old stuffy church, when the trolley will take the children and their tired mothers out where the pines and the sea-breezes blow their cooling, fragrant breath, and, of course, the fathers will follow, and the boys will hide a base ball in the picnic basket. It would have done the readers of our grand old paper good to see the enthusiasm shown on the eve of August 3rd, when to improve the dock, a Farmer's Dance was held in the pavilion. First came our janitor, leading his old white nag on his dump cart, filled with merry-makers, bags tied on its feet so as not to mar the floor, and the most fantastic masquerader was the most envied for the time. It is reported that $100 was taken in that night, and at 25 cents apiece it certainly shows what a few can do when they all put shoulder to shoulder together and work for one common cause.

We must speak of the improvements the society has wrought in raising and painting the rostrum, new seats, etc. The Ladies Aid has bought a canvas awning to protect the people from the rays of the sun. Spiritualists are coming and going.

Spiritualism is growing and leveling the greater mass of humanity in its many avenues of thought.

MRS. N. H. FOGG.

"The Pathway of the Human Spirit." Can it leave the Human Body and Return Again? By Dr. J. M. Peebles. Price 75 cents; postage 12c.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth

"Mary Anne Carew." Written under inspiration, by Carlyle Petersilea. Price $1.00.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00.

THAT SPOKANE MARRIAGE.

Some Reflections Thereon by Harrison D. Barrett, Who Presents Some Valuable Statistics.

To the Editor of the Anaconda Standard:—As Editor-at-Large, of the National Spiritualists' Association of the United States of America and the Dominion of Canada, my attention has been called to an editorial in your columns (July 12th) entitled "Burlesque Marriage." In the interest of truth, and as an act of justice to the thousands of people who are believers in the Religion of Spiritualism, I respectfully request a portion of your valuable space in which to correct the mis-statements contained in that editorial.

There are in round numbers 760 local Spiritualist Societies scattered through all the states and territories of the Union. There are 23 State Associations in actual existence, and working under charters granted them by their respective states. The great majority of the local societies and all of the state associations, with a single exception, are united with the National Spiritualists' Association, the supreme head of the denomination in America.

The N. S. A., the State Associations and the great majority of the chartered locals are incorporated as religious societies, or church organizations. The religion of Spiritualism has been recognized as a part of the Christian system of faith in nearly every State in the Union. The Spiritualists through their States and National Association have adopted a declaration of principles, or statement of faith. They have formulated and adopted Rules and Usages and Regulations governing the Ordination of Ministers. These rules, usages and regulations have been submitted to the best legal talent in all sections of the Union, and have been declared by said talent to be in perfect legal form, based upon law governing religious corporations, or corporations not for profit. The legal minds passing upon the ordination papers issued under the Rules, Usages and Regulations in question have declared that persons thus ordained have the same legal standing as do the Ministers of any other Christian denomination.

The last report made to me when I was president of the N. S. A. as to the number of Spiritualist Ministers in the United States, and Dominion of Canada, revealed the fact that some 350 persons of both sexes had been advanced to the sacred office of Ministers of the Gospel of Spiritualism. These people have the right to perform marriage ceremonies, to enter penal institutions and Insane Asylums as Spiritualist advisers to the inmates thereof. They are also exempt from jury duty by virtue of their positions as religious teachers. In short, they have the same rights and privileges as are enjoyed by their Ministerial Brethren in other denominations.

It so happens that Mrs. Cora K. Smith, of Spokane, Washington, is a legally ordained Minister of the Religion of Spiritualism. Her papers have been granted to her under the law of the State of Washington, duly approved by a local society in Spokane, further approved by the State Spiritualists' Association of Washington, and yet further sanctioned by the National Spiritualist Association of the United States of America. As an Ordained Minister of our faith she had a perfect legal right to perform the marriage ceremony to which you take exception. I do not know what form she observed or followed. So long as she obeyed the law I do not know that it matters what special formula is followed by the Minister, or what line of questioning he may adopt. The one essential thing is to obey the law, and to see to it that the people are legally married. This the Rev. Mrs. Cora Smith did, and there is no more question about her right to perform this ceremony than there is as to the right of Archbishop Ireland to do the same thing for members of his flock.

Spiritualism teaches that God is Love, and if Love joins men and women together, it would seem to a man of ordinary intelligence that they also have the approval of God in consummating their union. Heaven is Harmony, and Discord is Hell. I prefer Heaven to Hell, Harmony to Discord. It has not been my privilege to read "Three Weeks," by Elinor Glyn, to which the writer makes reference, hence I do not know her standard of ethics. I do know that Spiritualism stands for a pure and noble home life, emphasizes the sanctity, beauty and glory of marriage, and above everything else, enjoins its people to be close observers of the moral, civil, and religious law.

Yours for truth.

HARRISON D. BARRETT.
Editor-at-Large.

Texas Spiritualists, Attention!

The eleventh annual convention of the Texas State National Association of Spiritualists will meet at Dallas, Sept. 25, lasting three days.

Each chartered society must send delegates, and per capita tax should be sent the secretary, Mrs. Annie J. Quinn, 218 N. Hill avenue, Station B, Dallas, Texas. Let every Spiritualist in the state take a personal interest in this meeting, and we can accomplish miracles. Send per capita tax and notice of delegates as soon as possible. One delegate for every ten members or major fraction thereof."

CARRIE M. HINSDALE,
Pres. Texas State N. A. of S.
R. R. 5, Box 141,
Fort Worth, Texas.

The Vicksburg, Mich., Camp.

On Thursday Mrs. Morrell gave a masterful address on "Meditation," which must be heard to be appreciated. A few brief words could not do it justice.

On Friday she closed her engagement with a lecture on "The Power of Thought," in which she logically and eloquently pointed out the possibilities wrapped up within the human soul.

On Saturday, Mrs. Crawford, of Detroit, occupied the platform, in the absence of Mr. Erwood, who was unable to reach here on account of delay of trains. Mrs. Crawford is a new worker in the field of camps. She held the attention of the audience by a short discourse on the "Practical Benefits to be Received from Spiritualism," followed by messages, which gladdened many a heart.

On Sunday the large auditorium was filled to the doors to listen to the indefatigable worker in the cause of truth, W. J. Erwood, of Elkhart, Ind. In the morning he gave a forceful address upon "The Mission of Spiritualism." At 2 p. m. he spoke upon "The Bible and Spiritualism," giving many quotations from the Bible to prove the manifestations of Spiritualism.

At the close of the discourse he called to the platform the venerable worker, Mrs. Lois Waisbrooker, who gave a poem expressive of her views.

Mrs. Crawford followed both lectures with messages, which were well received.

On Monday and Tuesday the conferences were ably conducted by Mrs. Crawford.

Tuesday Mr. Erwood returned from his home trip, bringing with him three bright little girls, two of whom were his, who are enjoying the camp life. In the afternoon he gave an interesting and helpful discourse upon the subject, "Believe in Yourself."

At 8 p. m. the campers assembled in the auditorium, to the strains of the wedding march rendered by Miss Bentley. Mrs. Anna N. Hall, of Mattewan, Mich., and Mr. Oscar A. Lowry, of Montpelier, Ohio, came up the aisle to the platform and were united in marriage by Mr. Erwood. The ceremony was very beautiful and impressive. After receiving the congratulations of their many friends, they repaired to the home of friends in the village, Mr. and Mrs. Geo. W. Waite.

Wednesday at the conference the subject of "Healing" was ably discussed.

In the afternoon Mr. Erwood gave an eloquent discourse upon subjects given by the audience, followed by a few messages, which were very clearly given and were all recognized. Following a solo by Miss Giberson, Mr. Erwood, in behalf of the campers, presented Mr and Mrs. Lowry with a few tokens of their regard.

On Saturday, Mr. Barrett and Mr. Austin, editor of Reason, will be with us, from whom some spiritual feasts are expected.

LOELLA BROOKS.

Niantic Camp, Conn.

To the Editor:—We held our State Day, July 29th and had a successful and enjoyable day. Nature was very good to us, blessing us with joyous sunlight, which brightened the dark pines and brought out the fragrant odors from them and the warm earth beneath, which, combined with the blue water of the cove and the river which encloses our camp on three sides, made a scene of beauty that touched the hearts of many of our visitors.

An open-air meeting was held at the rostrum, which has been newly painted, raised, and new seats added, covered by an awning above to protect from the sunshine.

Miss Elizabeth Harlow, one of the most energetic and philosophical workers in our ranks, was the speaker for the day. The morning service was devoted to the Great Need of Organization, by local, state and national societies, for growth, strength and sustaining power. Many names were added to our State membership, and dollars to its treasury. The subject of the afternoon lecture was "Life and its Obligations," given in a forceful manner, which deeply interested the audience. Some of our loyal friends from Norwich rendered beautiful songs and violin solos. After the services the members af the Ladies' Aid held a reception in their building on Broadway, serving tea and light refreshments to all visitors.

This was our first "State Day" for this camp, but we have voted to continue the same each year, knowing that it is a step forward for better in every way.

We have missed the weekly visit of The Progressive Thinker, and if you will favor us with a few copies I will see that some new names are sent, and old ones renewed. Kindly give us space in your grand and noble paper for our State Day exercises that we may be congratulated on our progress and loyalty to Spiritualism.

MRS. H. C. BODEN.
Chairman Speakers Committee.

BRILLIANT WORDS.

As They Emanated from the Lips of the Lamented Col. Robert G. Ingersoll.

I have had the supreme pleasure of seeing a man—once a slave—sitting in the seat of his former owner and master in the Congress of the United States. I have had that pleasure, and when I saw it my eyes filled with tears. I felt that we had carried out the Declaration of Independence—that we had given reality to it, and breathed the breath of life into its every word. I felt that our flag would float over and protect the colored man and his little children standing straight in the sun, just the same as though he were white and worth a million. * * * Slavery has been practiced and defended by all nations in some form. It has been defended by nearly every pulpit. From the profits derived from the slave trade churches have been built, cathedrals reared and priests paid. Slavery has been blessed by bishop, by cardinal and pope. It has received the sanction of statesmen, of kings, and of queens. It has been defended by the throne, the pulpit and the bench. Monarchs have shared in the profits. Clergymen have taken their part of the spoils, reciting passages of Scripture in its defense at the same time, and judges have taken their portion in the name of equity and law.

ROBERT G. INGERSOLL,
Who, being dead, yet speaketh.

J. H. Collins Lecturing at Creal Springs, Ill.

To the Editor:—I have been tarrying here at this health resort for the past ten days. The pastor of the Methodist church treated me with marked courtesy, and when I informed him I had been a P. E. and missionary in the far west, his church doors flew open and I have been busy lecturing to increasing audiences on "Where Is Heaven;" "The Immortality of Man," "Progress of the Human Spirit," and "The Resurrection of the Spiritual Body." I find such are live issues and engage the attention of thinking people. Yesterday, Sunday, at the pastor's request, I spoke, occupying his place, morning and evening. Morning my subject was, "Blessed Are the Pure in Heart for They Shall See God." The theme was harmonious with the audience, and was met by the old-time Methodist with joy and fervor. But at night my theme was drawn from, "Are they not all Ministering Spirits?" This gave me full swing to open Spiritualism, both ancient and modern. I introduced evidence from the dying chamber as well as the room of the scientific investigator.

I am sure my discourse did not create the emotion of the morning's address, but was convinced it provoked more thought, and I hope will result in more lasting fruit.

I go from here to Marion, the County seat, a beautiful little city of about ten thousand inhabitants. Those desiring my services can address me at this latter place. J. H. COLLINS.

Mt. Pleasant Park Camp.

After the intense heat of two weeks, Old Sol has hidden himself behind a cloud this forenoon, and it really seems good to be in these beautiful natural groves and drink in the divine inspiration that permeates the entire universe. There is nothing that can lend us so much inspiration as nature.

There are many workers on the ground, and all seem to be having their share of labor.

Our camp opened with wonderful inspired lectures by Cora L. V. Richmond.

Following her came Brother Benjamin F. Wilson with his excellent lectures and lessons. He leaves us to-night, and we will miss his genial smile and words of cheer and generosity.

Mrs. Bellman arrived at our beautiful grounds Sunday. She has delivered two very beautiful spiritual lectures, such as only she can give.

Mrs. Laura M. Jones, of St. Louis, has filled her engagement with the Association as a message bearer, and has more than pleased all with her spirit messages.

All are eagerly awaiting Elizabeth Harlow's coming, for we know we shall be lifted up and out of ourselves, and soar away for a time into the vast space of infinite thought and truth.

Dear Dr. Peebles, I understand, comes to us next Sunday with a storehouse full of good things. And all will welcome him and Edgar Emerson with his message work. All will regret the closing day of our spiritual love feast this season.

Old Glory floats majestically over the ground, and out to the breeze from many homes, on the old camp grounds, reminding us that we have true patriotism in our minds, and that we will remain true to our cause and country.

ELIZABETH J. JAQUET.

Grand Ledge, Mich., Camp.

Sunday, July 26, was opening day for Grand Ledge camp. The opening address was given by Mrs. A. E. Sheets, whose work at this camp and other places as well is too well and favorably known to need commendation, for all who have heard her realize the true zeal with which she enters in her work. There are a number of fine message bearers present, among whom we note: Mrs. N. B. Russell, of Grand Ledge; Mrs. Christine Oswald, Chicago, Ill.; and Mrs. Flora E. Fulgheim, of Battle Creek, Mich., whom the Association welcomes as a young, but earnest worker, who has entered the field of labor with bright and glowing prospects in different phases of mediumship. Mr. Charles Barnes, trumpet medium, of Warsaw, Ind., is an old time worker, and is meeting with fine results along his phase of mediumship, and also assisting in message work.

A social time worthy of mention is a picnic held by a club of ladies, of whom Mrs. Sheets is a member. The day was enjoyed by all present.

At the close of the week which completed Mrs. Sheets' engagement for the time, all felt that a benediction of grace had rested upon each and everyone who had not only renewed old ties, but had formed a new ones, lasting and true, and may Sister Sheets go out into other fields of labor and receive such hearty comradeship as has been expressed in this camp.

The entertainment committee with Mrs. Fulgheim as chairman, gave a very unique entertainment Friday evening, entitled "Grandma's Birthday Party." A good crowd was in attendance.

Next week we have with us Oscar A. Edgarly and George Letford.

CORRESPONDENT.

It Was Daniel Dunglass Home.

Dr. Peebles does well to call attention to the error of magician Kellar in speaking of the medium with whom Prof. Crookes' experimented as Edgar Home. But Dr. Peebles is himself in error in saying that it was David Home. This medium's name was Daniel Dunglass Home, and a good brief biography of him is to be found in the book "Planchette; The Despair of Science," written by Epes Sargent. H. M. WILLIAMS.

TWO SIGNIFICANT RESOLUTIONS.

The Presbyterians, South, in 1863, met in General Synod and passed two resolutions. The first read:

Resolved, that slavery is a divine institution (and, as the boy said, "so is hell")

Resolved, that God raised up the Presbyterian church, South, to protect and perpetuate that institution.

Great heavens!! Can it be possible that the Christian church ever defended human slavery?

"This Mystical Life of Ours." Selections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price $1.10.

SIXTEENTH ANNUAL CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily.

Lectures and messages each evening.

Noted speakers and mediums in attendance will conduct evening services.

Speakers:—Miss Elizabeth Harlow, Mrs. Helen L. P. Russegue, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood.

Message Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. LauraM. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.

Others are invited and will also take part. Special vocal and instrumental music will be a feature each evening.

Special hotel rates have been secured at the Hotel English.

Hotel Rates for Rooms:—One dollar per day, two in a room. With bath, $1.50 per day. American plan, $1 per day extra.

It Will be Best to Secure Your Rooms in Advance.

Delegates and visitors will be given a Grand Reception in the Hotel English, Monday evening, Oct. 19.

Mass meetings in unison with the Indiana State Association Sunday, Oct. 25.

All Spiritualists will find much interest at this convention and its meetings.

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Association. You cannot afford to miss it.

DR. GEORGE B. WARNE,
President.
GEORGE W. KATES,
Secretary.

TOM WATSON'S OPINION.

And Various Other Matters Connected With Articles in The Progressive Thinker.

To the Editor:—"Tom Watson's Opinion" on the power of the Catholic Church is a great article of serious truth. It is alarming, and I would rather see our old earth blown to atoms than have the history of the dark ages repeated. It is something awful to contemplate, when we reflect that such a dominant power could stop the great work of science, education, free thought, free speech, free press, progress and unfoldment of the human races. Let us hope that some mighty unseen power will so aid the cause of freedom, and enlightenment of the masses everywhere, that knowledge, truth, virtue, and love of humanity, may in some manner overwhelm the forces of darkness that would forever keep the people of the nations in ignorance, prejudice and superstition.

Harrison D. Barrett's suggestions, in regard to "Spiritualists' Camp-Meetings," are worthy of careful study and consideration.

I wish every orthodox minister in the land would read the dissertation of Judge Parish B. Ladd, on "The Rival Giants;" also the people in general. It is a subject worthy of deep thought and attention by every student or truth-seeker.

This world would be much better than it is were it not for the schemes of the kings, popes, priests, demagogues and politicians, who in all ages have deceived mankind on order to control them.

W. S. FRANKLIN.
Bedford, Iowa.

OBITUARIES.

J. B. Levet, 84 years of age, and one of the best known citizens of San Diego, Cal., passed away in his sleep one day last week. He was a pioneer in the state, having gone to San Francisco in the early fifties. He was influential in the early life of the northern city, but was forced to leave and come here on account of his health, in 1864.

THE BRAIN.

A Highly Important Work in Reference to It.

To the Editor: In No. 972 of your paper you have an editorial entitled "Parallel Cases." As physicians we know a great deal more about the brain and its functions than a few years ago. It is wonderful with what precision we can now localize brain lesions. There has recently been published by Dodd, Mead & Company, New York, a book on "Brain and Personality," or the physical relations of the brain to the mind, by W. H. Thompson, M.D., LL.D., etc., written more especially for the ordinary lay reader than for the physician. H. V. SWERINGEN.
Fort Wayne, Ind.

IMPORRTANT RESOLUTIONS.

Question for Discussion by Ministerial Societies.

Resolved, That the Christian church is responsible for much of the disbelief in a future life by its implied rejection of the ancient phenomena of Spiritualism as recorded in the Bible and its open and pronounced rejection of the phenomena of Modern Spiritualism.

Resolved, That Robert G. Ingersoll spoke the truth in his reply to the reporter of the Cleveland Plain Dealer, asking his opinion of Spiritualism, when he said, "Christians laugh at the miracles to-day, attested by folks they know, but believe the miracles of long ago, attested by folks they did not know."

Such resolutions as these must be discussed in ministerial associations sooner or later. The question coming to the front is either materialism or Spiritualism. Which will it be?

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A Plea for Justice to Mediums.—Price 10 cents.

Immortality—Its Naturalness, Its Possibilities and Proofs.—Price 15 cents.

The General Teachings of Spiritualism Price 5 cents.

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Spiritualism in All Lands and Times. Price 10 cents.

The Pro and Con of Spiritualism.—By H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.

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LIFE'S PROGRESSION.

"There is no death; there are no dead." These words stand out on the cover. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet the author, Edward C. Randall, believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50.

SCIENCE AND A FUTURE LIFE.

By Prof. James H. Hyslop.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price $1.50; postage 10 cents.

LIFE BEYOND DEATH

By Minot J. Savage, D. D.

This is a view of the world's beliefs on the subject, a consideration of present conditions of thought and feeling, leading to the question as to whether it can be demonstrated as a fact. To which is added an appendix containing some hints as to personal experiences and opinions. 8vo, cloth, 342 pages. $1.50; postage 10 cents.

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Universal Spiritualism—Spirit Communion in All Ages, Among All People. This work has two distinctive features: 1st. A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, China, Japan, and other ancient nations, not excepting Europe during Christian centuries. 2nd. A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other modern lands, all tending to show the persistent continuity of spiritual revelation. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chapters at the end of the volume, making it a highly useful text book for all who are interested in the great question of Human Immortality. 352 pages; price $1.00.

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

I. Gott, Johannesberg, South Africa:—Q.—We are rather out of the tide of the Great Spiritual movement. Our mediums drift into fortune telling, and to bring out a crowd we have to depend on "Sensation," and this is discouraging. Can you not put us in touch with some one who could come as "missionary" to this continent? We, of course, would do everything that lies in our power to meet his efforts. To one having psychic gifts, a great work is waiting here. We want an earnest student of our philosophy who can talk to us of the great ideals of Spiritualism. I wish I dared indulge a hope that you might visit us.

A.—My dear brother, in spirit I shall visit you, and perhaps others, more beneficial to the cause, seeing this call, will come to you for the upbuilding and popularizing of the great philosophy of life.

Meantime, let me suggest that it is not because you have no mediums, but because you do not take the means whereby sensitives may be developed. Mediums in America and the outgrowth of circles, and you under the Southern Cross have the same privileges as the peoples under the polar star. Gather in harmonious seances, commence with singing, and reading from some instructive book or paper on Spiritualism. Fraternally discuss the subject, and thus prepared, hold a circle. It will not be many sessions before some member will show more or less marked sensitiveness. After this, cultivate along the line indicated.

I earnestly believe, your home developed mediums will give you more satisfaction than the far fetched and untried.

It would appear that mediumship, at low tide as it is in South Africa, is affected by the same disease it is here. It drifts into fortune telling and commercialism. It is the sad story of all spiritual awakenings in the dawn of all religions; in the revivals and awakenings, the spiritual belief is made to minister to greed, and cupidity! Its cure? Develop your own mediums. Shield them from all influences, and allow no interruption of the circle work. Proceed with the carefulness and circumspection of scientists, and in the broad and righteous measure you seek shall you receive.

Why wait for outside influence? For the coming of a missionary? Are not your spirit friends waiting, waiting for you to set the door ajar?

In your society you have many sensitives who only await the awakening of the powers. The means is in your hands.

* * *

Mrs. L. Helzman:—Q.—where can I obtain book in the German language on Spiritualism?

A.—A long list of works on Spiritualism published by him is issued by Wilhelm Besser, Leipzig, Germany. I don't think any publisher in this country carries these books, but they can be obtained by sending direct to the publisher.

* * *

H. G. Purinton:—Q.—What vows have to be taken by outsiders to be accepted members of the Catholic church?

A.—Full, complete and unconditional acceptance of the Catholic creed, confirmed by observance of the forms and ceremonies of that church.

A renegade Protestant will find it difficult, if not impossible, to become a trusted member or a leader. The controlling priests well know that if the pretended convert is of ordinary intelligence he must be a hypocrite ytrading on his "conversion" and rate him accordingly.

* * *

Charles L. Waffle:—Q.—We read in John 5:39 that Christ advised his hearers to search the Scriptures to learn what they testified of him. Then again it is said of Paul and Silas that in going from place to place they stopped and taught in the synagogues, and that they were received more favorably at Berea than previous places, in that they received the word with more readiness of mind, and searched the Scriptures daily to see whether these things were so.

1. In what form were the Scriptures kept at that time, on written parchment or in print in book form?

2. Who had charge of them and were they accepted by all classes and issued for distribution? And were the common people sufficiently educated to read them if given opportunity, including Christ and his disciples? And again, were the Jewish synagogues open at that time for the free discussion of various religious and conflicting faiths?

A.—The above questions carry their answers with them. No one has ever claimed that at the time of the apostles there existed a line of the books which were compiled into the New Testament. The Scriptures spoken of by Christ were the personal writings of the Jews. These were executed on parchment, and kept by the priesthood. If accessible to any other class they would have been uninstructive, as the priests were the only ones who could read or write. The dense ignorance of these half-nomadic savages who formed the "chosen people" is impossible to understand at present.

The Jews were most bigoted and intolerant, and allowed no discussion of opposing doctrines in their synagogues. It was not their custom to allow any and every wandering prophet to enter the synagogue and exhort the people.

The source of all these passages is transparent. They were not written by men acquainted with the manners and customs of the time, but by forgers long afterwards, writing what they fancied the romantic career of the Christ and disciples would be. The story sacrifices history, chronology, the customs of the people, and puts the "Scripture," to which the names of ignorant fishermen are subscribed, who could not have known one letter of their alphabet from each other in the Greek, the language of another people! These evangelists wrote several centuries after they were dead! And the most peculiar thing about the New Testament Greek is that it is not the pure language spoken by the Hellenes, but the barbarous Greek used by the monks and priests of the Middle Ages.

The question arises: Why was the New Testament written in Greek? Is it not self-evident that it was because there was not a soul in Christendom able to write in the Hebrew, which was a dead language long ages before the Christian era?

The "Sacred Book" must be written in ancient language, and Greek was the most available.

Dr. Brown makes an able effort to show that there was an earlier literature, which the Hebrews appropriated. It would seem that there must have been, for the foundation of the books of the Old Testament, as the traditions of India formed the basis of the Christ-legends.

* * *

Wm. Phillips:—Q.—What is mind? What is intelligence?

A.—Mind is the conscious ego; that which thinks, feels, and wills. What it is, in its essence, can no more be defined than can force or matter.

Intelligence is often used as synonymous with mind, the real distinction being that intelligence is the product.

Perhaps as good a definition of mind as can be given is that of Sully: "Mind is the sum of our process of knowing, our feeling of pleasure and pain, our voluntary doings." What it is that thinks, wills, enjoys, feels, or how, no psychologist has in the slightest explained.

Intelligence is distinct from matter through and by which it is manifested.

* * *

Mrs. C. A. Lenks:—Q.—What is the address of Mrs. Matteson? Where is Dr. W. S. Rowley?

A.—Buffalo, N. Y.

Dr. Rowley, who gained a brief notoriety as a "telegraphic medium," has disappeared from public view. His methods would not bear the test. His system was to place the telegraph key in a box of which two slates formed the bottom and top. The sounder was placed on a distant table, connected by wires. Dr. Rowley placed his hands on the top of the slate, and the sounder gave messages in the Morse alphabet. Really he had the slates so nicely adjusted to a spring that the slightest pressure broke the circuit. But this was concealed by a slight arrangement so that the box could be handed to investigators, and no pressure would affect the key. The fake was clever and he had several imitators.

SUMMERLANE STREET.

From over the past, from far and near,
I've traveled the earth for many a year,
And sought by precept, by teaching and song,
How best to do right to overcome wrong.

And as I traveled the road dusty and worn,
There came to me oft, from the past day's borne,
The echo of loved voices tender and sweet,
Of a flower-wreathed cottage in Summerlane street.

When my heart was as light as a thistle-down,
My cheeks were rosy and my hands were brown,
When I found in the cottage in the old home place,
A light in the smiles of a fond mother's face.

O, dreams of the past, how often I yearn
For the days of my youth that can never return,
The presence of dear ones I fondly have known,
The old familiar scenes that forever have flown.

Ah, days that I knew, how fondly they gleam,
In the glow and shine of Memory's dream,
The songs of my heart are tremulous with tears,
As I reach back again through the mist of the years.

BISHOP A. BEALS.
Summerland, Cal.

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A Vigorous Defense of the Camp Meeting

When a writer of Brother Barrett's prominence condemns unqualifiedly an institution that plays so important a part in the Spiritualistic movement as does the camp meeting, the matter assumes a serious aspect. Arguments which, used by another, might have little weight, proceeding from the ex-president of the N. S. A. would by many, be accepted as conclusive, and so I, rather reluctantly, feel impelled to review Brother Barrett's article and show, as I think I can, that his conclusions are not warranted by the facts, even as he himself presents them.

Brother Barrett's reasons for condemning, the camp meetings may be catalogued thus:

1. So much fraud perpetrated there.

2. People attending camp become satiated and take no interest when they return home.

3. The expense.

4. Camp meetings are destructive to state and local societies.

In support of the first reason Brother Barrett relates at considerable length certain fraudulent practices that have come under his observation at camp meetings. We are all too familiar with those facts to take issue with him on that score. The question is not, does fraud occur? We know it does. The question is, Does the camp meeting cause fraud? Is it, per se, responsible for it? Should the camp meeting be abolished because fraud may creep in? To maintain the affirmative would, by parity of reasoning, sweep not only every camp meeting but every state and local society, yes, even the N. S. A. from off the face of the earth, for all of them have been afflicted in the same way. At one of the N. S. A. conventions a gentleman told me that he had just overheard two of the mediums who were to occupy the platform, "swapping tests" behind the scenes. Judging by the reputation of the said mediums, I thought the gentleman was mistaken and told him so. I still think so, but it shows that collusion and fraud are quite as possible at the conventions which Brother Barrett warmly favors as at the camp meetings which he condemns.

At one of the great monthly meetings of the Chicago Spiritualist League last spring among some fine and undoubtedly genuine platform test work was also some of a decidedly sensational and questionable character. Indeed, no less than a score of persons, mediums and laymen alike, assured me that they were the result of the most arrant fraud and collusion between the "medium" and persons in the audience. And the famous ordinance was in full force at the time. It did not touch her; it could not reach her. She had a local society of her own. She has never, to my knowledge, attended a camp meeting. Shall the C. S. L. disband because it was imposed upon?

As for the gentleman who spent $2,500 at a camp meeting and had to send to his son for money to get home on; well, poor fellow, he should have had a guardian who would not have entrusted him with such a sum of money at one time. The camp meeting was no more responsible for him than New York and Philadelphia were for Coal Oil Johnny.

A camp or a city owes it to their visitors to protect them from sharpers if possible, but their failure to do so in an instance or two would hardly justify giving them over to destruction, and all other camps and cities with them. For every case like the above occurring at a camp meeting, probably a half dozen could be cited from the cities. Some three or four years ago I gave an account in The Progressive Thinker of a "medium" here in St. Louis filching money and jewelry to the extent of many hundreds of dollars from confiding victims, while about two years ago another "medium" through the efforts of President MacArthur, of the State Association, was given a two years' sentence. Neither of these "mediums" ever practiced their arts at a camp meeting. The city affords a far better field for such tricksters. At the camps they are constantly in the lime-light and subject to the scrutiny and criticism of hundreds of experienced investigators, while in the wilderness of a great city the ignorant and unwary with no one to advise them, fall easy victims.

Again, the tricksters that infest the camps did not get their schooling there. I need not remind Brother Barrett of the schools for trickery which, under the name of developing classes, flourished a few years ago in Boston. It is true, I believe, that the dean of the faculty had a summer school at Onset for a time, but that was merely an adjunct.

The abolition of the camp meeting would not abolish fraud, nor even lessen it to any appreciable degree. As we all know, there are local societies officered and led by convicted fakes. One, at least, of these was an auxiliary of the N. S. A. and its leader held ordination papers from a state association and was also one of the chief officers of said body, which, too, was affiliated with the National. The management of the State and National bodies, instead of disbanding, expelled the obnoxious parties, instead of burning their houses to get rid of the rats, expelled the vermin and cleaned house. See the point?

As to the second objection, that people attending camp meetings take no interest in the cause at home, I think it safe to say that, as a rule, those who are most active and constant in camp meeting work are also most active in local work. Besides, many people become enthused at camp meeting and are stimulated to more earnest effort in their home towns.

What scores and hundreds of engagements have been made by speakers and mediums at the camp meeting to go to some point where Spiritualism had never had a public hearing. How many times has a lonely Spiritualistic resident in such a community said to me after a lecture at camp, "Brother Peck, I want you to come to our town and give that lecture; I want my neighbors to know what Spiritualism really is," etc., etc. Every speaker has had many such requests, while test mediums—those instruments without whom there would be no Spiritualism as a movement—have been fairly swamped by the demands made upon them. As an all-around disseminator of Spiritualism, there is no instrumentality equal to the camp meeting.

As to the third objection, the expense in attendance at camp meetings is largely a matter of taste or desires. As a rule, we can live as cheaply at the average camp as at home and live better and more wholesomely. Brother Barrett suggests that conventions take the place of camp meetings. Conventions are all right, but the chief difference between them and the camp meeting is that they are of shorter duration and more expensive than the latter. To those who have had to pay their own expenses to state and National conventions the plea of economy will appear something of a joke, more particularly if they have responded to the plea for contributions that is always made. One gentleman at the N. S. A. gathering at Minneapolis told me he had attended three camp meetings that season and that the convention had cost him more than the six weeks of camp attendance. And the money so contributed barely pays the expense of the convention.

Then, too, there is a wide difference between gatherings in cities in stuffy halls, and the free, soul-expanding, mind and body-stimulating, outdoor life of the camp meeting.

Brother Barrett asserts that the camp meetings kill the local societies. There are some facts which seem to sustain, in a measure, this view, but the preponderance of evidence is against it. The Clinton camp had its first impulse in a local society which I helped to organize, and has been officered and aided for twenty-five years by members of that society, and I venture the assertion that every member of that society from its capable and devoted leader down would look upon its abolition as a calamity. If space permitted I could follow up that line and produce many facts to sustain my position.

Brother Barrett cites statistics to show that camp meetings are detrimental to state and local organizations. Their irrelevancy seems to me so great that I am irresistibly reminded of the words of the crusty old cynic, Carlyle, "There are lies, d—d lies and statistics." While I cannot agree with the pessimistic old philosopher in his comparison of the relative degrees of fallacy yet it must be said that statistics, like "holy writ," may be cited to prove any theory. As I have not the records at hand myself, I accept Brother Barrett's statement without protest except to ask how many of the 760 societies have any existence except on paper? Are there 400? Are there 200 real, live, active societies? It is a safe assertion that at least one-half of the 760 are moribund.

Brother Barrett says that 21 camp meetings have ceased to exist and 21 State Association have been instituted in the last 15 years and regards this as a significant if not conclusive arrangement, a plain manifestation of cause and effect. Here comes in the fallacious nature of statistical argument. A year or two ago I saw a statement to the effect that the births and deaths in a certain little Western city had been exactly equal for the year, 127 births and 127 deaths. A curious coincidence, no doubt, but what relation did those facts bear to each other? Did the death of the 127 make room for and invite or force the birth of an equal number? Or did the birth of 127 babies crowd the 127 who died off the earth? I venture to say there was just as much significance in the above coincidence as in the case of the camp meetings and the State Associations. Let us try to get at the root of the matter. What State Association came into existence because of the demise of a camp? What camp had to die that a state society could be born? If this is too specific, let us be more general. Has the increase in state bodies been most marked where the decrease in the number of camps has been greatest? Unless this can be shown there is no point of contact, no relationship between the alleged facts, and the statistics have no bearing on the subject. Indeed, if we are to indulge in that style of argument the advantage lies with the camp meeting. As thus: A few years ago Iowa had two camp meetings and a flourishing state organization. A couple of years ago one of the camps gave up the ghost, and the State Association departed soon after. Kansas has several camp meetings and a live state society. Wisconsin, Indiana, Michigan, Ohio, all have both camp meetings and State Associations working in harmony. New York has a vigorous state organization and its own great Lily Dale camp. Massachusetts, with three of the oldest and two of the largest and most famous camps, has a live state organization whose president is the able chairman of Onset. It would be difficult, I think, to find an intelligent Spiritualist in Massachusetts who would maintain that the cause of Spiritualism would be enhanced by the abolition of Harwich, Lake Pleasant and Onset.

There has been a decrease in the number of camps as well as a decline of interest in some if not all the surviving ones; the reason for this is simple and easily stated; the same causes which are responsible for the almost universal apathy that pervades our Cause everywhere and in every department are also accountable here—no more, no less.

The decrease in number is also easily and rationally explained. The now defunct camps were superfluous, occupying fields already filled by older and stronger ones. Bad management may also have been a factor in some cases. No cause is strengthened by scattering its forces. Were the many weak local societies in our large cities consolidated into one-fourth the present number their efficiency would be greatly increased. The same is true of the camps; there are, I think, still too many for their mutual good.

In accounting for the increase in state organizations and the decrease in camps another important factor should be kept in mind. The N. S. A. has bent all its energies to the institution of the former and never toward the founding of camps. This was, I think, correct, but, since it accepts the camp meeting associations as auxiliaries and annually appeals to them for financial aid; it should foster rather than discourage them.

But chief of all the causes for the lack of interest in and attendance at the camp meeting is the enormous multiplication of summer resorts, summer gardens, chautauquas, rural places of amusement and recreation where the cooped-up dwellers of the cities may find the much-needed blessings of pure air, blue skies, tree, grass, flowers and birds. The recognition of this need, together with the increased facilities for interurban travel furnished by the trolley lines, have led to the establishment of these rival rural resorts in almost every township, and were every camp meeting in the land abolished the people, Spiritualists as well as others, would still avail themselves of these means of health and happiness. And it is not only their right, but their duty to themselves and their families to do so.

In expressing myself as I have I am actuated only by a sense of right and justice. I have no personal interests to serve, I have no official connection at this time with any camp meeting, but, speaking from long and intimate experience of the in and outs of the camp meeting, I unhesitatingly affirm that, judiciously located and managed, officered by those who labor with an eye single to duty and principle, the camp may be made in the future as it has been in the past one of the most, if not the very most successful and effective means of the propaganda of the glorious religion of Spiritualism.

"The woods were God's first temples." W. F. PECK.
St. Louis, M

ISAAC B. RICH.

The Funeral of an Illustrious Spiritualist and Philanthropist.

As the brief notice of Mr. Rich's funeral which appeared in your columns of July 25 mentions Mr. C. W. Wiggin as officiating at those solemn obsequies, instead of Rev. Frederick A. Wiggin, the popular pastor and spiritual worker of Boston, an explanation and corrected statement seems necessary.

Mr. Wiggin has been a close friend of Mr. Rich for many years and has frequently served as almoner of his generous bounty for the poor and needy of the city. Therefore, immediately after Mr. Rich's transition, his son, Charles J. Rich, wrote to Mr. Wiggin requesting that he conduct the funeral services, adding that Rev. E. A. Horton (likewise an old friend) would also assist. Courtesy granted to the older clergyman the priority in the exercises, and after a beautiful musical selection, rendered by a male quartette, Mr. Horton gave an extended reading of Scripture selections, with the poem, "There is No Death." He then made a fervid address, in which he rehearsed in detail the varied interests and labors of the deceased from the time when he joined the Mercantile Library Association, at the age of seventeen, until his death. He recalled his large charities, his generous assistance to worthy young men, and to those in need, everywhere, his extended and notable theatrical interests and successes, and emphasized the fact that Boston would seem poorer without his presence.

At the close of Mr. Horton's remarks, and after the sweet and plaintive song, "Beautiful Island of Somewhere" had been sung by the quartette, Mr. Wiggin arose, and prefacing his address by appropriate Scripture and the beautiful poem, "He Who Died at Azim," he delivered a scholarly and impressive eulogy, a partial text of which is as follows:

A good man; one whose acquaintance we have enjoyed these many many years, has put off the garments of earthly life, and donned those of immortal splendor.

I knew the man so well, that I am sure nothing could be further from his desire than that any fulsome eulogy of his life should be spoken upon this occasion. He was a man to whom even the very semblance of deception was offensive, and he simply left it to each one to judge him by his few, yet frank utterances, and the unobtrusive and unostentatious deeds of his life. His left hand never knew what his right hand did. Brother Rich will, however, pardon the words which must here find utterance and although he would doubtless prefer that I leave them unsaid, his charitable deeds are so well known, that no little surprise might obtain if I failed to make mention of them. Never seeking for vain glory, even despising any display of his generosity, if the lips of the poor were dumb upon this subject, thousands of whom have received of his bounties without ever knowing who who their benefactor was, then indeed would his most kindly generosity be but slightly mentioned.

In business, no puerile motto of "Honesty is the best policy" governed him. Here he placed himself in the true order of his life, which required that his conduct be always begotten of an inward, instead of an outward motive, begotten of choice instead of prudence or policy. He held an ideal higher and beyond a simple vindication from folly and knavery.

Filled to overflowing as was his remarkable business career, still he could always find time for matters more important and nearer the heart. I have conversed with him, when his earnest words of love and sympathy for members of his family were accompanied with tears which told the story of his fatherly devotion far more eloquently than his words.

Through this new birth, which has been for so long miscalled Death, another soul has passed to the loving Father's home, and many there are who, with his bereaved family, will painfully realize the physical absence of a thoroughly generous-hearted, good man, a man whose true and real greatness will appear and be felt far more forcefully in death than it was in his life.

His thoughts were always of the living, and with him there were no dead and no such thing as dying. He believed in the resurrection of all men as well as of Jesus. He knew of a life hereafter and had constant proof of it. He believed that the best way to prepare for its enjoyment was to do unto others as he would be done by, here and now. Brother Rich was a Spiritualist, and his religion was one of deeds and not of creeds. No religious sect was quite broad enough for him.

Mr. Rich was a man who would have been ashamed to plume himself upon a successful obedience to self-interest, or mere duty. He sought no personal righteousness which differentiated between the publican and sinner, but rather one which would obliterate by its overpowering splendor all those petty differences among men and recreate life afresh in its own absorbing unity. In short, he wanted the righteousness of the Infinite, and not the mortal righteousness which flows from the fulfillment of any outward law whatever, but the perfect righteousness, which wells forth from an abiding faith in a Divine Humanity, or the absolute union of the divine and human natures.

He has not passed to his reward, for he never lived for such. He has merely, simply stopped living here, and gone on living over there, and there as here, he will do his best, continuing to do right simply because it is right to do right. He was fully persuaded of opportunities for growth and progress, out there, beyond the portals of the grave.

In his passing, our loss is great, but may our grief be assuaged in contemplation of his infinitely greater gain.

"Meantime we'll pitch our lives unto the key
Of that thou'rt living; so one music sweet
We'll make, until our earthly harmony
Shall blend with thine and make one song complete."

The floral tribute which expressed the esteem in which our arisen brother was held, surpassed anything that has ever been beheld on similar occasions in Boston, according to the testimony of the daily press, making an impressive scene of radiant beauty. The altar, the platform, and pulpit stairs were covered and banked with most elaborate designs, the side pews to either corner of the spacious church was hung with heavy wreaths and garlands, all composed of the choicest flowers, a wreath of rare orchids resting upon the casket, with another of lilies of the valley and heliotrope.

At the close of the service, these varied pieces were removed in florists' vans to the family lot in Forest Hills, where, upon the arrival of the family, they covered every available spot and lined the grave into which the deserted dust was lowered. A floral arch spanned the gateway, through which the friends passed to listen to the committal service, and although the family's wish for privacy was sacredly respected, hundreds of interested friends lined the farther side of the avenue and adjacent points of advantage, watching the scene, under the clear sky and in the fragrant air of a radiant June day.

SUSIE C. CLARK.
Onset, Mass.

A Prominent Spiritualist Passed to Spirit Life.

Edward P. Averill passed to spirit life July 28, aged 86 years. Mr. Averill was one of Massachusetts' most prominent Spiritualists. He was one of the charter members of Cadet Hall Society, of Lynn, and has been a very active member up to the time of his going. He will be a great loss to the society, as well as Spiritualism in general. There are many workers that will keenly feel the loss, as the home of Mr. Averill has been the home of many of us, and it was with genuine pleasure he always welcomed us.

Mr. Averill has been a very prominent business man in the towns of Middleton and Lynn. In his early life he was engaged in the manufacture of shoes; then in later life, going into the grocery business. He was a man much sought for advice in all things, having superior judgment, and his word was as good as a government bond. Such men leave a great void in the world of active things.

He leaves a wife and two sons. His wife is Mrs. A. A. Averill, who writes often for The Progressive Thinker. She is a woman of rare ability, and has been a very valuable worker for the cause. Her stories have been great lessons in spiritual truth. She has been the secretary of Cadet Hall Society for years.

The funeral was held from Pine Grove Chapel, July 31st. There was scarcely standing room. The floral tributes were many and beautiful. The burial took place at his old home, Middleton. The undersigned officiated, and Mr. Marshall, one of Lynn's most noted singers, rendered two beautiful songs.

My personal tribute is, he was a mighty oak in our midst. Truth always found an abiding-place with him. He spread his mighty arms of love and encouragement to each and all of us when weary and discouraged, and at his fireside we found home and comfort.

Earth is more lonesome because of his going, but heaven is much richer, and he will welcome us there. May we who knew him so well inculcate his life in all its strength and sweetness, and be as faithful to duty and truth. ELIZABETH HARLOW.

Afflicted With a Troublesome Spirit.

To the Editor:—May I have a little space in your paper for a personal request:

All my near kindred have passed to spirit life. My husband passed away in 1897. He was mentally unbalanced, and seems to be very much worse now. I am mediumistic; can both write and talk, but he will not allow any of my friends to communicate with me. He appears to completely dominate them. He seems to be with me all the time, but I do not wish to talk with him, for most of the time he seems to be a raving maniac.

It is new to me that such a condition follows one into spirit life, but I could write of experiences I have had to show that it does.

I have not the help of circles, mediums or meetings. I have your paper only for an instructor, and I feel that I could hardly live without it, but I have not read of any case like mine, and I want to know if there is anything I can do to change conditions so I may get messages from my friends. If anyone will instruct me in the matter, by letter I shall be very grateful. MARY E. STOUT.
Corunna, Mich.

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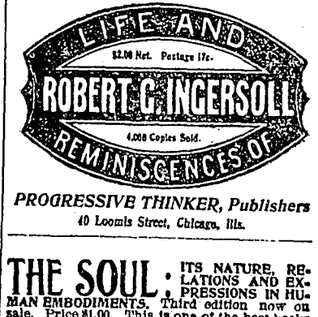
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Chesterfield Camp, Ind.

The second week of camp life, and beautiful Chesterfield is dear to me; every moment I stay it grows dearer. This is Friday, and to-day I presided at the conference, and the subject we discussed was, "Shall we do away with Camps? Had I put to a vote, I feel as if that good old Auditorium would have rung out its appeal from our loved ones on the other side, one long loud NO! , Every heart was filled with enthusiasm and zeal to further the cause of camps. Our camps are doing a glorious work. How do people know what good seed we are sowing broadcast in these beautiful bowers of nature, where the skeptic comes to have a good time, and as they say, talk to the "spooks." They come in all their levity, and generally some good spook comes and they are convinced. It may be years before the shell of orthodoxy will fall, but yearly they come to the camp meeting to gather from their loved ones the story of life.

Everyone has their opinion, but while Camp Chesterfield was in the height of its glory the societies in surrounding cities were all in a prosperous condition.

I well remember fifty years ago, when Methodist Camp Meetings were all the rage. That was the means by which they gathered in to their fold the innumerable hosts of followers. How I used to love to hear them shout; but they won the millions of followers.

I have great respect for our good Mr. Barrett, but no one man, nor one-hundred, can down the camps. They have come to stay.

I believe in Camp-Meeting. I believe in organization, for I feel sure that is the only way in which we can succeed. As for mediums giving "post mortem" messages or doing fake work, how about speakers? Are they all perfect? Were all these paid according to their worth, some would hardly have money enough to keep the wolf from the door.

Let us have the Camp. Let our message bearers give their work from the rostrum. I also believe all good honest mediums should be allowed to do their work in their own homes. I don't believe any society should control them or the speaker. I believe we have as many honest mediums, tried and true, as we have lecturers or speakers. I also think that mediums should receive money for their work; that no one person or society should say how much they should receive. This is a free country, free speech, free schools, and free religion.

Teach our children to be honest with themselves and the future generation will not make so many mistakes. Just so long as camp meetings are prosperous, just as long as mediums and speakers are untrammeled in their work, just so long will our cause prosper.

I have no faith in any man, woman or child, be he scientist or otherwise, who would invade the sacred seance room, and with a lie on his lips and fault-finding in his heart, try to receive from our angel loved ones truth.

"Seek and ye shall find." knock and it shall be opened unto you!"

If any person lies to himself, he must have untruthful guides I don't believe that scientific men and women are the only ones capable of detecting fraud. Let us go into a seance room with love and purity, seeking only the truth. Let us not countenance fraud, but if we find it let us denounce it there and then.

"Thoughts are things." If we are constantly thinking fraud, we can find it, and be sure we are free from it ourselves before we accuse another. No one has arisen to that state of perfection where they have no faults, no sin.

Now comes the point where organization will protect us. I hope to live to see the day when mediums and speakers will all be connected with some society, with both State and National, and that they shall all have a certificate of honest speakership and mediumship, and if either are found to not be as their certificates read, give them an honest investigation, and if found putting on the garments of the devil to serve the angel world, let them forfeit them, they are not worthy our protection, and wherever a medium has such a certificate, give her our support. When the world at large finds we certify to those competent to give them messages from their loved ones, the hundreds of frauds who are like vultures all over our land, uniting the separated, locating gold mines, hidden treasures, etc., will be a thing of the past.

I would also like to ask, how many build better lives from the most beautiful lectures they have heard? I enjoy a good lecture. I enjoy a good message. Without the messages the blessed light of the angel world could not come to us. Let us then try and make both feel we are their friends. When they have proved beyond a doubt to be frauds, tell their names so the world may know it. It is unjust to the truthful medium to feel some may think I'm the fraud. I feel with the lowly Nazarene: "Blessed are the pure in heart, for they shall see God." They can see God within and will then have no fault to find with others.

Good Mrs. Jacobs, of Indianapolis, has charge of the conference. She is a medium as good, as loyal to our work and cause as I believe it possible to be. She says her experience has been that wherever you find a prosperous camp you find prosperous societies.

May we live to see them in every state all over our land, and when my great-grand-children shall reach the age of eighty years, camps will still exist, and will continue on in the good work, we have so nobly tried to do, while here.

MRS. MARTHA WOOLSEY.

The Oregon State Spiritualist Association.

The State Spiritualists' Association of Oregon will hold its next annual convention Sept. 6 and 6. Business session Saturday, Sept. 5, will be held in hall, 300 Aliskey building, Portland, Oregon, at 10 a. m., 2 and 8 p. m. Sunday all day meeting, with banquet will be held in the large Woorman Woodcraft hall, 10th and Taylor streets. A choice and elaborate program has been prepared by committees for this occasion. In addition to our Oregon talent, the world renowned John Slater has been secured for this occasion. Whenever he visits this city there is a genuine revival, and the largest hall is necessary to accommodate the vast audience. We trust all delegates will be present this year, and assist in making this the greatest year of our memory, which is at all times promised under our able committees and management of our president, Sophia B. Seip, president Oregon State Spiritualists' Association, 32 Aliskey building. Our board of officers to-day are: President, Sophia B. Seip; vice-president, Virginia Rowe; secretary, Bell Haverlind; treasurer, Mr. Trigg; Lou Ellen Cornell, treasurer pro tem; directors, Geo. Haverlind, Ira Taylor, Edwin Kling, Jennie Werner and Mable Wilson.

Greetings to all.

SOPHIA B. SEIP, Pres.

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LILY DALE CAMP.

The N. S. A. Day, and Other Parts of the Interesting Program.

As an evidence of the appreciation shown at Lily Dale of the work of the N. S. A., the day devoted to its interests was made the red letter day of the camp. A hot wave on that particular day, no doubt, affected the attendance from outside, but Lily Dale was there in holiday attire. The announcement was made that a hundred dollars was needed, and three ladies wearing hats in their hands, passed through the audience. The result of the collection instead of falling short of the amount was exactly $132.73. We have it from the lips of National Treasurer, C. A. Stevens of Pittsburg, Pa.

President Dr. Warne, conducted a court of inquiry, answering or having answered all questions regarding the N. S. A. establishing its inestimable value to the cause of Spiritualism. Secretary Geo. W. Kates of Washington, gave a ringing address, calling attention to the injustice of courts in deciding upon property willed to Spiritualism, and urging those who wish to endow the N. S. A. to do it while alive and save lawyers' fees and litigation.

Other visiting officials and speakers were Hon. Chas. R. Schirm, National Vice-President, and the N. S. A. being by no means a masculine body, the gentle sex was represented in the person of Mrs. R. S. Lillie, Mrs. Zadie Kates, Mrs. M. E. Cadwallader, and Mrs. Tillie U. Reynolds.

The Lyceum, with its pleasing entertainments is an attractive feature of the camp. Recently Indian influences were very much in evidence in a dramatic representation given by the Lyceum boys under the management of Dr. C. A. Burgess. The boys were dressed in the yells and dances, and yelled in the dresses and dances of the celebrated Indians to the amusement of all, including themselves.

The Spiritual Lyceum Lessons have also been introduced in the entertainments. The admonition "Watch" in Number One of the series, furnished a delightful program; the little ladies and gentlemen distinguished themselves in music and oratory. There are fifty children enrolled by Mrs. Amelia Peterson, who for thirteen years has been mother of the Lyceum here. Mrs. M. E. Cadwallader of the Lyceum Lesson editorial committee is now assisting her.

We were sorry to bid good bye to Oscar Edgerly and Geo. Letford the "Drummer Medium," who accompanied him. Mr. Letford goes down into the audience, threads his way among them scattering messages and tests that rarely fail of recognition.

G. Tabor Thompson, the ex-Baptist minister, now lecturing here is proving himself an unqualified Spiritualist, and an eloquent orator who advocates high ideals and living without fear of criticism.

Dr. Lockwood's classes on Scientific Spiritualism are an honor to the camp, as was also Prof. J. Clegg Wright's. Mrs. R. S. Lillie is just opening a class in Psychometry and Clairvoyance, which needs only the name of this tried and true teacher to make it a success.

At a pork and bean supper just over, the Ladies' Auxiliary fed nearly two hundred.

Esperanto, that which is to be the universal language, is represented here at Lily Dale by George H. Freeman, principal of a mail order Esperanto school. To-day Mr. Freeman, by means of charts explaining the language, succeeded in making himself understood, in selections from the new language, which is made from the root words of all languages and is therefore more or less familiar to all.

Hon. Chas. R. Schirm of Baltimore, gave an address to-day on Devils and other things and succeeded in introducing as many devils as other things. Said he: "To Christ they said he hath a devil," and to-day the same scribes pharisees and hypocrites, as he called them, are re-incarntaed in those who would keep the people in the bonds of ignorance for their own self aggrandizement, and say the same of any who offer higher enlightenment.

The Ladies' Auxiliary has now spread in the auditorium a New England supper, which is destined to dematerialize in the presence of the crowds in waiting with sharpened appetites to which the Lily Dale air gives the keen edge.—[Later—Nearly two hundred people have demolished the feast.]

We note the arrival here of Dr. Juliet Severance and her son, J. W. Stillman; also Mrs. Lillie's daughter, Miss C. B. Clark.

The two latter assisted in the Lillies' entertainment, which in spite of a storm outside, was a very pleasing one.

Forest Temple is now under the leadership af Mrs. A. J. Deveraux. A healing meeting is in progress there conducted by Dr. C. A. Burgess of Chicago. "Healing Songs," written by Mattie McCaslin, are used as auxiliary to the work.

The doctor has had wonderful success in healing, which he has done freely during his stay. After giving tests he called Mrs. H. M. Gransbury of Bradford, to the platform, who came up tottering with a nervous affection, and after a few passes she returns walking perfectly straight.

Prof. Lockwood is rivaling test mediumship in making converts to scientific Spiritualism. We need more such teachers.

Mr. and Mrs. Richmond have arrived, and Mr. and Mrs. Sprague are coming tomorrow.

MATTIE McCASLIN.

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Any eleven of the Fourteen Premium Books you may order, price $3.85.
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9—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

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Haslett Park Camp.

Sunday, August 2, marked the opening of the 26th annual session of the Haslett Park Camp Association. Everything was in readiness and a beautiful day combined to make the occasion an enjoyable one.

Dr. B. F. Austin was at his best, and it was appreciative audiences that listened to the two discourses of the day; Dr. W. O. Knowles of Grand Rapids following with messages. Dr. Austin will remain with us during the week, and we know this means there is something good in store for visitors at Haslett Park.

It was with deep regret that I received notice in mid-winter of the transition of one of the leading spirits at Haslett Park, Mrs. Sara A. Haslett. In connection herewith the following resolutions were presented at the Sunday afternoon session of the camp.

Whereas, Sister Sara A. Haslett born December 26, 1850, and translated January 27, 1908, at the age of 57 years, 1 month and 1 day, was at the time a trustee and for a number of years president of this Haslett Park Camp, and

Whereas, Sister Haslett, by her cheerful spirit, faithful and ready service, and earnest consecration to the Cause of Spiritualism, rendered inestimable service to this Association and the cause of truth, therefore, be it

Resolved, That we place on record our profound appreciation of her noble character as a Spiritualist, and of the vast service she has rendered as a leader and worker in our ranks.

We extend our heartfelt sympathy to surviving relatives and friends and request the spiritual press throughout the land to give publicity to these resolutions.

IRA C. HOWES, Pres.
E. P. SPROSS, Sec.

We miss her presence here, but heaven has an added charm to those who knew her best. Capable of doing the larger things, yet the most common or menial duty found her a ready servant. Few there are who can fill the place she has vacated, and none the sacred place she held in the hearts of those who loved her.

EMMA GIBBS.

Grand Rapids, Mich.

GUISEPPE ALIA.

A Monument Should be Erected to His Memory.

A monument should be erected to the noble Italian, Guiseppe Alia, who was wrongfully executed at Canon City, Colo., July 15, 1908, for killing a Roman Catholic priest, who had destroyed his home and happiness by compelling his wife to submit to the priest's brutal carnal lusts.

If every Catholic would do the same noble act, the Roman Catholic church would be without priests in very short order; and the poor innocent girls and women confined in convents for the special use of the priesthood would be liberated from the Catholic hells.

Then there would be an end to that Roman Catholic hierarchy that has been the greatest curse to the human race the world has ever known.

GEO. E. SLY.

San Diego, Cal.

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

LOS ANGELES, CAL.

Prospects of the People's Psychic Society.

I shall attempt to record in this some facts that indicate beyond all dispute the growing interest in our religious movement.

Sunday morning, July 26, the People's Psychic Society offered to the large audience assembled an unusual program.

G. P. Sullivan, a lecturer of superior inspiration, that only an education in its fullest and largest sense can attract to us and out of us. The subject for consideration, "A Vision and a Message," presented in a natural, easy eloquent spirit, which at once called forth an intense interest, not only from the investigator, but many of our own people, who have lost sight of the fundamental, essential principles underlying all true expressions of our philosophy—that only a true Spiritualist can endorse.

We learned something that enriched our mind—pointing out a larger and better, brighter way—right here and now—to-day—not tomorrow, next week or some sweet day by and by. Following the lecture, the ordination of Mrs. Mary S. Green, by Dr. Adah Patterson, president of the State Spiritualist Association, took place.

The service was of intense interest, as well as great beauty, surely a time for rejoicing.

Our Sister, Mrs. Green, is held in very high esteem. She enjoys the love and respect of intellectual women and men. One who always looks for the best in others, and gives the best she has, that each life may be stronger and sweeter for her touch, as she passes day by day, into the greater life. One who will leave the world better than she found it. One who realizes strongly the consciousness of the unseen world of truth, love and beauty. One who lives the spiritual life here and now.

"It was only a glad good morning
As she passed along the way;
But it spread the morning's glory
Over the livelong day."

The afternoon session was devoted to music and messages, the attendance large and appreciative.

We have every encouragement in the various lines of interest connected with this society.

Our objects and aims are for the betterment of every human soul. We court honest comment and criticism, for through comparison we often learn of a better way, and a broader view is shown. All inharmony is the result of ignorance; unkindness, the expression of a weak prsonality, unbalanced therefore like all imperfectness, lacks the ring of truth. We gain by giving. Let us learn to seize upon the good, forgetting the discords of life. Let us stand by our teachers—if we do not like what we hear given.

There is a feeling of permanency among our workers that is very beneficial to all concerned. We have ceased to drift.

We have a visit once a week from some dear soul who offers to "cure things," to "advise," but when they have fluttered a little they seek more congenial pastures.

We do our work as well as we can. Live one day at a time, and try to be kind.

ADELAIDE K. BROOKS.

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DR. T. WILKINS' POEMS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago, Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be $1.25, but those sending notice now for a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at $1.50 each, if that number are ordered ahead. So state if you want one.

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The Southern Cassadaga opens February 7, and closes March 21, 1909. For particulars address Mrs. A. M. Spencer, Corresponding Secretary, Lake Helen, Fla.

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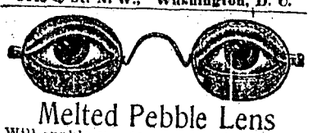
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VOL. 38 CHICAGO, ILL., AUGUST 22, 1908 NO. 978

LET US HAVE PEACE.

An Earnest Plea for Advancement Along Spiritual Lines.

Gen. U. S. Grant's advice is just the advice an old veteran now gives to the army of Spiritualists, too many of whom are warring against their own household of faith, as to the ways and means now needed to bring harmony and unity, and secure "peace on earth and good will to man."—

There is a great deal more of good in the world than evil. The good people are a host compared to the few bad ones. The good, genuine and harmonious and well known mediums are many compared to the few dishonest and bold pretenders, that like tramps, prefer to wander from place to place, seeking mostly strangers who can be more easily deceived.

In proportion to the numbers, there are far less frauds claiming to be mediums, and dishonest and unworthy people who claim to believe in Spiritualism, than the unworthy people among the orthodox ministers and church members, who are bitterly opposed to all liberals, especially Spiritualists.

There is fraud masquerading as Spiritualism, and there is hypocrisy calling itself Christianity; crime carefully concealed, and called "high modern finance." There is always a counterfeit to every good thing in earth life, therefore we should not waste any more time discussing the unfortunate aspect of Spiritualism. Instead let us earnestly hold forth the banner of a glorious spiritual philosophy. It being true, let us emphatically claim that those who believe in it, and truly guide their lives by the true principles of the gospel of Spiritualism can never go wrong.

Spiritualists ought to know that within the inclosures of good and protected organizations is the only safety and success. The churches have to deal with ministers and members who go wrong, but their organized fence around the sheep-fold is so high and strong that a bad shepherd or black sheep cannot so easily get in, and are more easily found out.

In the early days the Methodists were very poorly organized, and the tramp ministers were very common and bold. The society in Rutland, Vt., was anxious to start a red-hot revival. They engaged a "Praying Band" of four men for two weeks, who were to board in private families. There was great excitement and many scared converts; but the revival came to a sudden end. One of the praying band had so little moral religion that he absconded with the wife of the man with whom he boarded, and he had a wife and two children in Troy, N. Y.

Another tramp minister came to a Vermont town, and boarded in a family where there was a nice daughter. After six months he married the daughter. Soon after he deserted her, and later it became known that she was the fifth woman he had married. The churches now, as a rule, are better organized and protected. Strange men who claim to be clergymen have some credentials or letters of recommendation. The Spiritualists should have more and better organizations, such as will protect them from the humiliation that fraud and deception always brings.

The Campmeeting and society platforms should be devoted to lectures exclusively, during the regular service hours, and the seances for messages or physical phenomena should be held at different hours.

Many years ago, when Dr. Joseph Beals was President, and I was the first Vice-President of Lake Pleasant Campmeeting Association, some rules were passed to have only lectures and singing at the hours for regular service, and seances held at Association hall, or in private cottages. A committee of investigation was appointed and all strange speakers and mediums, seeking recognition and patronage, who came into camp must procure the recommendation of the board of investigation. After the severe strife as to what faction should control the camp, the former restrictive regulations were changed, and the great crowd was the thing desired. For a time the camp was a wide-open picnic resort; strange mediums could post their bills and cards on every tree in camp. For several years last past I have had no personal knowledge of Lake Pleasant Camp, but I am sure that under the supervision of the lamented Judge Dailey, the president and energetic secretary, Rev. A. P. Blinn, many improvements must have come before the great loss by fire. There are so many liberals and Spiritualists in Orthodox audiences that the ministers now omit all offensive condemnation of Spiritualists and other liberals.

Let peace be within thy borders, oh! mortals of earth.

NEWMAN WEEKS.

Lansdowne, Pa.

NUGGETS.

The Tattler.

That "wisest head keeps closest mouth"
Is true of people north or south;
The wise stop short and say, "Nuf sed,"
The fool won't stop e'en when abed.

"All Right."

If there's a God who rules with might
All things, to Him, must now be right,
But human reason it doth twist
To see 'tis right that wrongs exist.

God's Will.

If up in heaven God's will is done,
Then why not here beneath the sun?
What is the bar, or what the fence
That limits His omnipotence?

"Well Done."

The one who does the best he can
Need have no fear of God or man,
With man's approval fairly won,
A voice from heaven will say, "Well Done."

DEAN CLARKE.

For the Consideration of Spiritualists.

The Chicago and Portland Ordinances Critically Examined.

Some fears having been expressed that the Chicago and Portland ordinances regarding mediumship, etc., might be so construed by judicial tribunals as to include within their inhibitory clauses the practice of honest and genuine mediumship, I beg to offer the following analysis and explanation of those ordinances for the benefit of our Spiritualist friends and mediums.

First, it is well to bear in mind that this legislation is an absolutely new form of legislation, and deals with a subject rarely broached, and but vaguely alluded to in legal literature. It can, therefore, hardly be expected to be without flaw or blemish as an example of the ideal law upon the subject.

The fundamental idea at the basis of the ordinances seems to me to be a recognition that there are genuine and real communications from the world of spirits, and that the faculty or power to receive and impart such communications is one, the legitimate exercise of which will be protected by the law. This idea, it is true, is but negatively expressed in the positive prohibitions of fraud practiced in the name of mediumship.

The first section of the Chicago ordinance is as follows:

"Be it ordained by the City Council of the City of Chicago:

Section 1. That it shall be unlawful for any person or persons to advertise by display sign, circular, hand-bill, or in any newspaper, periodical, magazine, or other publication or publications or by any other means, to tell fortunes or reveal the future; to find or restore lost or stolen property, to locate oil wells, gold or silver or other ore or metal or natural product, to restore lost love, friendship or affection, to reunite or procure lovers, husbands, wives, lost relatives or friends, or to give advice in business affairs or advice of any other kind or nature to others for or without pay, by means of occult or psychic powers, faculties or forces, clairvoyance, psychology, psychometry, spirits, mediumship, seership, prophecy, astrology, palmistry, necromancy, or like crafty science, cards, talismans, charms, potions, magnetism or magnetized articles or substances, oriental mysteries, or magic of any kind or nature; and any person convicted thereof shall be punished by a fine of not less than twenty-five dollars nor more than one hundred dollars for each offense."

This section, paraphrased, makes it unlawful to advertise that one can, or possesses the power to, tell fortunes, find stolen or lost property, locate gold mines, etc., adjust love affairs, or is able to give advice of any kind, by occult or super-normal faculties, powers or means.

Notwithstanding this section it will be seen that mediums may advertise the fact that they are spirit mediums and are able to transmit communications from the so-called dead to the living; but not that such communications will be of the character above enumerated; the intention of the section being to forbid that kind of mediumship which assumes that the medium knows in advance what the spirits are going to say and allows him to use that information for purposes of personal gain. No genuine medium is forbidden to advertise his gift by this section; but the professional fortune teller, who has no place in Spiritualism, is prevented from harming that Cause by his false and misleading advertisement often put out in the name of Spiritualism.

The second section is as follows:

"Section 2. That any person or persons who shall obtain money or property from another by fraudulent devices and practices in the name of, or by means of spirit mediumship, palmistry, card reading, astrology, seership, or like crafty science, or fortune telling of any kind, shall be punished by a fine of not less than twenty-five dollars nor more than one hundred dollars for each offense."

In the analysis of this section we must apply the rule of construction, well known to lawyers, that a criminal statute (and this is such a statute) must be strictly construed, which means that it cannot be made to apply to any act of conduct that is not clearly defined by its terms. The important question for us as Spiritualists is, Does this section prohibit the honest practice of genuine mediumship? Those who claim that it does probably base their claim on these words of the section, "persons who shall obtain money or property from another by fraudulent devices and practices in the name of, or by means of spirit mediumship," etc.

Courts in construing statutes seek to ascertain the intent of the law-maker as such intent is expressed by the words used, taking the whole statute together; and such words are taken in their ordinary sense. The sentence last above quoted relates to the obtaining of money and the means whereby it is obtained. Such means according to the phraseology used must be fraudulent; that is, money obtained by fraudulent devices and practices employed in connection with the use of the name "spirit mediumship," or by fraudulent devices and practices in the actual use of spirit mediumship; the intent of the law maker apparently being to prevent, first, all forms of legerdemain, artifice, trickery and skilful manipulation with the pretense that it is due to spirit mediumship, and second, all forms of fraudulent practices for the purpose of obtaining money by the actual use of spirit mediumship, the latter provision being intended to cover cases where real spirit mediums may seek to use their mediumship for fraudulent purposes. The statute leaves open the question whether there is a real mediumship and legitimate use of such mediumship, and only punishes "fraudulent devices and practices in the name of or by means of spirit mediumship;" so that mediums who do not indulge in such practices in using their mediumship are not affected by the ordinance.

I would suggest, however, to lessen the chances of misconstruction, that this section 2, when incorporated in other ordinances, if it ever should be, be made to read as follows:

"That any person or persons who shall obtain money or property of any kind from another by means of fraudulent devices or practices in the name or in the exercise and use of spirit mediumship, palmistry," etc.

The third and last section of the Chicago ordinance is as follows:

"Section 3. That any person or persons who shall hold or give any public or private meeting, gathering, circle or seance of any kind in the name of Spiritualism, or of any other religious body, society, cult or denomination, and therein practice or permit to be practiced fraud or deception of any kind, shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not less than twenty-five dollars nor more than one hundred dollars for each offense."

This section is so plain that it would seem not to need any explanation. Fraud, as a matter of law, must be proved; it cannot be presumed; and in any given case brought under this section it must be shown that the accused knew, or under the circumstances ought to have known, that he was practicing or permitting to be practiced the fraud or deception charged. So in this section I can see no harm to the honest exercise, publicly or privately, of any form or phase of mediumship.

The Portland ordinance, known as the Barrett-Cottell ordinance, is like the Chicago ordinance in its first section; but differs slightly from that ordinance in the second and third sections, which second and third sections I regard as some improvement on the Chicago ordinance. These sections of the Barrett-Cottell ordinance are as follows:

"Section 2. It shall be unlawful for any person or persons to obtain money or property from another by fraudulent devices and practices, in the name of or by means of spirits, mediumship, palmistry, card reading, astrology, seership, or like crafty science, or fortune telling of any kind, provided, however, that nothing in this section shall be construed so as to prevent the practice of any science or art for educational purposes, and without any desire or intent to defraud.

"Section 3. That it shall be unlawful for any person or persons to hold or give any public or private meetings, gatherings, circles, or seance of any kind in the name of Spiritualism or any other religious body, society, cult or denomination, and therein practice or permit to be practiced fraud or deception of any kind, with the intent by such fraud or deception to obtain money, property, or valuables from any one."

The real difficulty about these laws, it seems to me, lies in the fact that judges and juries are prone to regard any claim to the possession of spirit mediumship as fraudulent per se; but there is nothing in these laws that justifies such an imputation unless it be the phrase, "or like crafty science"—and that phrase was incorporated by the corporation counsel of Chicago and not by us; yet, that is merely a characterization which at most means cunning, subtle, and calculated to deceive the simple minded, and does not necessarily mean "false and fraudulent." It was owing to an appreciation of this difficulty that the Chicago Spiritualists'-League was formed into a religious body and succeeded in establishing such relations with the authorities of the city that its certificates of mediumship would prima facie be recognized as a guarantee that the holders were genuine possessors of mediumistic gifts, and, unless they were actually detected in the practice of fraud, would not be molested in the exercise of such gifts.

The federal and state constitutions guarantee freedom of religious worship, and it is the policy of the law not to interfere with or in manner undertake to regulate religious practices, beliefs and customs; and it seems to me that if Spiritualists, the real, earnest lovers of the Cause, would band themselves together as religious bodies, particularly in the large cities of the country, procure the enactment of such laws as these here considered, and give the ruling authorities to understand that all true mediums are regarded by them as sacred instruments for the transmission of the divine truths and facts of an immortal life, fraud would be practically eliminated from our ranks, honest mediums would be thoroughly protected in their genuine work, and Spiritualism would command that respect and consideration everywhere that in itself even now it so richly deserves.

A. M. GRIFFEN, LL.B.

Chicago, Ill.

THE SUICIDE CRIME.

To Commit Suicide is a Dastardly Crime Against One's Self.

The question of suicide has been much "in the air" lately; it has been referred to in 'Light,' and the month now past is the one in which, according to a cynical French saying, 'All the English cut their throats.' The recent joint suicide of two young artists is rendered interesting to us by a letter which one wrote, in which he said:—

'For the hereafter our minds are perfectly settled. What may happen after death is a secret. It is certain, however, that the blood-thirsty and revengeful demon, with his everlasting torment, which has so long masqueraded as a Christian deity is non-existent. A belief in the unity of matter and non-persistence of individuality enables us to face our death unflinchingly. While the universe endures we shall endure; we shall be unconscious of it.

This opinion appears to be a compound of Agnosticism, monism, and rank materialism, including a not unnatural revolt against the nominally Christian, but really worse than pagan, conception of a Deity whose love(?) takes the form of condemnation to endless torture. What would have been the effect on these misguided yet highly intelligent people of a knowledge of Spiritualism? They would have known that we are here temporarily for a purpose, and that we are exposed to earthly trials for the strengthening of our individuality—an individuality which is progressive in its development and as indestructible as force or matter, nay even more so, for it is eternal in its nature, and, therefore, not subject to the limitations, accidents, and finite duration of all temporal things.

They would have known that there is a Purpose in the Universe, and that our life and work on earth form a part of the outworking of that Purpose, though we, with our limited mental vision, cannot see or grasp the nature of this spiritual reality. They would have known that as with the individuality, so with its necessary accompaniment, consciousness. We are probably never unconscious for a moment, so far as our true spiritual selves are concerned; our outer husk may sleep and die, but the Self within lives and KNOWS, to the extent of its development. They would have known that by cutting short their earthly careers they had flinched their duty, abandoned their posts, and been unfaithful to their trusts. They would have known that keen regrets awaited them in the new state of conscious existence into which they would enter, and that they would then feel that they had missed an opportunity as well as commit a crime against themselves and their own higher natures, with the result that they have entered upon the new existence less prepared for its work, duties, and opportunities than it they had faithfully endured to the end. It is not only society and the law, but the innate conviction which animates mankind as an intuitive spiritual perception, that condemns suicide.

At the same time, as the Rev. R. J. Campbell pointed out in his sermon at the City Temple on November 28, we are all, individually and collectively, to some extent responsible, by omission or commission, for the social condition which drives worthy and intelligent people to despair and suicide. He said:—

'I suppose there are people who would say these two poor things would go to hell. If so, it cannot be very much worse than the hell they left. Who makes that hell? I make it. You make it. We all do our little to help to make it—not willingly, but thoughtlessly.'

One of Olive Schreiner's Dreams' pictures this world under the name of 'hell'; and, our spirit friends tell us, we may be morally and spiritually in hell— or in heaven—even while living here in the body. The question for us is then, are we doing anything that may make earth less endurable for any of our fellow-beings immured in the body, or are we trying, by thought, words, and act, to comfort and sustain them while here, and make earth-conditions a little more pleasant for each other? We are like strap-hangers in a crowded railway carriage, and much may be done to ease discomfort and render trouble more bearable by a little reciprocal kindly thought and sympathy, even if we are unable to give much practical aid. We as Spiritualists ought to be the standard bearers in all movements for social and moral, as well as spiritual betterment. It is in this way that Spiritualism can become a practical, living, powerful force for the regeneration of the world.—JOHANNES, in Light, London, Eng.

EFFICACY OF MUSIC PROVED IN TREATING FEEBLE MINDED

Boys Who Become Members of the Band Make More Rapid Progress Toward Recovery Than Others.

An illustration of the efficacy of music in the treatment of the feeble minded has occurred at the home for feeble minded youths belonging to the Metropolitan asylums board at Witham, Essex, England, where a great change has been effected since the introduction of a brass band.

The master of the home, C. Gibbs, says that ever since the interest of the boys has been aroused in the instruments they were given to play they had advanced by leaps and bounds toward sanity, some of the most obstinate cases having recovered.

It had become recognized in the institution that the band boys were superior to the other patients. Several boys whose cases were regarded as hopeless are quite rational.

GIVES A NEW THEORY OF TELEPATHY.

It Opens Up a New Chapter in Science.

Telepathy takes a new turn when investigated by a master mind like that of Sir Oliver Lodge. He says intercommunication between mind and mind occurs as if one mind operated directly either on another brain or on another mind across a distance, if distance has any meaning in such a case; or as if one mind exerted its influence on another through the conscious intervention of a third mind acting as messenger; or as if mental intercourse were effected unconsciously through a general nexus of communication, a universal world mind. All these hypotheses have been suggested at different times by the phenomena of telepathy; and which of them is nearest the truth is difficult to say.

There are some who think all are true and different means are employed at different times. What the famous scientist thinks can be asserted is this; that the facts of telepathy, and in a less degree of what is called clairvoyance, must be regarded as practically established in the minds of those who have studied them. There may be, indeed there is, still much doubt about the explanation to be attached to those facts; there is uncertainty as to their real meaning, and as to whether the idea half suggested by the word telepathy is completely correct. But the facts themselves are too numerous to be doubted, even if from the survey are excepted the directly experimental cases designed to test and bring to book this strange human faculty.

Thus for Sir Oliver Lodge telepathy opens up a new chapter in science, and is of an importance that cannot be exaggerated. Even alone it tends mightily to strengthen the argument for transcendence of mind over body, so that we may reasonably expect the one to be capable of existing independently, and of surviving the other; though by itself or in a discarnate condition it is presumably unable to achieve anything directly on the physical plane. The field of spiritualism this renowned investigator names an elusive and disappointing field of inquiry, but nevertheless offering facts that cannot be ignored and additional contributions to the demonstration of immortality.

JOHN A. HOWLAND.

THE CONDUCT OF CIRCLES.

Advice to Inquirer by "M. A." (Oxon)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms flat upon its upper surface. The hands of each sitter need not touch those of his neighbor, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation lags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necssary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded discontinue the sitting. The process of developing a trance medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well grounded conviction that there is life after death, for which a pure and good life before death is the best and wisest preparation.

OUR FLAG

By Mr. Will Pierce, and Read by Mrs. Frankie Cole, of Chicago, in Connection With an Address Delivered at Clinton Camp.

Here is red, for the love that's enshrined
In the depth of each patriot breast;
For the glory so firmly entwined
In this emblem of all that is best
In the struggle for freedom and right,
In the fight 'gainst oppression and wrong;
'Tis the sign of a great nation's might—
Ever fair, ever just, ever strong.

Here is white, for the purity shown
In our actions at home and aboad,
Where the world knows we're serving alone
Our conscience, our duty, our God;
May it ever be spotless and clear,
And ne'er know the guilt of a stain
No substance or shadow of fear
Could e'er be made holy again.
Here is blue, for the truth of our cause;
For fidelity, wisdom and power,
In upholding the strength of our laws
'Gainst the clamor of Anarchy's hour;
May our constancy, faith, never cease;
May we show that our motto is just;
That we're ready for war or for peace,
And at all times "in God is our trust."

Here are stars for the heroes who died
That their well-beloved country might live;
Here are stripes to be swiftly applied
To the nation presuming to give
Any cause for offense to the bird
Whose wing shields the poor and oppress,
And whose wild note of warning is heard
When danger approaches his nest.

Then hail to the flag that we love;
Fling it loose to the Heaven-sent breeze;
May the blessings of God from above
Be with it o'er land and o'er seas;
May its length or its breath ne'er grow less
While it waves o'er the brave and the true;
And may God in His goodness still bless
Old Glory—the Red, White and Blue.

SPIRIT MANIFESTATIONS.

Communication from Mrs. Carrie M. Hinsdale, President of the State Spiritualist's Association of Texas Wherein She Gives Interesting Particulars in Reference to Mediumship.

To the Editor: I have been tempted a number of times to make the following statement since reading Mr. Hereward Carrington's report of his slate writing experience with Pierre L. O. A. Keeler:

First, let me say that I do not know Mr. Keeler. I never had a sitting with him, and I am not now and never have been a public medium; i. e., one who gives readings for a livelihood.

I have been a medium for sixteen years, giving readings to friends and some times to a friend of a friend. All of this I state merely to show I am not "defending" anybody, but making a plain statement of facts. When I began to try to develop mediumship, I sat one hour each day in a corner curtained off, alone in the room with doors and windows closed. I held double slates, closed, in my lap, with no scrap of pencil inside. Day after day for months I heard writing on the slates, crossing of t's and dotting the i's; so plain was it that it never ceased to astonish me, when upon hearing raps and opening the slates to find not a mark of any kind. I never succeeded in getting even a faint mark, yet day after day I heard the writing going on.

If I remember correctly, Mr. Carrington stated that Mr. Keeler made the sound of writing by scratching with his finger nail. I know by actual experience that spirits can and do make all the sounds of writing without leaving a visible sign, therefore it seems to me that Mr. Carrington has something yet to learn of mediumship. Even if Mr. Keeler had his slates prepared, the sound of writing could have been made by spirits, and it would have been unnecessary for Mr. Keeler to resort to so clumsy a trick as scratching the slate with his nail.

In this State I have a woman friend who has been a slate writing medium for a good many years, yet never was a public medium. I have not her permission, and therefore, do not give her name.

Visiting in her house after chores were done at night, she would take a single slate (no pencil) and hold it in her lap with her black skirt, or mine, or an old black shawl or coat—anything we could lay hands upon. We would talk on any subject, both being fluent talkers, but rarely, if ever, of the slate writing. Usually we continued to talk of whatever subject we had been discussing before I got the slate and handed to her with something to wrap it in. I never failed to get messages, and would carry on a conversation with spirit friends for an hour or two at a time. I persuaded her on one occasion to give a slate writing at a public meeting. We got a small table, a dark cloth over it. We called three gentlemen from the audience as a committee, none of them believing in spirit return. She rolled her sleeves to the shoulder and let the committee examine her hands and nails. She sat at some length from the table, and held the slate by one edge. One of the committee soon asked permission to hold a corner of the slate through the cloth. Taking hold he gradually without seeming to do so, pressed the slate upward, till it finally touched the under side of table. When taken out, the writing was in the corner he held, and facing him.

As stated above, I am not now and never have been, a public medium. I am assured that a large majority of physical phenomena (so-called) is fraudulent, but in my sitting alone for the development of mediumship, and in my later experiences, I know that some things are done by spirits that would seem by the evidence of the sense to be done by mortal. Therefore, in all tests of mediumship it seems to me to be wise to declare as fraud only those things so plainly so that "he who runs may read."

The truth is, we know so little—so little of the laws and forces of mediumship. Some of us arrogate to ourselves vast knowledge of these things, but the longer I study them, all the more do I realize that all the teaching, all the rules of all the books and teachers, are only such as we may comprehend, the deeper wider knowledge must come to us after we have grown spiritually wise enough to realize it.

CARRIE M. HINSDALE,
President Texas State Asso-
Ft. Worth, Texas.

PREPARES FIFTY VOLUMES FOR FREE DISTRIBUTION AND BOOK EXPLAINING REVELATIONS.

As often said in The Progressive Thinker, Spirit Return is Kaleidoscopic in its character; in fact it runs in hunderds of different channels, in many respects contradictory and confusing to one who is investigating; but whatever the method of Spirit Return, it establishes the important fact that the spirit survives the death of the body, and that is exceptionally important. In the following, from the San Francisco Examiner, "God" is supposed to communicate direct to Archie J. Inger. He hears him clairaudiently, and has extraordinary visions. Of course God DOES NOT communicate with him, but some spirit assumes the name for some special purpose, and imparts what he desires. That paper says:

Fifty volumes descriptive of spiritual visions and a book of 100,000 words entitled "The Revealed Translations of St. John's Revelation" will be published for free distribution as the inspirational works of Archie J. Inger, the exraordinary young Oakland man who believes that the voice of God is speaking through him to the world.

Wide comment among theologians and laymen generally was caused by the publicity given in yesterday's "Examiner" to a meeting between Inger and several of Alameda county's most prominent clergymen, during which the new exponent of exalted religious thought puzzled his questioners by the profundity and facility of his explanatory replies.

Inger states he will not permit one cent of profit to any person in the publishing of his teachings. He desires to emphasize his sincerity by sending forth, without personal gain, that which he declares will prove the second coming of Christ.

Regarding his meetings and the part that he is perparing to take in the redemption of mankind, Inger said:

"In the first place, I wish it to be clearly understood that this entire subject is of the utmost sanctity to me. My life is consecrated to the will of God. I have absolutely nothing material to gain, nor have I anything to lose.

"The world is ready and waiting for spiritual light. With supreme pastience Christ has delayed for nineteen senturies the fulfillment of His promise. His spiritual resurrection is at hand. He will not appear, in a literal sense, as the bodily expression of God. This was the manner of His first coming, and the memory of it has lingered to the present moment.

"Man has progressed as far as is possible without spiritual guidance. Were He not to come at this stage of the world's progress, civilization would go backward. According to man's spiritual rebirth he will advance. Material progress must henceforth depend upon spiritual knowlege.

"In abeyance to divine direction I am witholding the publication of manuscripts comprising fifty volumes descriptive of wonderful visions that have come to me since I first truly recognized the voice of God, now four years ago the 23d of July. But I shall gladly receive any investigator or skeptic who comes to me in a sincere spirit and with an honest desire to know the truth.

"I am not a fanatic, nor do I seek to expound anything that is not sane and logical.

"My father at one time belonged to the Mormon Church, but now indorses my faith. I have never been in any way associated with the Mormon Church. The Voice has warned me against that church as it is now conducted, but has never spoken against the founder of Mormonism.

"The actual knowledge of Christ's divinity is what the world needs. For centuries it has groped in blind belief of a future existence. The churches have failed to establish the truth."

Archie J. Inger's residence in Oakland is at 767 Sixteenth street.

LIFE'S CHANGES.

The Berkshires have their beauties,
But brief indeed their stay—
Scarce burst upon our vision
Ere passed from sight away.

The springtime and the summer
We barely recognize,
Ere all their charming glory
Has vanished from our eyes.

The gorgeous views of autumn,
On the mountain, hill and plain,
Are just as evanescent,
So briefly they remain.

Then comes the wintry blizzard—
The whirling winds and storm—
When lo! amid their howling,
Another year is born.

And thus, while we are musing,
Life's seasons come and go,
Till no more budding Aprils,
And blooming Junes we know.

The early years have vanished—
Have flown ere we're aware;
Old age is now upon us,
And hoary is our hair.

Earth's glories all have vanished,
The goal is now in sight,
Our life-tide fast is ebbing,
And soon we'll take our flight

To realms of the immortal,
Where fadeless bloom,
Afar from wintry tempests
And lowering clouds of gloom,

Where all is bright and sunny,
And flowery all the way,
In that fair land of promise
Where shines eternal day.

And there my heart is anchor'd,
In faith and hope and trust,
Where soon I'll reach that haven
Among the pure and just.

No matter for the fading,
And failures here below,
Nor yet the swiftly changing
Of seasons as they go—

No matter for the raging
Of winter's blighting storms—
Nor yet our earthy passage,
Though often paved with thorns.

Nor matters it the fading
Of youth while here in time,
For years no more are counted
In yon immortal clime.

But life beams ever brighter,
Mid scenes forever new,
Where love is everlasting,
And friendships ever true!

JULIA H. JOHNSON.

West Pittsfield, Mass.

Camp Meetings Once More.

Impressive Thoughts and Valuable Statistics Confront the Spiritualists.

A recent article from my pen upon the subject of Spiritualist campmeetings has called forth numerous criticisms which, in the main, are courteous and considerate in character, and are, therefore, entitled to like treatment on my part. I did not expect that the people who read my article would accept my calculations without having studied the subject matter thereof most carefully, and determined for themselves the validity of my arguments. The history of our movement renders it imperative that people who think for themselves must needs arrive at certain conclusions, after having made a painstaktaking study of the facts they find on its pages. As for myself, I cannot escape from the influence these historical facts have had upon my mind. They clearly prove that our campmeetings have been a very important factor in the weakening and consequent declination of our local societies.

It was but fair that my friends, and my opponents as well, should understand that I do not mean to claim that the campmeetings have been the only cause of the overthrow of our local organizations. Perfect candor and honesty compel me to admit that three other causes have also served to hasten the decay and downfall of local work. The first of these deleterious influences is the "Free Love" element that succeeded in gaining control of our first National Association in 1872, and again in 1873. I am willing to concede that this factor was a most baleful influence in local work. I do not mean that it is so to-day, but it was the paramount issue with which we had to contend from 1872 to 1886.

The second influence that has wrought harm to our local bodies is the introduction of platform messages into our public services. From 1851 to 1861 the platform message was conspicuous by its absence from our public meetings. From 1861 to 1881, its influence was very slight. Our public meetings **WERE MOST LARGELY ATTENDED** at those periods when there was no test work to follow the lectures and none asked for or desired by the people in attendance. The thousands of people who filled the Auditorium hall in Philadelphia, Dodsworth hall in New York, Music hall in Boston and in all other large cities, from 1852 to 1872, afford ample evidence of the fact that the philosophical and religious aspects of Spiritualism were the topics in which thinking minds were most deeply interested. With the introduction of platform phenomena, the character of Spiritualist audiences **radically changed**, and, for a long time, the attendance rapidly decreased. A reaction came, and lovers of the marvelous thronged the halls that had previously been filled by the rationalists who **drifted into the liberal churches as the wonders presented to the public failed to interest or instruct them.**

The third influence that has militated against us in our local work is the infamous itinerant system that has forced our speakers to be **CONSTANTLY ON THE MOVE**, sometimes twice in a single Sunday. Had the speakers been settled and sustained, with competent mediums as their aides, I am inclined to believe that our local societies would have withstood evil effects of the "Free Love" movement, public phenomena, and even the campmeetings themselves. No speaker can do his best in giving only one lecture before a particular society. As a matter of fact, where speakers are changed every Sunday, the Spiritualist societies who follow this method, have no standing whatever in the communities where they exist, and exert no moral influence upon the city or town in which they are located. The settlement of speakers would have made it possible for the societies employing them to make themselves felt in the political, educational, and reformatory efforts of public spirited citizens. The itinerant system has cost both our local societies and our speakers heavily in finances, and in physical strength. The money wasted in railroad fares alone would pay more than half of the salary of a settled speaker.

In admitting that these three influences have seriously injured our local societies, I do not by any means retract what I have said with regard to campmeetings. I have only acknowledged that the camps are not alone responsible for the many disasters that have overtaken our local organizations. Everything I said in my previous article, regarding this same important subject, holds true to-day. In a certain state, in the year 1869, there were 63 local societies, and no campmeetings. In 1890, in the same state, there were four campmeetings and 28 local societies. 1908, there are four campmeetings, and 6 local societies, only two of which hold regular meetings throughout the year! **DOES NOT THE MORAL DEDUCE ITSELF?** This state does not stand alone. I have in mind another great state, in which I found that 119 local societies were in active operation 30 years ago. Two camps were established in that state, between 1882, and 1890, and today there are only 38 local societies at work, less than half of which hold regular meetings. To my mind it is very obvious that campmeetings **WEAKEN**, rather than **STRENGTHEN**, our local societies and State Associations.

I AM NOT THE ENEMY OF THE CAMPMEETING. I believe it could be made a help rather than a hindrance to our local work, if it were rightly managed. Those who oppose my views will have to admit that people waste a great deal of money upon questionable phenomena that they find at our campmeetings. They lose the spiritual and instructive influence of our thought in social pleasures, and what may be termed "psychic entertainments" to which they devote themselves while sojourning at these very pleasant resorts. If our camps were conducted as are the Chautauqua movements throughout the land, they would do us far more good than they do to-day. No one enjoys a ten days' sojourn, at a progressive camp more than I do. I like to listen to instructive lectures, and to attend seances at which I can study first hand the genuine phenomena that may be produced there. I should prefer to have those phenomena carefully recorded, analyzed and placed in orderly form by persons qualified by experience to do this important work. I make so bold as assert that our phenomena should be sought for **INSTRUCTION AND SPIRITUAL ILLUMINATION**, not for amusement and the "tickling of the wonder bumps" upon the heads of the curious. Some argue that this truth is ours, and that we ought to have the privilege of enjoying it. Can we not derive enjoyment from instruction, and spiritual illumination? Is not this the highest kind of enjoyment?

At this point, let me repeat my oft-stated declaration that I am not opposed to genuine phenomena of any kind, nor do I seek to rule out the platform message. I claim that all of our phenomena are too valuable, far too sacred to be used as vaudeville performances, or as objects of ridicule on the part of the unthinking. I therefore hold that they should have an honored place in the economy of thought and be presented in a dignified educational and uplifting manner to those whose privilege it is to witness their production. There are three places where our phenomenal work could be presented in a helpful manner. They are in the home circle, in the laboratory of the scientist, and in the communion service. In the home the phenomena there offered would comfort and console those who witnessed them. In the scientific laboratory, a careful analysis could be made of all of the demonstrations recorded as having taken place there, and utilized in educational work. In the communion service, the wonder mongers, and curiosity seekers, would have no place. Those who were present could enjoy the beautiful platform messages given them unto the uttermost.

It does not discredit any genuine medium to urge that she should be paid a living salary for her work, and that her demonstrations should be carefully safeguarded from the attacks of the over-credulous, and over-skeptical, who seek her. Florence Cook and Mrs. Piper are striking examples of what can be done when mediums are properly protected and cared for. No medium is protected, or even decently sustained, when she is compelled to give her demonstrations at the close of a public lecture, or in the form of a spectacular entertainment. Her phenomena are as valuable as is the lecture, when she is true to her mediumship. I am convinced that our lectures and platform messages should not be presented at one and the same service. **DIGNIFY THEM BOTH BY GIVING THEM AN EQUAL OPPORTUNITY TO DO, AND TO BE AT THEIR BEST.**

I admit that the campmeetings have in past years done a great deal of good. I admit that it is more than pleasant to enter into the social life that can be found at all of these resorts. I admit that many of the lectures have been reported by the secular press, and thereby carried instruction to thousands of people who never attend Spiritualist meetings. I admit further that some of our phenomena have been published to the world through the same channel. These admissions by no means invalidate my argument. I claim that the concrete influence of Spiritualism is of far greater value than its abstract influence can possibly be. Local societies, and state association, ought to do concrete work. They would do it if they were rightly managed and sustained. Campmeetings interest people abstractly in Spiritualism, and do not lead them to unite with local or state organizations. If Spiritualism is only a diffusive, differentiated, and inchoate force, having no definite purpose other than abstract work, then that is all that it needs to offer to the world. Which do Spiritualists prefer, practical results or glittering abstractions?

All movements are judged by their effects upon the lives and characters of the people who follow them. There are reforms to be established in all fields of human endeavor. The sick and the needy should receive attention. Education should be provided for those who have it not, also for those who wish to pursue the study of psychic science. Elemosynary institutions are necessities as civilization is to-day. Provisions for those who are past labor, or who have been rendered helpless through seeming accidents, can be provided in no other way, unless funds are raised from which they could be pensioned. Where are the temples, or church buildings, that Spiritualist societies ought to have as their permanent homes? Where are our schools, hospitals, infirmaries, and other institutions that are designed to benefit the public? Where is our endowment fund from which pensions could be paid the needy, weak local societies sustained, worthy speakers and mediums paid living salaries, children's Sunday schools established, and all lines of progressive work upheld as they should be? The money that should be in this fund has been thrown away in the payment of excessive railroad fares, in sustaining questionable phenomena, in seeking momentary amusement, in large donations to the unworthy, and in almost selfish indulgence at some of our summer assemblies.

I have tried to treat my subject fairly, and without the slightest animosity in my mind toward any man, or body of men. If my conclusions are erroneous, I want to be shown my errors, in order that I may correct them. If my facts can be controverted in a kindly, straightforward spirit, let it be done at once, so that all of the workers for our Cause can meet upon a common ground and work together, as one man, for a movement that should be to us all the one great treasure of our lives. I do not expect the egotistic individualist to take any interest in reform work, in local or state organizations, or in any other movement that would help anyone else. Such a one cares only for himself, and always refuses the helping hand to every worthy sister or worthy brother. I will deal with this man at some future time in an article that will enable him to see himself as others see him. In these pages I am talking with my friends, and those who are honestly opposed to my views. I consider them also my friends, for I know they are as honest in their views as I am in mine. Let us reason together, and be led to the goal of truth by the facts we discover on our way.

Yours for Spiritualism. HARRISON D. BARRETT.

Portland, Ore.

THE PROGRESSIVE CHURCHES

Another Preacher With Brains to be Ejected from the Church.

If matters go on long as they have been going, the ranks of orthodox preachers will contain but few men of ability and education. The men of brains are pretty rapidly leaving old orthodoxy, or are being forced out as heretics by the theological mossbacks who still believe in an infallible Bible, an angry God, the "fall," total depravity of children, infant damnation, the blood atonement, an endless hell for heretics and a glorious heaven at death for everyone who accepts free salvation through the shed blood of Jesus, no matter how atrociously wicked his life may have been.

One of the latest "heresy" trials reported by the associated press, has been held at Hope, Arkansas. The dispatch is as follows:

Hope, Ark., July 13.—The Uuachita Presbytery has assembled here for the trial of Rev. F. E. Maddox, pastor of the First Presbyterian church of Texarkana, on charge of heresy. The charges are based on utterances in a series of sermons which Dr. Maddox delivered in his church, and which attracted attention throughout the south-west. The objections are based on Dr. Maddox's views in relation to salvation and the inspiration of the Scriptures.

Dr. Maddox holds that salvation is an evolution from within and not an importation from without, that is a development of a divinely implanted gift and not a new gift divinely implanted. He holds that men are saved from sin by grace as the child is saved from ignorance by education. As to the Scriptures he holds that they are inspired, but that they are not inerrant. The authors of them were neither reminiscent nor infallible, and there is no proof that they were made so by inspiration. The thought of the Bible came from God, but men expressed it as they understood it and in language most intelligible to them and their contemporaries. Scientific and historical errors and defective conception of morality are due to the defective knowledge of the writers and may be accounted for by the date the book was written and the elementary training of the author.

The defendant is regarded as a very able and scholarly man, aged about 40 years, who has built up a large church. When objection to his sermons was brought to his attention Dr. Maddox asked for an expression from his church, which all but unanimously upheld him in his theology."

It may be noticed in the foregoing account that the laity of Mr. Maddox's church almost unanimously sustained him. I have noticed in accounts of other heresy trials similar statements. This would indicate what I believe is true, that the laity are much more advanced and liberal in their theology than the clergy; and it is not strange that this is so. Preachers have been taught a great mass of fables and rubbish. Much that has been put into their heads about God, the creation, the fall, the flood, the virgin born God, salvation through blood, Heaven, hell, the physical resurrection of the body, etc., etc., has been shown to be false, both historically and scientifically. The masses have not to any large extent, studied these old pagan doctrines. Their brains are less beclouded and befuddled by the rubbish of ancient times. They have more practical common sense than the clergy, and a keener intuition as to justice and fitness of things. They are closer to nature, hence in nearly all the heresy trials of which I have had a knowledge, a large majority of the members stood by, and for, their pastor.

The clergy of the Catholic and Protestant orthodox churches are the least progressive, most conservative, and more mentally befogged than any other class of intelligent citizens. It is a hopeful sign, however, when we see the more intelligent ones breaking away from the paganistic doctrines of orthodoxy, and giving utterance to their best thought, even at the risk of being ejected from the church as heretics.

R. A. DAGUE.

THE SONG OF THE SOUL VICTORIOUS.

I stand in the Great Forever,
I lave in the ocean of Truth;
I bask in the golden sunshine
Of endless love and youth.
And God is within and around me,
All good is forever mine;
To all who seek, it is given,
And it comes by a law divine.

In the deathless glory of spirit,
That knows no destruction nor fall,
From the immortal fires of heaven,
To the plains of earth I call!
Who is this "I" that is speaking—
This being is wondrous in might?
'Tis a part of the primitive essence,
A spark of the Infinite Light!

Blasphemous and vain they call me,
What matters it all to me?
Side by side we are marching onward,
And in time we will all agree.
Oh! I stand in the Great Forever,
All things to me are divine;
I eat of the heavenly manna,
I drink of the heavenly wine,

In the gleam of the shining rainbow,
The Father's love I behold,
As I gaze on its radiant blending,
Of crimson and blue and gold.
In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessings of sweet perfume.

In the glorious tint of the morning,
In the gorgeous sheen of the night,
Oh! my soul is lost in raptures,
And my senses are lost in sight.
Come back, O, my soul, in thy straying,
Let my wandering pinions be furled;
O, speed through the heavenly ether,
To this prosy and sense-bound world.

They say I am only mortal;
Like others I'm born to die;
In the mighty will of the spirit
I answer, "Death I defy!"
And I feel a power uprising,
Like the power of an embryo God;
With a glorious wall it surrounds me,
And lifts me up from the sod.

I am born to die!! Ah, never;
This spirit is all of me;
I stand in the Great Forever—
O God, I am one with Thee!
I think of this bright immortal,
And my being expands like a rose,
As an odorous cloud of incense
Around and about me flows.

A glorious song of rejoicing,
In an innermost spirit I hear,
And it sounds like heavenly voices,
In a chorus divine and clear.
Oh, the glory and joy of living!
Oh! the inspiration I feel!
Like the halo of love they surround me,
With new-born raptures and zeal,

I gaze through the dawn of the morning,
And I dream 'neath the stars of the night,
And I bow my head to the blessing,
Of this wonderful gift of Light.
O, God, I am one forever,
With Thee, by the glory of birth!
The celestial powers proclaim it
To the utmost bounds of earth.

Ye pilgrims of varied probation,
Ye teachers and saviors of men,
To your heaven-born revelations
My spirit shall answer "Amen."
With you in the Great Forever,
With the children of earth I stand,
And this light flowing out like a river,
Shall bless and redeem the land,

Thus I stand in the Great Forever,
With Thee as eternities roll;
My spirit forsaketh me never,
Thy Love is the Home of my soul.

ELIZA PITTSINGER.

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EXPLAINS SPIRITUAL FORCES.

Two Interesting Lectures by Oscar A. Edgerly at Camp Chesterfield.

The increasing attendance at the Spiritualists' camp meeting at Chesterfield, Ind., says the Muncie Morning Star, has necessitated the utilizing of accommodations in the adjoing village of Chesterfield. Each car arriving at the park gate today was crowded with people from far and near. Many brought suit cases, suggesting several days' stay at the camp.

The lecture platform at both sessions today was occupied by Oscar A. Edgerly, of New York city. For two months each year Edgerly is engaged in giving test seances and demonstrations for the Psychological Research society at Washington, D. C. He has devoted the past twenty-two years to the exposition of the phenomena of spiritualism. Although having never studied the science of medicine or anatomy, Mr. Edgerly, while under the influence of his control, delivers a lecture which is said to be surprisingly accurate by members of the medical fraternity. The control at the morning lecture was said be that of a physician named Chandler.

The Processs of "Control"

The speaker stated that, in order for the spirit power to obtain control, the medium must first enter a somnambulistic state very similar to the hypnotic in material life. This was caused by the blood for a moment rushing from the brain, when the spirit energy assumed control of the medium's faculties, after which the control could play upon the faculties of the medium as a skilled musician might perform on a musical instrument. The manipulating spirit stimulates the perceptive energy of the brain and the medium can receive communicated information from all over the world as by mental telepathy, describing places, persons, and scenes in other lands, which they have never seen with the external eye.

The transmission of ideas from the brain of the spirit guide to that of the medium is accomplished by the utilization of vibrations upon the nerve energy, which are abnormally vitalized to respond to the will of the controling spirit. The healing of physical ailments is accomplished by the focusing of this energy upon the centre of the nerve centers, from which the parts afflicted are fed, and by suggestion the disarranged tissue is repaired and the pain disappears. In the practice of the physician's art and the use of drugs, one portion of the human body that is not impaired is utilized to build up the diseased or afflicted parts, and when the vitality of the body is sufficient to stand the strain, the patient recovers, but should the vitality be sapped, the patient's body disintegrates. The ailments of humanity may be treated by drawing upon the mighty energy that surrounds the earth and the sapping of vital elements from the body be avoided. As science advances this practice will more and more prevail until the ailments that now afflict humanity will be disappeared.

Forces of Nature.

The accomplishments of mediums, which are deemed miraculous, are but the applications of the forces of nature, he said, and will soon become as commonplace and as small a mystery as the phonograph or the telephone of today. The development of Spiritualism is but the awakening of knowledge of this wonderful power and energy in nature.

All nature is being materialized and dematerialized—as an example, the piece of granite which disappears from sight through the action of intense heat or the disappearance of metal under the action of strong chemicals. The materializing medium utilizes these powers and overcomes the forces of gravitation, as in the moving table. In this test there are no spirit hands that move the object. The controlling spirit focuses the vital energy of the medium above the table and by force of will power overcomes the force of gravity, and the table or object is drawn away from earth.

The necessity for darkness in the materializing seance, he said, is because of light being a disintegrating force in nature.

The controlling influence in preparing the materialized body gathers material from the atmosphere and forms a nebulae which assumes the form and feature of the spirit personally desired to present. Their ethereal figure is only perceptible by the inner or spiritual eye, hence its effervescence at the approach of light. As the intercommunication with the spirit world is developed knowledge of the mysteries of nature will be made more clear and what now are unsolved problems will become common knowledge. The subject of Spiritualism is a subtle one and requires concentration of thought and mind power to grasp its most beautiful and wonderful manifestations.

Influence of Heredity.

The afternoon address was directed to an exposition of the influence of heredity and environment on a human being. The speaker asserted that his control on this occasion was the spirit of a Presbyterian minister named Thomas Campbell and a descendent of the eminent Scotch divine, Thomas Boston, who preached in Edinburg, Scotland, in the seventeenth century. By comparison of the lives of children of common parentage he illustrated the influence of heredity upon the human race. The pre-natal influence of a child often determined its career in the earth plane, the environments of a human being largely determined by the attitude of the being toward society in general. The unfavorable environments of a being might counteract the good tendencies received through heredity or vice versa. The power to place one self in a position of susceptibility to the influence of friend in the spirit world was of vast importance to those living in the material world. The lives of those on the earth plane can only be influenced as the will is made submissive to the controlling influence of those in the spirit world.

The lecture was succeeded by a daylight seance by Mrs. Maggie Vestal and test seance by George Letford, the drummer medium from Florida. Spirit photographs were produced by the Bangs sisters.

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AND STILL ANOTHER DOUBTER.

The University of Chicago Again Heard on Bible Infallibility.

It is exceedingly difficult to explain why, after all these past years of outspoken condemnation of the absurd and incredible stories of the Bible not only by infidels, skeptics, agnostics, materialists and Free Thinkers, but by ecclesiastics, theological professors, preachers and laymen, there has yet no step been taken to erase, expunge and thoroughly eliminate those from the Bible, the catechism and all other literature of the church. They are all yet taught as orthodox truth, or avoided, evaded, dodged, or referred to as allegories, parables, etc., not intended to engage the serious attention of the parishioner.

The lamented late president of the University of Chicago frequently expressed his regret that during the last fifty years or more, not a single change has been made in the catechism of the Protestant church; the very same old fish stories being found in it to-day that were in it a half century or more ago. Nothing in the catechism or Sunday school book of to-day to show that even the Bible has undergone a revision, such as it was, and not one Sunday school scholar or teacher in a thousand can cite a single Bible passage that has been revised, and it is a question whether very many preachers in the pulpit can do so. How many of them know what disposition was made of the eleven last verses of the last chapter of Mark of the old version?

And now comes Professor Herbert L. Willett, an instructor in the divinity school of the University of Chicago, who also and likewise as many who preceded him have done, declares the Old Testament, to be fiction. He said the miracles of the good book were fabrications and nothing more than fables. Notwithstanding his assertions, which all intelligent men and women will accept as true, it is safe to say that those unseasonable stories will continue for the next fifty years to occupy their places in the Bible, catechism and general literature of the church as veritable truths. Strange how difficult if not impossible it is to wipe out religious error when once it has become aged, or after it has been taught for centuries as the truth.

Professor Willett classes the following stories as fiction.

Jonah being swallowed by a whale. And where is the intelligent man or woman to-day who believes this story?

The Red sea opening up to allow the children of Israel to escape from the bondage in Egypt. And who believes this story?

The story of Adam and Eve in the garden of Eden. Who, pray, believes this story?

Lot's wife turning to salt when she turned and looked back at the forbidden city. Is there a preacher in America who really believes this story? If not, why are not some steps taken to wipe it off of the sacred page?

Abraham taking his son, Isaac, into the mountains and offering him as a sacrifice. Who believes this?

Samson slaying 10,000 Philistines with the jaw-bone of an ass. This certainly is more incredible than the phenomena observed at a Spiritualistic seance, and yet Christians who are supposed to believe that Samson did this job, are disposed to ridicule these phenomena.

The falling of the walls of Jericho. And who believes this story?

Is it not full time that the Christian's Bible was made more readable and credible than it now is, and that the catechism and literature of the church and Sunday school were correspondingly corrected, so that our children may not be taught now that which they will repudiate in after years. Is not the church itself making infidels by the course it is pursuing? Must our children discover in their maturer years that these Bible stories are no more true and to be believed than the story of Santa Claus? Will not the reaction when it does come be sufficient to obliterate from the minds of Sunday school scholars every vestige of regard, respect and reverence for even whatever is true in the Bible? I think so.

H. V. S.

MRS. THEDFORD'S EXPOSURE.

She Was Found to be Posing as a Spirit, Standing Outside of the Cabinet, Dressed in Artificial Toggery.

To the Editor:—Under separate cover I send a copy of the "Oklahoman," containing a short sketch of the exposure of a Mrs. Thedford, of Texas, who came here as a materializing medium. She held her seance at Capitol Hill, a small town south of the river, to avoid the heavy occupation tax imposed upon such as her like.

Having heard of the arrival I attended the first "seance" held, just to see who had come and what was going on, and that one exhibition was enough for me. I posted my acquaintances as to the quality of her "spirits." They took the hint, somewhat astonished, but with the result that several tested the "ethereal" apparitions and found them to be flesh and bone—earthly. The climax came on Tuesday night, July 28, when flashlights were turned on a supposed "spirit" and all did see the alleged medium herself standing in the room with "spirit dresses" on. No further comment seems necessary, as this kind of seance is known to most investigators down to the finest detail. The many fathers, mothers, brothers, sisters, the grand-fathers, babies and mother-in-laws, that "materialized," without exception had forgotten their names, and could only remember when reminded of them.

In the opening address the medium stated, that she had gone into trances, been clairvoyant, etc., since her early childhood, had been operated upon for supposed epilepsy once, and that she thought a stay of a month or two in Oklahoma would greatly benefit her health. Well, we hope it did.

Her performances were of the crudest kind, lacking the finer touches of a "higher" education that generally makes these 50 cents to $1.00 seances worth while having seen. Oklahoma City certainly wants a better show for the money.

F. ANLAUF.

Oklahoma City, Okla.

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Gleanings by the Wayside.

Written by Henry Morrison Tefft, Norwich, N. Y.

It would seem, if the universe had been arranged upon an ethical plan, that it would not have been ordered for one grade of beings to live upon another, and that man, the highest moral and intellectual conception of the Creator, was to have his pick from the whole world of such creatures as he chose for slaughter and digestion. If there is a just God who presides over the destinies of men, then the inequalities of life need explanation.

If nature works in an orderly manner; if one rule applies to like events, conditions and persons, then we can see how reason prevails and arbitrary rulings disappear. "The deeds and doings of the human race," says a writer, "are just as certainly under the dominion of laws—that is, they are just as certainly bound together in an invariable sequence as are the facts in the laboratory."

Action and reaction are equal, otherwise there would be no equilibrium in the universe.

Along with the blessing goes the curse. Take away the shadow and we should not enjoy the light. All advancement in the physical, moral and spiritual world comes from sacrifice. A person who has had no difficulties to overcome has never achieved any victories. It is only through tribulation that the highest estate in mind and character is reached.

The greatest achievements are not accomplished in the calm moments of life—we must be moved by a mighty impulse. Failure to some men brings new vigor, to others despair. But the man who succumbs to adverse conditions never conquers. Plants and animals reach their highest perfection in the latitude where the temperature is the lowest in which they can live and grow well.

Things that are new and novel are not always the best. Inventions cheapen articles, but often debase them. Steel pounded out by hand makes a better metal than can be produced by machinery. Ordinary farm work develops better athletes than the gymnasium. Nothing ever succeeds except through struggle.

The beginning, whether in nature, art or invention, is crude and gives little promise of its future success. All life was once barbarous. The most delicious fruit was once a worthless berry. But the barbarian finally becomes the civilized man; the crude ore is converted into the finest gold; the Indian trail widens into the well traveled road. No one can tell the result of a single venture. The smallest incident suggests some universal law; an accident produces a revolution. The blowing up of the Maine precipitated the war with Spain and as Ingalls said, changed the geography of the country in sixty days; and now it is claimed that its destruction came from causes within the vessel and not from any agency without. We speak of things great or small, important or insignificant, without knowing the meaning of what we say.

"The marvel of a humming-bird's wing," says Michelet, "transcends the milky way." The greatest blessings come to individuals and peoples in disguise; misfortune becomes opportunity. What the world most deprecates is often what is most needed. War is as necessary to a nation as peace; it elevates and strengthens a people. Without it patriotism would die. As out of the storm and the tempest comes a purified air, so out of revolution comes a purified government. History shows that "revolutions, whether religious, political or social, mean progress. They give birth to our sweetest songs, our finest poetry and most exalted fiction. "The finest works of the imagination," says Macaulay, "have always been produced in times of political convulsions, as the richest vineyards and the sweetest flowers always grow on the soil which has been fertilized by the fiery deluge of a volcano. * * * Can we doubt that Shakespeare was in a great measure produced by the Reformation, and Wordsworth by the French Revolution."

I place no absolute faith in the makers of religions. They are good men, but not authoritative. All beliefs need occasionally to be revised. When a man gives you the formula of his creed, you have got his exact mental measure. "When you label your faith, you limit it."

It is lack of vision that requires us to need guides. If all men could see clearly, if error could be eliminated, if truth should ever become universal—then there would be no more need of preachers, teachers or creeds. It is in the power of any community to abolish all the evils within its borders. But if every sin was wiped out, if equity and justice everywhere reigned, what would become of the reformers, missionaries and priests? What would be the result if from every pulpit in the land there should come forth "the voice of God unchanged in word or tone?"

"And did there come from out the Holy See
The voice of God unchanged in word or tone—
To-morrow—and where would St. Peter's be?
Ask Carthage, Nineveh or Babylon.
And did that self-same message pathway find
From every pulpit straight to every pew,
To-morrow it would be the public mind
To give those preachers nothing more to do."

There is more saving power in Christ's sermon on the Mount than in all the theologies and creeds that were ever written. Printed prayers may do when the world moves smoothly and the weather is fair, but in a tempest the soul discards all forms. The most earnest supplication is not uttered in words. Thought is weakened when put into language. Aspirations cannot be voiced. The soul in its deepest need is dumb.

It is so easy to reduce substance to shadow, reality to form and ceremony that the heart sickens when we compare the simplicity of the Master's teaching with the complex beliefs which the church from time to time has prescribed for its adherents. No person was ever reclaimed from a life of sin by argument. The emotions, the sentiments, the feelings must be reached before the heart is touched. The moral law is stronger than statute law; love is a stronger force in the world than hate; more people are saved through hope than fear. Authority takes away liberty; stops growth and advancement—it means death.

No man can safely be given absolute power. Humanity can only be trusted when at bay. Both civil and religious institutions become cruel, arbitrary and unjust whenever allowed to hold supreme command. Unless surrounded with proper safeguards, church and state, alike, become dangerous to the people. Yet in every community, the world over, there is always a principle working for righteousness and which finally prevals. Carl Maria von Weber was right in saying that, "The individual is an ass, but the whole is, nevertheless, the voice of God."

The more intellectual and refined society becomes in mind the more barbarous it is of heart. The crude, unlettered person is far more generous in his nature than the cultured and mature one. If you want favors do not go to the rich and retired individual, but to him who is struggling from early dawn to late at night to earn his daily bread. Every dollar added to a man's purse hardens his heart.

Reforms always start from beneath and never from above. The rulers of society are always satisfied with things as they are. Those on top never want to be disturbed. The prophets and revolutionists come from the common people. The aristocracy of a country are dead; all growth and progress comes from the democracy. A revival, a reform movement, whether in religion, politics or on social lines, gets its enthusiasm from the multitude. In our own land the east is rich, cultured and conservative—the west crude, vigorous and revolutionary. "In some ideal ways," says Norman Hapgood, "the West pilots the East. * * * The successful purifying political movements are mostly in the West. The new note of politics is struck there; the moral note." As wealth increases morals decrease. There is more contentment among the lowly than among the high-born.

Culture, a high state of civilization, does not bring happiness but suffering. A savage does not know mental anguish as compared with civilized man. The higher the refinement, the greater the capabilities of misery.

Guizot in his "History of Civilization," says, "It may be asked, it is even now disputed whether civilization be a good or an evil." There is hardly a fact in life that is not both affirmed and denied. It has been said that the Past would not know hereself if she could read history. No man would recognize his likeness from the picture the biographer makes of him. Saints are transformed into sinners and sinners into saints according to the opinions or prejudices of the writer, regardless of facts. Contemporaneous history is uncertain. As a rule, all the people know about a man is what the newspapers say of him, and that is very unreliable information. They paint a person white or black, moral or immoral, honest or dishonest, according to whim, fancy or interest. The public is as ignorant as to the real character and personality of the individual as though he did not exist.

Some men increase and others diminish upon acquaintance. Some people dwell in palaces while living but their names go to the garret when dead; others live in poverty and degradation during life, but their names are indelibly written in the halls of fame—to remain there forever. "Cervantes and Bunyan moved countless multitudes from their prison, as Rousseau, Richter, and Goldsmith have influenced generations from their garrets." Time adds luster to greatness, and dullness to mediocrity. The name of the true patriot, the true Christian, the true statesman, or the true artist, always grows brighter as the years roll on. People do not stop to inquire, after a man is dead, whether he was rich or poor. Many questions which affect one in his life-time, after death, cease to be important or even hindrances to the spread of his fame.

"Because Schubert died in want and sorrow," writes Marie Corelli, "that does not interfere with his creations. Because Wagner is voted impossible and absurd by many * * * that does not offer any obstacle to the steady spread of his fame." The greatest books are the least read; the greatest men are the least understood. No man is a good judge of his own work. What will remain and what will perish cannot be foretold. The most insignificant event in his life lives, while that which he deemed important dies and is forgotten.

Milton, it is said, thought "Paradise Regained" a greater work than "Paradise Lost;" but little attention is now given the former while the latter continues to be read by each succeeding generation with unabating interest.

Lincoln little realized when writing his Gettysburg oration, that he was producing a masterpiece in literature which would remain a classic while the English language was spoken. Stanton, in speaking of the occasion of its delivery, is quoted as saying, "Edward Everett has made a speech that will make three columns in a newspaper, and Mr. Lincoln has made a speech of perhaps forty or fifty lines. Everett's is a speech of a scholar polished to the last possibility. It is elegant and it is learned, but Lincoln's speech will be read by a thousand men where one reads Everett's and will be remembered as long as anybody's speeches are remembered who speak the English language."

Lincoln's oration might not have had as much polish in it as did Everett's, but it had more soul. Oratory does not wholly consist in words or manner. The highest form of poetry is sometimes hidden in prose. Scholarship alone cannot produce a great speech. Some things cannot be made arbitrarily. You cannot manufacture a joke—it is born in a moment. You cannot write a national hymn as you can a speech, a lecture or a sermon; it has to grow; it must have a history.

Along with the visible powers that are at work in the world goes the invisible; the latter is more potent than the former and surer of the goal for which it is reaching. Customs, habits, laws, constitutions, are all growths, not creations. Each new religion must be taken from what has gone before. No one can tell where was the beginning of a single great invention, thought, principle or institution. It takes ages to mature a myth, such as tradition has handed down from the earliest records of recorded time. Each age gives it added value. A fable is a true gauge of the mental development of a people with whom it originates.

We are responsible for but little that comes to us in life. Circumstances make our religion, our politics, our conduct and morals. In the last analysis everything is a delusion; nothing definite, certain, tangible; love turns to hatred, friendship to indifference, faith to infidelity. Even what our senses speak to us is a deception. Physically, we are told, there is no such thing as light, heat, color or sound; that they are simply impressions made upon us by different rates of vibration or "modes of motion."

While many things in this world seem uncertain, transient and changing, in fact they are eternal; all leave a history. A word spoken never dies; an act done becomes a picture "incorporated in a ray of light," and never grows dim. The study of nature and her laws is more enchanting than fairy tales; her secrets more wonderful than are contained in a magician's wand. No fiction ever equalled in thrilling interest the true history of a single human soul.

"The gospel of life
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AN EXCELLENT PROCESS

New Methods of Preserving Eatables.—A Blessing to Mankind.

Fresh foods by virtue of vapors is the new idea of Brussels, says the Chicago Tribune. The comestible is inserted in an airtight chamber into which is passed the vapor from a secretly prepared pastille, and food is immersed in this atmosphere for a certain peroid. Its surface becomes coated with an invisible film or sheathing, permeating to a slight depth from the oxidization of the air, and thus arrests putrefaction. On being withdrawn from the chamber the article of food can be exposed to the ordinary atmosphere for almost an indefinite period without any apprehensions concerning its wholesomeness and purity, since the gas deposit upon the surface does not evaporate until brought into contact with heat. When the edible is place in the oven or boiled upon the fire the gas is liberated, leaving the article precisely in the same condition as it was before treatment. No traces of the vapor can be detected either by the palate or smell. The tablets are composed of some ten ingredients. They are white in color, about the size of a silver quarter, and approximately four times as thick. The chemical composition of the vapor generated may be best described as the purest form of carbon. Its presence can be detected easily by its pungent odor. The process is fundamentally the same whether used in the home or on board ship, and it is supposed to solve the oft vexed problem of keeping for an indefinite period perishable foods, such as butter, meat, poultry, fish, eggs, and milk. After being sterilized these articles will retain their purity and full flavor for weeks without the slightest deterioration. Moreover, the carbon is an excellent germicide. Meat treated by it becomes immune from the ravages of flies and other insects. The carbon vapor completely kills all organisms within fifteen minutes, whether typhoid or cholera bacilli or less dread forms of life. The food is said to remain as digestible as ever with the same taste, precisely as before treatment. Milk can be treated with this vapor by passing it in the form of a spray through a carbon atmosphere for a fraction of a second. Milk so treated is rendered germ proof for a long period, irrespective of climatic conditions. Yet there is only one part carbon to one thousand parts milk. In eggs treated with carbon vapor the albumen remains perfectly clear, while the yolk retains its original bright hue.

JOHN A. HOWLAND

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

CREDIT TO FATHER.

No picture has more welcome place
Upon the wall than mother's face;
But there is one belongs beside,
That ever smiles with manly pride,
As if to still protect his bride;
It is the face of Father.

When weary days brought children's needs,
And boyish plays and youthful deeds;
When noble tho'ts and manly aims,
And future promises and claims
Inspired for the higher fames,
There came the hope of Father.

When mother's hands were weak with toil
That marked the day with midnight oil;
When all our hungry forms were fed;
When all were snugly tucked in bed,
And each one's "lay-me-down" was said,
Then all was peace for Father.

No angel face can fill the place
Of mother of the human race;
But still the fact remains the same,
No mortal children ever came
To live and be, and wear a name,
Without some kind of Father.

Let mothers have all credit due
For life and love's expresssion true;
For smoothing down the rougher ways,
For blessed peace in childhood's days,
But give a little soulful praise
And credit unto Father.

DR. T. WILKINS.

A Suggestive Item.

The progress made in physiology and pathology in the last quarter of a century has been remarkable. The localization of brain lesions from their varied effects or symptoms, is one of the great triumphs of science.

We now know, also, that right-sided paralysis with loss of speech occurs in right-handed people, and that left-sided paralysis with loss of speech occurs in persons who have been left-handed in life. The faculty of speech is located in that part of the brain or its hemisphere which governs the hand which is most used. Hand and speech therefore are physiologically connected.

Verily, by constant, continuous searching and pegging away mentally and scientifically, we do find out things.

H. V. SWERINGEN.

Fort Wayne, Ind.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

Lily Dale Camp, N. Y.

Any one entering the grounds at Lily Dale and seeing the throng here today, the largest during the season, would realize the fact that Spiritualism notwithstanding the knock-out blows that have been dealt to it, is still very much alive. From 8:30 in the morning, when Dr. A. D. Haines who leads the Forest Temple music sounds his cornet till 10:30 at night something is doing at Lily Dale. Not one day but every day. A continuous performance of meetings, classes, seance and entertainments. Sunday, just closed was no exception only that the population was nearly doubled.

E. W. Sprague and Mrs. Cora L. V. Richmond were the principal speakers of the day, with Mrs. Sprague as test medium.

Mrs. Richmond, Mrs. R. S. Lillie and Lyman C. Howe improvised a poem jointly from subjects furnished by the audience.

Forest Temple was crowded to overflowing, two-thirds of the audience stood around under the trees.

Tuesday closed with an entertainment given jointly by local talent and selections from Elzor and McArthur's vaudeville entertainers located in tents outside the grounds. A trio of contortionists, father, mother and child, "Baby" June, six years old gave an exceptionally fine performance. So did Master Howard with his rolling globe and see-saw.

Frederick Stillman's impersonations were repeatedly encored, so also was Mr. J. T. Lillie in his musical selections closing with "The Web of Life" which was most beautifully rendered. Miss De Long in a musical selection and Mrs. Harris in a German one, completed the program, of amusement which has been opened with a concert by Assembly Band.

The Thought Exchange, held twice a week and presided over by our National President Dr. Geo. B. Warne, is one of the attractions at Lily Dale and like conference, it calls out bright people, many of them professional speakers and mediums not on the regular program. In discussing the subject "How can we distinguish between genuine Spirit Messages and that which comes from the sub-conscious mind of the medium or the sitter telepathically," Dr. Warne declared telepathy was not an established fact in science as many thought. He presented arguments and facts to prove that telepathy was spirit communion with a spirit at each end of the telepathic line.

He made a brilliant defense of this radical position but it was attacked by Hon. Chas. Schirm, National vice-president; and the two distinguished gentlemen succeeded in splitting the audience about equally between them and the question is still unsettled.

If Lily Dale did not have such deep love for the Morris Pratt Institute, the only college owned and controlled by Spiritualists, she might set herself up as a rival.

She is veritably a school for intellectual and spiritual education.

Classes representing all phases of development are being held by teachers of national and international reputations. The Lyceum with its fifty odd enrolled pupils represents the primary department of this much needed work. Mrs. Peterson and her corps of teachers furnish a pleasant entertainment each Friday as a result of their labors, and the little people enjoy showing the "grown-ups" how much they know.

Mrs. M. E. Cadwallader is assisting in training the Lyceum scholars

Mrs. Lillie's class in psychometry and clairvoyance is augmented by practical demonstrations Mrs. E. W. Sprague, Mrs. Richmond and others assist. Mrs. Richmond's poetical guide Ouina entertained and instructed the class. When asked if she had known Mrs. Richmond long she answered, "Oh, yes, I knew her long before she was born."

Mrs. Sprague gave individual readings from the sound of the voice, from being touched while standing with her back to the audience, and in only one instance did she make a mistake, and that was caused by confusion in the audience.

Geo. W. Freeman, principal of the correspondence school of Esperanto, located at Sinclairville, N. Y., has organized a class in this international language, and the students are quite enthused over it, but when we try to talk in it here on the grounds, the uninitiated attribute the attack to Indian controls.

An Esperanto card party and a banquet are being arranged for, where Esperanto will be used instead of English.

Other classes are conducted by Mrs. Tyler Moulton, psychic palmist, William Frederic Keeler of the institute of Applied Psychology, Mrs. Royal Williams, occult scientist, H. O. Crocker, divine healer, and others.

A benefit seance was given by Ernest Armburg, well known at Lily Dale; also Mrs. MaryM'Farland of Pittsburg. Both these seances brought good results in tests given to the patrons, and help to deserving mediums.

The Morriss Pratt Institute has just been called to the attention of the people at Lily Dale by giving the conference time to its interests. Mrs. Richmond presided. Dr. Warne, E. W. Sprague and Rev. Thomas Grimshaw all pleaded eloquently for the support of this college. Dr. Warne gave the treasurer's report which showed that the students paid half the expenses, and the faculty's labor was mostly a labor of love. Prof. Weaver as principal and his devoted wife receiving only their board.

MATTIE McCASLIN

THE STORY of the Other Wise Man, or the Fourth Wise Man, by Henry Van Dyke. The Man who never reached Bethlehem in time to see the Infant Jesus. Cloth bound. Price 60 cents.

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"Our Planet, Its Past and Future; or, Lectures on Geology", by William Denton. This book tells the story of creation as reported in the great volume of nature, showing the immense age of the earth as traced through the geology of the earth. Price, Postpaid. $1.60.

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(Advertisement.)

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For many years I have been advertising in American and foreign newspapers and magazines; perhaps your next door neighbor knows me or has consulted me for advice. I have built up a reputation by giving honest, accurate and conscientious service to my patrons. The editor will tell you I am America's Reliable Astrologer. I do not ask you to take my word for any statement made here, but I do ask for an opportunity to demonstrate my ability. Read what three of my patrons say about their horoscopes:



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Brandon, Can. "My Horoscope is the best instrument of guidance that I have ever had put in my hands. * * * I would not take a hundred dollars for the information you have given me, unless I was sure that I would get another one as accurate as this one." Yours very truly, A. BROAD, Real Estate Agent



Mountain Park, Okla. "Dear Friend—By you giving me 'lucky dates' I have been able to dispose of some property, greatly to my advantage. Every line of my Horoscope was of value to me. I shall consult you again in the future. I wish others might understand what great assistance you could be, in trouble of any kind." Most sincerely, MRS. ANNIE M. ROWLAND.

I have stacks of letters similar to the above. Many write that they cannot find words to express their thanks for the benefits derived from my advice. Many have followed my advice and gained wealth, happiness, love and popularity. I believe I can be of help to you. It costs you nothing to test my ability. I will send you a reading in which I will tell facts about yourself and your life that will cause you to marvel at the wonders of Astrology. My system has stood the test of time. People who consulted me years ago acknowledge that no other Astrologer is as accurate. If you wish a free reading simply send me your name (whether Mr., Mrs. or Miss), the date of your birth and a 2c. stamp and I will send you the reading at once and will also send you a copy of my interesting booklet "Your Destiny Foretold." Address Albert H. Postel, Room 1170, No. 126 West 34th Street, New York, N. Y.

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SATURDAY, AUGUST 22, 1908.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

Time Corrects All Errors.

Rabbi Emil G. Hirsch, pastor of Sinai Temple of Chicago, prominent as a Hebrew scholar, in a discourse some time ago, proposed a revision of the Bible, with elimination of all matter appearing before the first commandment given to Moses. He said:

"The story of the earth's creation is unnecessary, because it is unscientific and ridiculous. It is a miracle from first to last, and miracles should not be believed in. What is worse, it puts God in the wrong light. It makes him out to have human qualities. From such an account as this we get the impression that God was a carpenter who worked so hard he had to have a rest."

Be patient, good friends, it is only a matter of time when the present errors, and of false history will take its departure with other systems of barbarian religion, and science will come to the front sustaining the truths of Spiritualism. Heaven hasten the day when such a desirable culmination of events shall be a reality.

Good Advice.

Said Rev. Chas. E. Jefferson, D.D., LL.D., in a sermon to his Tabernacle church, New York, awhile ago:

"Do not follow the preachers blindly, for they are human. Their insight may be defective, and they may not interpret correctly the mind of God. You cannot afford to follow them without thinking."

The reverend doctor should have repeated Bishop Grafton's statement, that "Ministers teach what the church instructs them to preach, not what they believe," so put no trust in any statement they make. They are the shysters of the church; God's pettifoggers, if the reader prefers, and the most worthless of human kind; for their knowledge of God is derived from a book whose origin and history from its very beginning was fraudulent.

Bravely Said.

A news dispatch from Akron, Ohio, of date July 28, said:

"Denouncing preachers as 'money grabbers,' the Rev. Arthur Gee, formerly of Philadelphia, retired as minister of Arlington Avenue Baptist church, in his farewell sermon made scathing reference to the ministry. He said in part: 'There is too much of a commercial feeling in the churches. Churchianity is taking the place of Christianity. I won't accept any creed to bind my faith. I want freedom of speech. I cannot have these as an ordained minister, and, therefore, I am going to quit. Many preachers will not accept a low-salaried church, and the amount of salary paid is the measure of the man. Most ministers of the day are out for the money.'"

Whistle as loud as they may to keep up courage, the number of honest preachers sloughing off from the church is constantly on the increase. To-day one cause is given, to-morrow another, and all demonstrate that there are good and true men in the pulpit who are not willing to subordinate their manhood to the church and teach its pagan creeds, in which they have lost faith. The creeds must be revised, regardless of Bible fallacies, else all must go to the wall. There is too much intelligence in the world to always subscribe to the priestly dictates of 500 years ago.

Two decisions from the bench on scriptural subjects are reported. A Kansas City Judge rules that our first parents in the Garden of Eden contracted a common-law marriage, and Justice Gaynor decides in effect that "the Sabbath was made for man."—New York World.

THE MOST VITAL FACT IN THE UNIVERSE

IS THE IDEA OF GOD AND OUR RELATION TO HIM. INSEPARABLY ASSOCIATED WITH THIS IDEA IS OUR RELATION TO OUR BROTHER MEN. UPON THESE TWO DOMINANT IDEAS RESTS OUR CHRISTIAN RELIGION, THE ONLY RELIGION WITH WHICH WE ARE CONCERNED IN THIS COUNTRY.

STRIPPED OF ALL CONVENTIONAL LANGUAGE, OF ALL THE IMAGERY AND TRADITION WHICH CLUSTER ABOUT THE WORD, RELIGION IS THE DIVINE LIFE IN THE HUMAN SOUL. IT MANIFESTS ITSELF, AS ALL LIFE MANIFESTS ITSELF BY THE GROWTH IT BRINGS FORTH, THE FLOWERS OF THE HUMAN HEART, SUCH AS UNSELFISHNESS, LOVE, COURAGE, PATIENCE AND SERVICE. REDUCED TO ITS SIMPLEST TERMS THIS IS OUR RELIGION.

"NO MAN PUTTETH NEW WINE INTO OLD BOTTLES, ELSE THE [NEW] WINE DOTH BURST THE BOTTLES." OUR CHURCHES AND THEIR DOCTRINES WERE THE OLD BOTTLES. INTO THEM WE POURED THE RELIGIOUS LIFE OF THE PRESENT DAY. THE BOTTLES BURST. THE RELIGIOUS LIFE FLOWED HITHER AND YON. IT BECAME CHRISTIAN SCIENCE, SPIRITUALISM AND CHRISTIAN SOCIALISM. IN ITS MORE EMOTIONAL AND FANTASTIC FORMS, IT BECAME THE SALVATION ARMIES, THE HOLY GHOSTERS, AND THE HOLY JUMPERS.—Appleton's Magazine (New York) for August, full of Valuable Thought for Free Thinkers. Price 15 cents.

The Solomon Bubble "Busted."

(No. 6.)

"And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon."—1 Kings 9:26, 27, 28.

"For the king had at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks."—1 Kings 10:22.

The point designated where "King Solomon made a navy" must have been at the head of the Gulf of Akabah, at the northern extremity of the Red Sea, in "a land of desolation," as travelers designate it, some 150 miles south of Jerusalem. A long, circuitous route amid mountains and through barren deserts which were necessary to reach it largely increased the distance. It was more accessible along the Mediterranean coast than farther inland. The whole region from Akabah north, with Petra for metropolis, to Palestine, was anciently known as Idumea. The ancient inhabitants dwelt mostly in natural or artificial caverns and for lack of timber it was a rueful place in which to build a navy. The Bedouins of today probably well represent the ancient inhabitants.

It may be presumed the Phenicians, who circumnavigated Africa, leaving Tyre, sailed westward, generally keeping in sight of land on the left, as they had no compass to guide them. After passing Gibraltar and the long distance to the Cape of Good Hope, and thence sailing north, they doubtless entered the mouth of the Zambesi, a navigable river which rises in Central South Africa, about 17 degrees south latitude, flows in a generally southeasterly direction through Matabela and Mashonaland and entering the Indian Ocean.

Failing to find their coveted home, from which they had long been absent, we may well suppose they hastily explored the country, discovered its great wealth in "gold, silver, ivory, apes, and guinea-hens," which the English translators incorrectly rendered peacocks, in which the country still abounds. They then descended that river to its mouth, coasted northward to the Straits of Bab el Mandeb, through which they passed, the coast still at their left; then they ascended the Red Sea to its northern extremity, and through the Gulf of Akabah to the "Ezion-geber." From thence they must have made their way north on foot, some 250 miles or more, to Tyre. There, of course, they made their report to King Hiram, who, filled with ambition to possess the "gold, silver, ivory and apes," which the voyagers had discovered, and instead of "building a navy" the seamen, augmented with colonists and miners, reclaimed their abandoned shipping where now is Akabah, a rude native village at the head of the gulf of that name; thence they retraced their voyage to the land of gold. The return voyage could have been made with their rude pioneer sailing craft in less than three years.

The above long paragraph is suppositious. The voyage of the Phenicians westward, circumnavigating Africa and returning by the Red Sea is a historical fact. There was truth in the original Phenician account, to which the divinely inspired Bible makers added the name of Solomon, to glorify that character, if such a person ever existed.

It is simply impossible in a brief newspaper article to convey the information the reader desires in regard to that great country, unknown until recently to modern civilization.

Under the auspices of the Royal Geographical Society of England, sustained by the British Association for the Advancement of Science, and the British Chartered Company of South Africa, in 1893, J. Theodore Bent, F. S. A. and F. R. G. S., author of several learned publications one, "Insular Greece," accompanied by his highly cultured wife, set out to explore an ancient mining region in Central South Africa, which pioneer settlers had met with, and of which they had no history. Of their journey and adventures by the way, and while there, we have no room, and scarcely space for a line, where the subject is worthy of many pages.

And, first, a multitude of ancient mines for gold and silver were met with, as were the ivory producing animals and apes. In place of peacocks only the guinea-hen was found, a probable error of the English translators as appearing in Kings. A well-preserved stone temple, such as are everywhere common to old Phenician colonies, was passably well preserved. An ingot of tin, bearing a well-known Phenician punch-mark, was found, as were Venetian and copper beads, a medicine phial of glass, bronze spear heads, battle axes, an iron belt, fragments of soap-stone on which letters were engraved, a column with a winged sun—positive evidence the ruins were Phenician. Innumerable other articles and evidences of a Phenician colony were everywhere discovered, showing these ancient remains were the production of the same people who wrought the tin mines of Cornwall. As bronze is an alloy of copper and tin the finding of bronze implements way down there in Central South Africa is suggestive of the source from which it came. It is told that the Phenicians were so careful to preserve the secret of their mines, the master of a vessel finding he was pursued, to avoid exposing the Cornwall mines, ran his ship aground, and was reimbursed by his government for the loss. Is it probable, with such vast interest in mining industries, Phenician ships traversing every sea, "King Hiram" took a partner, and that partner "excelling all others in the world in riches," with whom to divide his wealth? Quoting Mr. Bent, pages 147-8:

"It is incredible that such a style of architecture as we have described, and such a civilization as it signifies, could have originated and developed in South Africa, for such a development would have required a very long time, and would have implied at least a long and peaceful settlement in the country, and although the builders of Zimbabwe may have long possessed the place, yet it is apparent they never considered it their own."

There are scores of passages marked for quotation, all of which we sorrowfully pass for want of space. "But what of Tarshish and Ophir?" These have been sought in vain by scholars for centuries. Some have fancied they were in Spain. Others, with a "three years' voyage" to reach them, with a port on the Red Sea, concluded they were in India, yet no locality could be found to fit the description.

Dr. Carl Peters, a resolute German explorer, in 1901-2, visited all this vast region in South Africa, and sought for evidences of its ancient occupation by a civilized people. "There is no doubt," he reported to the German government, "that the Zambesi is none other than the land of Ophir of the Bible." Dr. Peters says: "The amount of life supported by the fields can be judged from the fact that 75,000 ancient gold workings have been found in this marvelous district, and 500 ruins of cities and temples, some of them on the Zambesi dating back as far as 2,000 years B. C."

Our task is mainly done. It has been shown by abundant Christian authority that the pretended translation of the Jewish Scriptures into Greek, was no translation; and the best scholars have no information from whence it came.

It has been proved by irrefutable evidence, that what is passing with the Christian world as the Old Testament is a rendering into modern language of that Septuagint, derived from an unknown fountain.

The long and unsuccessful search of Origen, after traveling for twenty-eight years in quest of a genuine Hebrew copy of their Scriptures, and finding none, then compelled to use a copy of the Septuagint of tainted derivation, suggests there was no original Jewish Scriptures.

The few cases cited where we could have quoted hundreds, show that what appears in the Old Testament as Jewish history is in fact Phenician, doctored and adapted to another people, if such other people ever existed—the only proof of their existence being a transcript of that fraudulent Septuagint, Josephus being comparatively a modern duplication of that transcript, a later forgery to prove the genuineness of an earlier forgery.

And as the New Testament has its base in this Greek fraud, it follows, the foundation gone, the whole system on which Christianity is based is swept away, and truth demands the several frauds and their priestly products, including their creeds, should perish, and all be buried together in a common urn.

Next week we shall close this series of articles, and quote historical facts, showing how this fraudulent Old Testament literature first came into Catholic hands, near the close of the fifteenth century, a wonderful revelation.

THE DUTY OF THINKING.

A Sermon for To-day.—"Intellectual Stagnation and Sloth Calls Itself Spiritual Fidelity."

Prejudice is the barrier to any degree of power, to any kind of progress. No matter how sincerely you may hold your views, if they are held in willful determined exclusion of any other possible views your sincerity will furnish no cloak to shield you from the consequences of your ignorance and bigotry.

If there is any such being as the devil, certainly his master stroke was executed when he persuaded men to lock up their minds and induced them to believe that it was a sin to think, led them to conceptions of religious truth as something fixed and immutable, and then split up the religious world into warring camps, each fighting for its own fixed views.

At first, when one confronts religious prejudice he is inclined to ask, What is the use of it all? Why worry at all about doctrines and creeds? Yet while philosophy is not the most important thing, it is to life and action as root to fruit. As a man thinks in his heart regarding the great questions of destiny and duty, so is he in his life.

It is of no little importance, then, that there should be right, clear thinking. In fact the habit of clear thinking is of greater value than the results of such thinking when formulated in creeds or doctrines. It is not only a question as to what you are thinking about and what your conclusions may be; there is the energy and courage to think through your problems at all.

In religion, as everywhere else, the need is that men should think deeply and thoroughly. Intellectual cowardice and mental sloth are serious foes of high character. Yet religionists are still often ready to hurl their denunciations at those who have the temerity to think about sacred subjects.

Intellectual stagnation and sloth frequently calls itself spiritual fidelity. They who are too lazy to step out and conquer new territory are busy holding the fort, defending doctrines long since outgrown; instead of fighting the foes of all mankind they are hurling adjectives and anathemas at those who have disturbed their mental slumbers by daring to think the thoughts of the infinite in this new day.

It is to be feared that there are self-appointed defenders of the faith who, if they ever arrive in paradise, will bring nothing but their lungs along, all other affairs, such as heart and brain, having perished from disuse. Yet today such blind, unthinking mouths would have men believe that they are the oracles of the Most High.

There never has been a time when there were no heretics. Leaders always must walk alone while the mob abuses them for their temerity. The world never has been entirely without those who saw that each day brought some larger light. But the declaration of this still stirs those who love darkness better then the light to these tactics of persecution that are as old as religion itself.

Every man must summon up the energy to do some of his own thinking and the courage to stand up for himself. There can be no living faith without freedom in thinking. We need not only to insist on this right for ourselves but to maintain and protect the right of all men to liberty of conscience, to discover and hold their own beliefs.

No man can be a true man who is afraid of the truth. No religion can endure long that flees from investigation. Only the friends of darkness and those who love its deeds fear the light. The foes of religion are its friends who would put faith into fixed forms, who fear the future's larger life.

Religion is the art of living in the light of infinite relationships. Intelligence is a means of knowing these relationships. What are we better than the beasts if we do not reach out with mind and heart to know all that may be known of this way of life? What are we better than broken spirited slaves if we dare not look up and out each for ourselves and see this goodly universe and wondrous life of all as the Lord of all has planned it?

HENRY F. COPE.

An Honest Priest.

Rev. Thomas Q. Mulvey, for nine years priest at St. Edward's Catholic Church, Brooklyn, N. Y., on July 15, resigned his pastorate as well as his ministry and membership, giving as a reason:

"I cannot do otherwise in view of the opinions I hold. These opinions are opposed to many of the dogmas which I am supposed to teach and defend, and are out of harmony with the practices and economy of the Catholic Chuch."

"An honest confession is good for the soul," says an old-time proverb.

When two men of equal intelligence and sincerity quarrel both are probably right.

A Remarkable Visitation Illustrating Spirit Power

An Extract from a Letter from a Gentleman in Barbadoes to a Friend Published in a London (England) Magazine One Hundred and Fifteen Years Ago, and Copied by E. D. Hammond, of New York, for The Progressive Thinker.

Many people will not believe that departed spirits can appear to mortal eyes, and among the incredulous I was one, until convinced to the contrary by the narration of a very affecting story of one that appeared to a youth lately deceased in this place; and which has been so strongly confirmed that I am no longer a heretic.

A great friendship existed between Thomas Ostrahan and Robert Straker, two youths of this island, which was contracted at school in England, and continued after their arrival here. Ostrahan died lately. Straker attended his funeral, and expressed lively marks of sorrow at the death of his friend. On his return at night to rest in his chamber, he there ruminated on Ostrahan's death, and consoled himself for his loss, in a hope that his friend would enjoy a degree of happiness in the invisible world that he could not have expected here. Whilst he was thus employed, he on a sudden saw a **GLIMMERING LIGHT AT A DISTANCE** from him, which seemed to approach near him, and directly there appeared to his sight a form that made every nerve in him tremble with fear, and so wrought on him that he sank speechless in his bed. After some little time he recovered from his swoon, and saw the same form sitting in a chair by the side of his bed, and notwithstanding the terrific appearance of it, he recognized the features of his late departed friend, Ostrahan, who thus saluted him:

"Do not be terrified, my dear friend, at my appearance. Be of good courage. Do not be surprised."

At these words he recollected his faltering spirits, and offered to take him by the hand.

"No, my dear Bob," says the spirit, **"I am not to be touched by mortal hands. I am yet ignorant where I am to go, but at present I have received a command from the Almighty [so regarded by him] to warn you of an impending danger that hangs over your brother's head, which he is yet ignorant of. Tell your father that two intimate friends and companions of your brother will shortly seduce him to the most abandoned wickedness, and that unless he uses some precaution to prevent it, your brother will inevitably be lost. I know you love him, and would not willingly see him undone, therefore fail not to acquaint your father. You, yourself, will shortly die; at what hour I know not, and another of your friends will shortly follow. In order to convince you that I am commissioned from above I will tell you some of your father's thoughts. He designed to have you married at the age of nineteen to Miss W. This thought and design he has never communicated to any person living. As a further proof on Sunday night you will be drawn to church by a cause you yet know not of, and you will there hear the Parson S.——use these particular words [repeating them]. Fail not to inform your father of your brother's danger."** At this he departed from his sight.

Straker was greatly surprised at what was told him, but feared to communicate it to the family. The Sunday night following, he attended the funeral of a neighbor to church, and there heard the Minister S. repeat the very sentences in his sermon which the spirit informed him would be said. This made a deep impression on him, and he returned home very melancholy, of which his mother took notice, and asked him the reason. He told her he should shortly die. She asked how he came to have such a thought, and in answer to her question he told her of his friend Ostrahan's appearance to him, which she laughed at, and told him it was a dream.

"Madam," says he (a little angry at her unbelief) since you will have it so, it is a dream." At night he retired to rest with his brother as usual, but being kept awake sometime by uneasy reflections on what the spirit had told him respecting his brother, he on a sudden saw **A VERY BRIGHT LIGHT ILLUMINATING THE WHOLE CHAMBER,** which was so beautiful and striking, that it both pleased and terrified him. At the same instant he jumped out of bed in order to alarm the family, but hearing a fluttering kind of noise, he looked toward the place, and saw his friend arrayed in celestial glory standing before him. Never did his eyes behold a form so beautiful. He was dressed in a long white robe that carried with it an air of inexpressible grandeur. His cheeks appeared adorned with a rosy-colored hue that surpassed the beauty of the blooming rose. A glorious illumination sparkled around him. Straker beheld the sight with the most rapturous ecstasy, while he stood some minutes silent to indulge the admiration of his earthly friend. At length this celestial inhabitant broke silence, and said:

"My dear friend, once more I am come to visit you. I am in a place of happiness, and sent by the Most High [as he conceived] to repeat the former command respecting that youth who now lies sleeping in the bed. Why did you delay communicating it to your father?"

Straker replied: "I designed to acquaint my father of it, but my mother ridiculing it as a dream prevented me. Will you permit me to awaken my brother? Your warning him of his danger might have stronger weight."

"No, it is not permitted," repeated the spirit. "Should you awaken him he might see me, because I am at present visible to human eyes; but it would also oblige me to depart instantly. You will yourself bid adieu to this world in a few days! Be resigned and expect the stroke."

"I am not afraid of death," replied Straker. "I think I am prepared to obey the summons of the Most High."

"Three hours before your death," says the other, "I shall appear to you. Be mindful of the injunction laid on you."

He then walked very leisurely towards the open window. Straker had resolution enough to follow him, and trod upon the skirt of the white robe, but it did not seem to feel like a common substance. At this the shining seraph turned round, and most benignly smiled upon him, and then appeared to soar up to the heavens.

The morning after this, being Monday, he told the particulars of this visitation to his father, who was very much alarmed at the recital, and felt all the agonies of a tender parent, at the afflicting thought of losing his beloved child.

"My dear son," says he, "I am convinced of the truth of what you have told me, from the circumstance of your marriage. I designed to marry you at the age of nineteen years. I must be content to lose you, my dear Bob, since it is the will of the Almighty. I hope you have made good use of your late hours."

"Yes, sir," says the son, "I have endeavored to prepare myself by prayer and meditation for the awful summons."

Straker a few hours after penned every particular of this visitation, and directed it in a letter to his father. He was soon after seized with a vomiting, which turned in a short time to its opposite disorder. After being seated in a chair, he presently raised his drooping head and cried, **"I COME, I COME, MY DEAR FRIEND. I WILL SOON FOLLOW."**

His friends around him being surprised, asked him the reason of his exclamation. "I have just seen," says he, "my dear friend, Thomas Ostrahan. I shall expire in three hours."

On being told that the young lady he courted was in the house, he desired his friends to introduce her into his chamber. He then embraced her with great tenderness, and kissing her mournfully, exclaimed, "Farewell, my dear M——! May heaven love you as I have done! Farewell my dear friends!" After this he prostrated himself on his face, and after lying some time in that posture, he expired with a gentle sigh."

Says Saladin: "The best quality of a preacher is that he should be able to look solemnly silly and blaze away, oratorically, over something which neither his congregation nor himself knows anything about. Everyone in the pews and who is not asleep is under the impression that he is listening to 'the deep things of God.' And you have been taught to believe implicitly that the post-mortem fate of your soul depends upon your listening reverently, however, stupidly, to those 'deep things.'"

The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophet teachers. The noblest literature of the world will be its Bible. Love and labor its holy sacraments—instead of worshiping one savior, we will gladly build an altar for everyone who has suffered for humanity.—Emerson.

THE RELIGION OF SCIENCE.

The Higher Spiritualism According to the Church of Universal Science, Illustrating How Teachings Diverge in Different Societies.—The Moon Brought Into Requisition as a Healing Agent.

Religion means to re-bind or re-unite men spiritually with their divine origin, which is God—the universal Spirit of Love, Wisdom and Power.

Such re-union can only be attained through knowledge of the metaphysical, or psychical and spiritual science.

All true moral development and growth must rest on that knowledge, because the moral life which men have attained through belief is only external, like a borrowed garment, and may some day be laid aside, but the moral life which is attained and developed from within, through knowledge and understanding of the law of the physical, psychical and spiritual kingdoms, will be a treasure of the soul and can never be lost.

Consequently there is no religion higher than science.

In the same degree as men become reunited with the divine Spirit within, they are becoming sons and daughters of God, redeemed from the outer darkness of ignorance, and saved from the consequences which sin against the law would otherwise bring.

Regeneration is properly when a man who has been living in the external world altogether is revived to a moral and spiritual consciousness, and comes to a belief that there is a spiritual life which it is his duty to develop through some system of religion; but such a conversion, or regeneration is no miracle but an effect of psychic power and the character is not thereby changed all of a sudden.

Therefore we see many converted Christians, who will commit wrongdoing as quickly as the unconverted.

After being converted to belief, a person may try to be good, but perfect goodness of character must come through struggle and victory. The personality must grow to it by conscious knowledge of cause and effect; or, in other words, he must see that every wrong doing will bar him from the inner happiness and peace with the higher life.

When a person is converted he should not allow himself to be robbed of his power of reason, but rather study a system of religion as a science, and keep that which he can understand for the time being. Thereby building up a spiritual individuality.

Faith and belief should not be confounded.

Although it is necessary to have belief in the possibility, in order to succeed, still the belief in itself has no power, neither has it any spiritual value; but belief in the possibility to attain a knowledge that will give inner life, power and gifts of the spirit, is necessary to have. The same belief will later be lost in faith, which is a life-giving, active attribute of the soul.

Faith in combination with Spirit (subjective will) and an action of the objective will on some material or elemental substance is creative and accomplishes things that the sons and daughters of God wish for.

As an illustration, to help the student of spiritual science, we will say: If you wish to cure a person afflicted with a tumor, or any abnormal fungus growth, take him in faith before the vibrating elemental substance of the moon, and do your actions, laying on your hands and making passes over the diseased parts towards the planet. Let the patient do the same, and tell him to concentrate his own mind on the diseased parts until cured.

You will find that inside of four weeks the "miracle" is performed, without drugs or cutting.

Such is the work of the Spirit on matter. It is not a miracle of the moment, but a slow and sure action under physical, psychical and spiritual laws in combination.

ELLIS I. JACOBSON.

Chicago, Ill.

Col. Ingersoll and Cardinal Newman.

In Robert G. Ingersoll's Centennial Oration at Peoria, Ill., July 4, 1876, he spoke as follows:

"The Catholics of Maryland were the first people on the new continent to declare universal toleration in religion. Let this be remembered to their eternal honor. Let it be remembered to the disgrace of the Protestant government of England that it caused this grand law to be repealed. And to the honor and credit of the Catholics of Maryland, let it be remembered that the moment they got back into power they re-enacted the old law. The Baptists of Rhode Island also led by Roger Williams, was in favor of universal religious liberty. He was the first grand advocate of the liberty of the soul. He was in favor of the eternal divorce of church and state. He was the only man of that time in this country who was in favor of real religious liberty. While the Catholics of Maryland declared in favor of religious toleration, they had no idea of religious liberty. They would not allow anyone to call in question the doctrine of the trinity, or the inspiration of the Scriptures. They stood ready with branding iron and gallows to burn and choke the man of free thought."

Cardinal Newman said: "Give me the children of England and England shall be Catholic." This is by no means strange or wonderful. It is historically true that children are very apt to adopt the religion or politics of their parents. Those who do not do so, are the very best examples of independent free thinkers, of which there are too few in every century.

Suppose I were to say that when I sat down to write this book, a hand presented itself in the air, took up the pen, and wrote every word that is herein written; would anybody believe me? Certainly they would not. Since, then, a real miracle, were it to happen, would be subject to the same fate as the falsehood, the inconsistency becomes the greater of supposing that the Almighty would make use of means that would not answer the purposes for which they were intended, even if they were real.—Paine's Age of Reason.

It costs more to revenge injuries than to bear them.—Latin.

There Is No Death.

Funeral Services of Ira Burroughs, Conducted by Mrs. Tillie U. Reynolds, April 6, 1908, at Cattaraugus, N. Y.

There is no death; there are no dead. The answer to the question, "If man die, does he live?" if these lips could speak you would hear the sound so sweetly saying, never so alive as when the mortal put on its immortal.

Nature is just awakening from her winter's slumber, and soon the banners of pink, white and emerald green will wave in the air triumphant, and give unto the world its message of life, beautiful life, for which there is no more death. It will have its time of seed and harvest, and again its rest; and beyond it but a space, the call of the Infinite.

It is a glorious thing to understand somewhat this truth of immortality; still grander to live the life that knows that whatever is sown on earth must be reaped in that land towards which all are turning. We are learning the building of the many mansions from the lives which are lived while in the mortal, the fashioning of the garments that will sometime clothe the spiritual body, by the thoughts which are thought, the words which are spoken and the deeds which are done. If we could draw aside the curtain and peer into the home that has just been entered, methinks our smiles would be sweet and our eyes would be bright, when we recognize the beautiful surroundings of our dear one, and know the message that met him, "Well done, good and faithful one, thou mayest well enter into that so justly earned; the beautiful life record that all who knew him can best understand. To know him is to love him, and to revere the life that was lived so unselfishly, both at home and in the community."

We could almost say to-day that we are thankful for this opportunity that brings us so closely in touch with that angel world; that brings us face to face with the bright and beautiful spirit born from mortal into the immortal. Could you have sat beside the form from which the breath was going, watching the changing expression, the slowly beating heart and pulse, you would not have seen those wondrously beautiful forms standing with open hands and beaming eye, you would not have seen coming from the top of the head that luminous something which finally took on the form of the dear one you were watching. You would not have heard the words of welcome, the sound that seemed to give new life and strength when that birth took place; but had your vision been opened and had you seen that birth, tears would have dried; you would have felt almost like saying, "Thank God for this truth, this divine revelation that brings heaven so near, so close unto us. In the past we have had faiths and beliefs. We have had many messages from the angel world; even the shepherds heard of the message at the quiet nighttime when he gave the presage of the birth of the child so divinely gifted. Many a one has heard the confessions of the spirit that has brought them consciousness of truth that is beyond faiths and beliefs; and when we read that which tells us not to be ignorant regarding spiritual gifts and all which pertains to its development, we are thankful to-day that our brother had solved the problem, knew of the gifts of hearing and seeing, of inspiration and healing, and it was not faith and belief unto him; but he went to that home not made with hands, with knowledge of that which he was to meet; the daughter who came with such loving face, form and hands, comforting and welcoming, looking upward over the many who were left, speaking "Peace be still" unto the suffering, restless one, saying, "It is not all of life to live, nor all of death to die."

"I am going home" comes back like a sweet refrain; and that love of home so great and so strong while in the body makes the message doubly sweet and forceful to-day. "I have gone to prepare a place for you, and where I am with my loved ones we all sometime will be, an unbroken band, lovingly cementing the bonds of love so strongly and making the world better because of the knowledge we have and the lives we are living." This is not faith and belief, but knowledge regarding immortality. It is a record that will rest as a mantle upon the shoulders of the loved ones who are waiting and watching for the time when all shall be re-united where there is no more death, nor partings, nor good-byes.

When the message came unto this dear one, the thought was strongly in his mind: "I have lived for many a year. I have spoken full many a truth. I am resting now, and waiting to understand the message that calls me home. We who knew him best knew that good-byes did not flow easily from his lips. The welcomes were much more easily uttered than the words of parting; so it comes like a benediction upon us to-day, "I am not dead, there is no death."

As sweet as the dews falling at eventide, as beautiful as a setting sun at close of day, so does the memory of the life that has only just begun—not ended—continue; and sometime all will know and understand. Sometime we shall all clasp his hand, hear his voice, and live the life as he may be living it now—a beautiful expression, a beautiful memory and the beautiful life that is a legacy which one must be glad to inherit and feel blessed because of our treasure which is ours still.

This modern Spiritualism which was so dear unto him was not through faith, but through manifest evidences which have come to him again and yet again. He knew whereof he spoke. He knew there was no death; that which seemed such was transition, was birth in the beyond, since the body was the temple in which it dwelt. And sweetly to-day comes the thought, here we never saw our friend, only the body in which he dwelt. So to-day we hear the message from the lips that are not sealed:

"The half has never been told. I would not have one sob or sigh; I would rather have you turn your faces upward and feel that I am conscious of all that pertains to your welfare. I shall stand by your side. I shall touch your hands. I shall press your lips. I shall speak words of encouragement, and, I trust, of wisdom, when it is needed; and above all I shall place my arms around the dear one whom I have not left; I will not leave her comfortless. I am coming closer and closer and closer.

"And unto these dear children who have been dearer to me than words can tell, I will say unto them, 'I have much for you in the days to come. I shall be nearer than in the past when disease rendered me powerless, ofttimes, to do what my hands would find to do. I can look back to-day and find how many words I might have spoken, had the knowledge been mine as it is to-day, and again repeat, the half has never been told.'

"I would go to the sister, the brothers, the friends and neighbors, and I would say unto them, 'Heed the voice of the spirit. Remember, there is no death, there are no dead; and sometime the divine revelation will be made to all, and you will look, not as through a glass darkly, but face to face, and the truth will make you free'."

Then the voice comes to the dear one, the child who came so close in his heart, the one who spoke words of love to him and to whom he gave such counsel, dear as his own, and to her he will be counsel and loving parent in a sense far beyond that of mortal.

A smile crosses the face, and I see the look go beyond this place to where the babe is sleeping, and the love reaches out and I hear: "Indeed, of such is the kingdom of heaven, and angels will watch and guard until its eyes shall open to the truth, and it will speak words wiser than the human can comprehend in the days that are to be."

The Religion of Spiritualism, for it is a Religion, is one of deeds rather than creeds; it is one that appeals to the highest and best there is within the human consciousness. It ennobles the thought and inspires the action. It brings the world in closer touch and cements as a brotherhood. It teaches the Christ spirit and principle of life, recognizing that life is the strongest power in all the world, either of mortal or spirit, and life can never die; as the time goes on it grows stronger and stronger, dearer and dearer, until all mists will clear away, and we shall stand face to face, consciously, with this truth that maketh humanity stronger and better, as it learns to understand this truth.

Life is a wondrous problem, and we are solving it as we learn to live more truly and to live more spiritually. It is not what we profess, but what we are; it is not by creeds, but by deeds, and, verily, our works will follow us. And the works which are following the footsteps of the dear one are indeed such as the world might well emulate, and feel that he had done well unto all the world of mortal and of spirit. He knew naught but love in his nature; he knew naught but helpfulness unto whom his help was needed, and he gave in unstinted measure, yet he dared to be firm, he dared to do right in whatever method his sense of justice demanded. So we do not bid him good-bye this afternoon; we only try to follow him from the mortal to the immortal; we try to raise the veil and see his face, beautiful with love and strength to help those who are missing him.

It is human to sigh for the sound of the voice that is still, and feel the touch of the vanished hand; but in spirit we shall know, sense and feel, and be nearer, my God, to Thee, as we learn to know and understand and grow nearer to loved ones who have crossed over the river.

It is sweet to live, to die we never can;
It may be the thought that is held by man,
But Infinite love will answer our every prayer—
Love and life is eternal everywhere.
The word that is spoken to the wife today
Answers the prayers her heart must pray;
"I am not dead, but gone before;
I will stand waiting for you at heaven's open door.
Where I am, you then will be,
Dwelling with me through eternity."
Unto the children he held so dear,
To whom in spirit he comes so near,
"I will not forsake or leave you alone,
Greater care than in earth life, I have shown.
I will meet and share every hour and day,
And come to you in your need alway.
Be not sorrowful, dry your tears.
I am not dead, death allays all fears;
Only entered from darkness into light,
Only understand the truth and right.
The answer has come to my prayer to-day,
The angel world has not said me nay.
I have met my dear ones whom I love so well,
Their love for me so sweetly tell.
Unto all who are gathered here this hour,
I would that you could sense this power
That comes from spirit to mortal's sphere,
To cast out every doubt and fear,
And make you understand that it is not all of life to live.
In our ignorance we have seemed to forget
That God is Spirit, and God is Love;
It is the fulness of earth and of heaven above.
It touches our souls when you meet it here,
It makes the loved ones tenfold more dear.
Death loses its sting and the grave its victory
When from an olden body we can be free,
And into that home of many mansions in joy we have entered;
No sigh for what might have been.
Gladly we speak this sweet refrain,
This is a truth, not only a name;
But life immortal, tender and true,
A baptism of truth I would leave with you."

A LIVELY MEETING.

At Lake Pleasant, Mass., Camp.

Aug. 10 was National Day at this place. Mrs. T. U. Reynolds opened the exercises with an earnest and practical address.

Francis Bailey Woodbury, a former secretary of the National, created considerable enthusiasm by his earnest plea for a square deal for the National Society, at least up to the time of the next convention, when subjects now under discussion would be taken up by the delegates and ably adjusted. He recounted the work of the N. S. A. in distributing literature, defending mediums, giving financial assistance to the worthy poor, holding mass meetings, organizing societies, etc.

Mr. Woodbury begged of the Spiritualists present not to ordain people who morally, intellectually and spiritually could not dignify Spiritualism. In closing he made an earnest plea for funds to aid the Association.

Hon. Charles R. Schirm said the National Association was a practical business concern, that no movement could succeed without a head business centre. He alluded to the victories won, legal and otherwise, because of the existence of the institution as a National institution representing thousands of people.

He gave a minute ddescription of the work of the Association, and paid an eloquent tribute to Theo. J. Mayer, the great spiritual philanthropist, who had made much of this work possible by his liberality.

Mrs. May Pepper Vanderbilt made an eloquent plea for justice for those who had been loyal to the institution and who had given of their life forces to its support. She made a plea for funds and backed up her words by going after them with such success that about $50 was contributed for the N. S. A. treasury.

Considering the conditions existing at the Lake, this contribution was more than expected. This camp was devastated by an awful fire a little over a year ago, and the large hotel and one hundred cottages were wiped out.

Lake Pleasant has been scorched, but she has contributed beside the sum raised to-day some $40 for the Massachusetts State Association recently.

"PROGRESS."

FIGHTING! STILL FIGHTING!

Yes, Fighting the Pernicious "Animals" the Orthodox God is Alleged to Have Made.—What Consistency in So Doing.

To the Editor:—A cable telegram To the Editor: A cable telegram from Zetton, Germany, says an electric light trap is being employed by the Saxon authorities to fight the caterpillar plague which is having such a disastrous effect on the forests.

The contrivance consists of two large and powerful reflectors placed over a deep receptacle and powerful exhaust fans. The device has been on top of the municipal electric plant. At night two great streams or light are thrown from the reflectors on the wooded mountain-sides half a mile distant.

The results have been astonishing. The moths which lay eggs from which moths—which lay eggs from which the caterpillars come—drawn by the brilliancy, come fluttering in thousands along the broad rays of light. When they get within a certain distance of the reflectors the exhaust fans take up their work, and with powerful currents of air, swirl the bugs down into the receptacle.

On the first night three tons of moths were caught. It has been decided to build another trap on the Rathaus tower, and the fight will be continued.

The forests of central Europe have from time to time been ravaged by moths from Russia, whose larvae denude the trees of their foliage. The splendid pines of the Lausits mountains are this year threatened with destruction.

"Continuity of Life a Cosmic Truth." A powerful argument along scientific lines. By Prof. W. M. Lockwood. Price $1.00.

THE WAYSIDE SINGER.

Just a graceful singer, loitering down the way
Through the shifting sunshine of a summer day.

Just a careless singer, singing as he goes;—
"I was born to gather without thorns, the rose."

Stop awhile and listen; haply you have heard
Music something like it from a forest bird.

Stop awhile and listen as you pass along,
You will be the better a-hearing of his song.

If he had a sorrow it was softly laid
Underneath the sweetness that his singing made.

If he had a grievance—laugh, and it was gone
Like a dry leaf floating through a summer dawn.

Yet he had a reverence for the ancient times
He sometimes sang so deftly in his careless rhymes.

Chivalry and romance, love and fairy lore—
Ah, he sighed demurely; that they come no more.

Nothing harsh or hateful shadowed through his song
When a fiery rapture swept his pen along.

Lust of greed or living on the weaker one,
Cast no blot upon him when his work is done.

And, so much of weeping in these days of ours,
While the gold lies heavy on the hot-house flowers.

History might point him loves and wild desires;
He sung best the vestal by her altar fires.

Just a happy singer, oh, be thankful for his song,
Laughing, waving backward as he passed along.

Ancient myth and magic—these he loved to weave
In a slender chaplet where young lover grieve.

Just a tender singer, never knowing tears,
Dwelling in a vision, in the House of Years.

Warmly housed and sheltered—a stranger unto strife,
So he passed, like music, out of Light and Life.

Friends who read this, saying: "If you sing him thus
Think what such a passing means to-day for us."

Oh!! be thankful, grateful, since you loved him best,
He is yours, unchanging, in his changeless rest.

MILLIE CARPENTER.

She Doesn't Like Our Songs.

To the Editor: One of the things that is charged against Spiritualists is, that we, as a body, are inconsistent.

Are we?

We must admit this as a fact, so long as we include such songs in our literature as are now found there.

That old song, "Nearer My God, to Thee," must have drifted a long way from where it slipped its moorings before it anchored amidst our Spiritualistic hymns; that it has "come to stay," seems an undisputed fact. Why should we allow or encourage such sentiments.

Have we not hymns of a loftier type. Can not we offer something higher, something holding out more comfort, more assurance of eternal life for us all.

IRENE DU PUE.

Chicago, Ill.

THE RAILROAD BRAKEMAN.

"He Gave Up His Life for His Friend."

Some two years ago I was on a short visit to my daughter in Lincoln, Neb. We had been investigating Spiritualism and psychic phenomena for some time, and there was a medium, Prof. Zalman, staying in my daughter's home for a few days. One night we had a private seance in the dining room. After several manifestations, there came the sound of a railroad train in the distance, coming faster and louder until it seemed to rush into the room and stopped at the table, blowing off steam, and a voice said "John Allen." The Professor knew the spirit, and after a few words of greeting he said: "John, tell the folks here how you felt when you left this life."

"Why," said the voice, "when I took my friend's place, I did not think that would be my last night on earth, but in some way my foot slipped. I felt a shock—that was all. Then I opened my eyes. I lay on a grassy bank. A woman stood by my side, and I knew it was my mother who died when I was a child. She took me by the hand, and we went up a shining slope into a beautiful city."

The voice died away, the train went out of the room with a rush, dying away in the distance.

The medium then told us how John Allen, a messenger on an express train had a dear friend who was a brakeman on the same train. One night the brakeman was too ill to go out on his run, and John Allen put on the brakeman's hat and coat and took his place. (This would not have been allowed if known), and as he had told us, his foot slipped, and so his life was given up for his friend. I heard John Allen speak again before I left. But after I came home I began seeing the aura or the soul color of my dear ones in the spirit world. There was one that came very often and I did not know who it was, and always with this color came the words: "He gave up his life for his friend."

After awhile I remembered what I had heard about John Allen. I then found out that this was the spirit of John Allen, and that he wanted something of me. He was persistent and at last the same lines in the form of verses came into my mind. As soon as I had written them I knew that was partly what he wanted.

Of late his spirit has been here often and I am now impelled to write this; He also says that he is not dead, but "just as much alive as you are," he has only lost the earthly part; that he can come and go as he wishes; that he is with his friends, seeing and knowing just what they do; trying to help them all he can; that there is no death—just another world where you can complete everything left unfinished in earth-life, only better. How it will depend on yourself whether you will remain in the world near the earth-plane, or progress on into another side, and you have all eternity to progress in. It all rests with you as to which you do after you leave this earth, remain earth-bound or go up higher. This is the message John Allen sends to you.

MRS. ANNIE E. CRAFT.

St. Joseph, Mo.

How Things Look To the Honey Bee.

A little dose of reason, to use Darwin's phase, is what the recent bee congress at the Franco-British exhibition decided was the modicum of the bee. Lord Avebury, who presided, declared that the accounts given by the ancients regarding the bee were both interesting and amusing. Aristotle noticed that each bee kept to one species of flower during one expedition. Bees, Lord Avebury said, were useful first in providing us with honey and secondly in giving us information as to the future by means of omens. The wonderful accuracy of the bee's cells always had been a matter of astonishment. Pliny accounted for their six sides by supposing each of their legs built on one side, an idea not much less far fetched than that of a modern writer, who favored to correlate them with [illegible] eyes. It is thought by [illegible] that bees touch, taste, smell and see. As to their hearing there is still some question. Possibly they do not hear the same sounds that people do, but rather the overtones. They have five eyes, too, which are constructed on a different plan from the other three, which is curious enough. They certainly can distinguish colors and the ultra violet rays which are invisible to men. The earth must seem to bees an entirely different place from what it does to us and it may be understood by them by the means of senses of which we have no idea. Finally the bees are endowed with a certain amount of keen intelligence and reasoning power.

JOHN A. HOWLAND.

Golden Thoughts.

If any little word of mine,
Can make one life the brighter,
God help me speak that little word
To make that heart the lighter.

It is right and consistent with good, that we do the work we can to help each other, to cheer our fellow man, hew a smoother pathway for him, and bring about the millennium.

On knowledge seen is evidence founded, and the real inner knowledge can be gained by all who so desire; and you must come into this knowledge or aura of that spiritual life, in the life to come if you do not seek it here. And, why not seek to attain that knowledge here in this life? A knowledge that will tide you over the rough places that would otherwise be a burdensome load to carry.

Knowledge is the only Savior of mankind, or, as a great orator once said, "Intelligence is the only light; ignorance the only darkness." Then, why not seek it to further our own advancement, thereby furthering the advancement of our fellow man, not only in this life, but the life to come, and,

"When thy struggling heart has conquered
When the path lies fair and clear,
When thou art prepared for heaven,
Thou wilt find that heaven is here."

MRS. JENNIE LAPPIN.

Logan, Kansas.

SUCCESS AND HAPPINESS, and **How to Attain Them.** By B. F. Austin. New Thought Lessons. Beautifully printed and bound in cloth. Helpful in every way. Price 50 cents.

CAMP MEETINGS.

The Writer, from His Standpoint, Doesn't Like Them, and Thinks Eventually They Will Be Suspended, While Others Entertain the Idea They Are Splendid Places of Resort, Spiritualizing and Soul-Elevating, and Will Be Continued Indefinitely in the Future.—The Future Will Tell Who Are Correct in Their Prognostication.

For the first time in many years I have not, so far this season attended any camp. During hot, sultry weather, I find there is no place like home for me. As home is where the heart is, it may be a room only ten feet square, if your heart treasures are there. I have been sitting under my own peach and plum trees, eating red, ripe tomatoes, with cream, and also large, red plums and delicious peaches; and at the same time reading the best literature on earth—The Progressive Thinker, Sunflower, Stellar Ray, and the American Journal of Eugenics.

If you don't know what these publications are, you had better find out "mighty quick." When I get a good idea, a good book or a good paper, I like to pass it around and share it with others. When I was in camp, I always gave away all the spiritual papers I could get; but I noticed the campers didn't read very much. I also noticed that they didn't attend the best lectures at the auditorium. The mediums and campers were absent when the very best speakers in our Cause occupied the platform.

I sometimes asked them why they did not attend those splendid lectures. "Oh," they said, "we have heard all that so many times we are tired of it." Now, it made me "tired" to hear them talk that way, knowing that those very lectures were full of the highest and most advanced thought of this age; that the language used was grammatically and scientifically correct; that the speakers were psychics and inspirational mediums of the first and highest rank.

Most campers didn't want anything but physical phenomena. Now Spiritualism is based on physical phenomena, just as the English language is based on the alphabet; but it doesn't end there. Suppose we only know the alphabet, we wouldn't know much about the English language or about Spiritualism. If the physical phenomena doesn't lead to a higher, better, diviner life, here on earth, better not have any. Spiritualism is based on physical phenomena, but it does not and should not end there. I believe that clairaudience, clairvoyance, telepathy and inspiration are the highest forms of mediumship. There is, absolutely, no limit to the exercise of these occult forces.

Another thing I noticed when in camp was that the management were anxious to have speakers and mediums that were popular, and would thus draw a crowd and make it to pay the camp expenses; that is, they were working first, last and all the time for the success of the camp, and not for the success of the N. S. A. or of Spiritualism generally. If a speaker failed to draw a crowd that would pay, he or she was not invited again. I have noticed that the most advanced and original thinkers and speakers are never popular.

Those who repeat the thoughts of others make the money, while the seers, the poet, the sage, the prophet always starve.

Several years ago when in familiar conversation with the president of a prominent Spiritualist camp, he told me confidentially that "camp meetings are bound to play out eventually."

I didn't believe it then, but the signs of the times indicate that he prophesied truly.

For my own part, I never could listen with any satisfaction to a speech delivered out of doors or in the woods. I would rather attend services in a clean, up-to-date temple, where we have clean seats, a clean floor, a clean people, congregational singing, led by the deep, religious and sacred tones of a grand pipe organ. This is better than anything they have at any camp.

For these reasons I am going to attend all the meetings and all the services of the N. S. A. convention at Indianapolis in October. For this purpose I am laying up money and expect to go there prepared to pay my own bills and help our glorious and world-wide Cause a little financially.

O. L. HARVEY.

West Lafayette, Ind.

A Bazaar at Muskogee, Okla.

The Ladies' Aid Society, an auxiliary to the Church of Spiritual Harmony of this city, is going to hold a three days' bazaar in November. We would appreciate contributions of any kind suitable for a bazaar, from all that would like to help our noble cause in this new but beautiful city of the Southwest.

The Ladies' Aid was organized in March with eight members, and has held a meeting at the appointed time ever since. It has held three socials, all of which were a decided success, and has pledged and paid five dollars per month on the pastor's salary, and in one instance met more than its pledge, and paid ten dollars in a month, and is planning to do so again.

Any one sending 25 cents will have his name embroidered in silk as a cog in a beautiful wheel quilt, or for 5 cents will have his name in a spoke in one of the wheels.

This is the banner aid society for hard, honest work, and sacrifice.

Come, dear ones, and help such a noble band of workers in some way. "Freely give, freely ye will receive."

The Church of Spiritual Harmony decided to hold meetings during the summer months, which means something in this climate.

Kindly send all money or articles to Mrs. Emma Kruse, 343 Callahan St., Muskogee, Oklahoma."

REV. ALICE BAKER.

Muskogee, Okla.

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Permit us to send you a copy of our 84-page book, which illustrates and describes the cause and relief of diseases of the eye, ear, nose, throat and head. It will interest you and is fully worth the postal card that will bring it. Address Actina Appliance Co., Dept. 342F, 811 Walnut St., Kansas City, Mo.

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All of these books are in uniform binding, and are especially appropriate for gift books. Price $1.00. each.

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ORIGIN OF LIFE

and How the Spirit Body Grows. By M. Faraday Price, 10c. For sale at this office.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Has anyone a "Life of Oberlin the Pastor?" If so, write to this office stating price.

Mrs. J. A. Murtha, 254 Jarvis St., Toronto, Canada, writes: "I am now making up my fall and winter engagements. During December I serve the Unity Society at Milwaukee, Wis. Societies wishing my services as speaker and message bearer this coming season, write me as soon as possible. Address as above given."

Correspondent writes from Camp Clinton, Iowa: "Frank T. Ripley is down from Wonewoc, and has his sign on the hotel front, and many other mediums are there. Max Hoffman and Elizabeth Jaquet, Mrs. Laura Jones, Mrs. Lichtig, Mrs. Sauer. Mrs. Elizabeth Harding has a home on the grounds, and when called upon practices mediumship. But there is one who was on the ground for rest—Mrs. Mary E. Weaver, of Chicago who was put to work because she was willing, and because her fame went ahead of her. She will no doubt, be asked to sign an engagement with the Association for next season."

Jane Goodwin writes from Hamilton, Ontario: "The First Spiritual Society (now termed Church) has been holding one meeting on Sunday instead of two, during the hot weather. Mrs. Fannie Spalding of Norwich, Conn., has just closed a three months' engagement with us. She has given us an excellent course of lectures, which appeal to the thinker and student, as she takes her subject from the audience. We hope to again welcome her to our platform in the near future. She has gone to Lily Dale, N. Y. We have Mrs. May Price of Washington, D. C., for August and September, so still the cause moves on."

W. R. Cooper writes: "Sister Hill, 320 Flournoy street, still continues to hold her meetings through the summer, giving the light and truth of Spiritualism to all who may come. Sunday the 9th, was an occosion to attract some of her old friends, and Mrs. Hill, as usual, was at her best, giving messages to all present."

The First Church of the Soul, Laura L. Crawford, pastor, Detroit, Mich., will resume its meetings, September 6, 1908, in new quarters—Bamlet Hall; corner Griswold street and Grand River avenue. An interesting program is being arranged. On and after that date regular meetings will be held at the same place every Sunday evening at 7:30 with Rev. Laura L. Crawford as paston, assisted by local mediums. All are welcome.

Reporter writes: "Rev. J. F. Ireland of Tampa, Fla., did some good lecturing at Clinton Camp this season, not under engagement, but because he was upon the grounds and was invited to do so and was willing. He is a ready speaker, under spirit inspiration. His son will be one of the students of the Morris Pratt School. this season. He is an aspiring and bright young man, we are told, and will doubtless fill an important niche in the future of Spiritualism."

Correspondent writes from Hamilton, Canada: "Mrs. May A. Price gave her first lecture to the Hamilton Society, August 2nd. The hall was filled although the day was very warm and as in the days of old, when the spirit moved over the face of the water, and there was light, so the spirit seemed moving in the Hamilton Spiritual Chuch, and all seemed to catch the inspiration of the moment and feel that some spiritual good was coming, and that the two months that Mrs. Price is to spend here will be a revival for the society. The lecture was followed by messages and tests, which were clearly given and recognized. There was a large attendance at Mr. King's home on Monday evening, the parlors were full and all received a short reading. Mrs. Price does not let any time go to waste when she gives messages, but under the control of the little spirit who does that work with her, goes from person to person, reading each one correctly, describing spirits and giving names."

Mrs. H. L. P. Russegue of Hartford, Ct., has had camp meeting engagements at Freeville, Onset, Lake Pleasant, and Queen City Park. Her lectures are always well received.

Irving Jackson writes: "Mrs. Edith McCrosson, formerly of Columbus, O., but who served the Psychic Research Society of Sandusky, O., a large part of last season as lecturer and messagebearer, is now located at 423 North Clark St., Chicago. Her many friends in Ohio unite in wishes for her success in her new field, and bespeak for her a cordial welcome at the hands and hearts of the Spiritualists of the western metropolis."

Camps and societies desiring the services of T. W. Woodrow, can address him at 526 Jefferson St., Hobart, Okla.

Frank T. Ripley is now ready for fall and winter engagements to lecture and give spirit messages. Address him at No. 112 North Beech St., Oxford, Ohio.

W. W. Aber writes: "Having at last closed our meetings at this place, we wish to announce to all who are interested, that we are now open for engagements for the coming year, my wife as lecturer and myself for materializing seances. Can receive communications at the address below for the next ten days. 616 Santa Fe Ave., Pueblo, Col."

J. W. Ring passed through the city last week, on his way to fill an engagement at the Clinton Camp.

BEAR IN MIND that the Editor of The Progressive Thinker Is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Ferd C. Suhrer writes: "Nehr's Grove, at Lyons, is an ideal place for a picnic. About 100 members and friends of the Fraternal Order of Spiritualists so declared Saturday, August 15, when we found the spacious grounds thickly carpeted with grass, shaded by numerous trees. Games were indulged in until here and there a group would quietly annex one of the many tables and spread lunch, until the well-filled baskets were only a shadow of their former selves. Dr. Caird and others were called upon for remarks, but declared themselves 'too full for utterance.' When the shower came we retreated to the nearby enclosed pavillion. Songs and hymns were enjoyed, in which all joined heartily. The doings of the F. O. O. S. are noted for their complete harmony and oneness of purpose which is the rule rather than the exception. All were happy and voted to hold another basket picnic at the same place on Saturday, August 29. Take Ogden Avenue car to end of lines, transfer to Lyons car, and the grounds are over the bridge. The car lands you at the entrance."

Mrs. Alex. Caird writes: "The Ice Cream Social and Donkey Party given by the Illinois Sunflower Club at the residence of Mrs. Squires, was a most enjoyable affair socially, and it also brought a neat little sum for the Club. The next Tea Party will be held at the room of the Club, 70 E. Adams St., Tuesday, August 25, at 2 p. m. Mrs. Ruth Coombs will serve tea. Mediums are cordially invited to be present, and each member should consider herself a committee of one to invite strangers to join with us. Come and spend a pleasant afternoon. Get a refreshing cup of tea, a reading, and we hope, a message from the dear ones who have gone before. Remember the place, Lincoln Hall, 70 E. Adams St."

Hattie F. R. Peet, Corresponding Secretary, writes: "Those who were present at the Summer Social, of the Band of Harmony, had a very happy time at the home of Ms. M. A. Burland, on Thursday last. Our next social will be held at the home of Mrs. J. H. Rohrback, No. 723 Chase Ave., Rogers Park, on Thursday afternoon and evening, August 27. Ladies bring lunch. Coffee served at 6 p. m. All are cordially invited. Take Evanston car and get off at Chase Ave.; second door east.

The Progressive Spiritual Church of Chicago, will participate in a Basket Meeting, at Rasch's Park, 7859 Bond avenue, Sunday, August 30, from 12 o'clock, noon, to 11 p. m. Speaking by some of the noted Spiritualists in the city. There will be messages given by some of the best mediums. There will be refreshments on the grounds. The way to reach this park is, to take from Stoney Island Avenue and 63rd or 64th Streets, the Rod South Deering Car to 79th Street and Bond Avenue, or the Yellow Windsor Park Car to Cheltenham Place and Coles Avenue. General admission, 25 cents. Rev. J. H. Demby, Pastor; Mrs. S. D. Spates, chairman Arrangement Committee.

The Spiritualist Camp Meeting at Forest Park, Ottawa, Kansas, will run from September 10 to 20; H. W. Henderson of Lawrence, President; speakers: Mrs. A. L. Lull, Will J. Erwood, Mrs. Ella Baldwin, W. P. Sailing, Prof. C. L. Livingood and D. G. Thompson.

The Fraternal Daughters' semi-monthly social of Wednesday, August 12, was a lovely success, both socially and financially. The supper, of which twenty-four partook, was a marvel. Tests, games, music and singing were heartily enjoyed. Many strangers were present. Soon the Fraternal Order's regular Sunday meetings will begin at Hygeia Hall, coner Ogden avenue and Robey street. Also, the Daughters' weekly Wednesday afternoon and evening meetings in Atlas Hall, which is down stairs in the same building.

Mr. Letford, the well known "Drummer" medium, has been visiting the various camps. He was delighted with Lily Dale and Grand Ledge. Last Sunday he had an engagement at the Chesterfield camp.

J. R. Sunderland writes from Carlsbad, New Mexico: "Mrs. Effie Moss, the well nown materializing medium, passed to spirit life at midnight of the 13th inst., of heart disease, after an illness of 19 days.

The Golden Rule Society will open its doors on the first Sunday in September with a fine program. The same hall is retained for the coming season that was used last—O'Donnell Hall, Paulina street, near Park ave.

A Unique Celebration.

To the Editor:—The First Spiritual Society of San Diego celebrated the twelfth ordination anniversary of John W. Ring at their beautiful Temple, on 7th street, Saturday evening, August 1st. It was rather a unique celebration, Mr. Ring being eighteen hundred miles away. A large portrait of him, wreathed in ferns, smiled a welcome from the rostrum. The decorations were rings of ferns and flowers, suspended from the chandelier, and a series of rings woven into portiers for the windows and doorways. Four large rings screened the rostrum; in the center of each ing were the letters, "R-I-N-G". The souvenirs consisted of gleanings from the writings of Mr. Ring, printed on slips of paper, tied to tiny rings with white ribbon. A fine musical program was given during the evening by the best talent in our little city. The proceeds of the evening went to swell the sinking fund of our Temple inaugurated by Mr. Ring last winter. A very pleasing feature of the entertainment was the reading of the Souvenirs, as each beautiful sentiment was read a contribution was dropped into a floral basket. A letter was read from Mr. Ring, full of Ring-ing words of cheer and truth. Refreshments were saved by the Ladies Auxiliary under whose auspices the celebration was given. We hope to have Mr. Ring with us again this winter.

M. T. SCHMIDT.
Sec. Ladies Auxiliary.
San Diego, Cal

The California Convention.

The Spiritualists of California will assemble in Convention, in Veterans Hall, 431 Duboce avenue, San Francisco, Cal., on Friday, Saturday and Sunday, September 4, 5 and 6, 1908.

The economic arrangements are in the hands of a committee, of which Mrs. Belle Johnson is president, Mrs. Agnes Secord secretary, and Mrs. Nettie Riley, treasurer.

This committee is composed of prominent members of the four Spiritualist Societies of San Francisco, auxiliary to the State Association, viz.: Ladies' First Spiritual Aid Society; Mediums' Protective Association; The Modern Church, and The Church of the Soul.

The financial demands have been met by the proceeds of two entertainments, under the management of Mrs. Jennie Robinson, and by contributions from various sources.

Veterans Hall is an ideal place in which to hold a convention; and no effort will be spared to make the stay of visiting delegates both pleasant and profitable.

The hall decorations will be under the personal supervision of Mrs. Anna Sexton.

A reception to delegates will be held on Friday evening, by the committee, under the personal direction of Mrs. Robinson.

The business of the convention will be transacted at the daylight sessions on Friday and Saturday.

Saturday evening, and all day Sunday will be devoted to conference and the presentation of the philosophy and phenomena of modern Spiritualism by competent speakers and mediums.

The spirit of fraternity and good will pervades the minds of our people, and we covet the best thought of all Spiritualists, that harmony and good works may abound.

Communications are being received from all sections of the State, filled with assurances of co-operation and helpfulness, and among the delegates appointed, an interest is manifested which is prophetic of a successful gathering.

A large number of prospective delegates were entertained at the home of Mrs. Clara Moore, 595 Waller St., on Monday evening, August 10, Mrs. D. N. Place presiding.

To the Spiritualists of Minnesota and Oregon whose conventiones are held simultaneously with ours, we send greetings of the spirit.

M. S. NORTON.

DREAM VISION OF A MURDER FREES CONVICT.

Texas Man Released Through Efforts of a Total Stranger.—Evidence Not Clear.—When Wife Sued for Divorce, He Cut Off Right Hand and Sent It to Her.

Pardoned from a penitentiary life sentence because of a dream—such is the romantic circumstances surrounding the release of George W. Jones from the Texas state prison at Huntsville, where he was incarcerated 11 years ago on the charge of murdering a woman.

In many respects Jones was a remarkable [illegible]. The murder for which he is imprisoned was committed in Harrison county. A woman whose name had been handled more or less by local gossips was found dead. Certain circumstances seemingly pointed to Jones as the murderer. He was tried and convicted. His wife showed her devotion by removing from her home to Huntsville, the penitentiary town, so that she might visit him frequently. He was well-to-do and furnished money for her support.

Jones maintained his innocence of the crime, setting forth that he was at all times devoted to his wife and never associated with other women. For about a year Mrs. Jones was a frequent caller at the prison. It was the one bright spot in Jones' prison life—those visits from his wife.

But there came a time when the visits were not so frequent. Jones pined, but his wife explained that she feared to gain the displeasure of the prison officials. She felt that they were annoyed by her calls.

One day after the visits had slackened there came a civil officer to the prison with a divorce summons for Jones.

Tragic Answer to Divorce.

"Here is a paper for you," said the officer.

Jones' heart fluttered—probably that faithful wife of his had secured him a pardon.

He glanced at it hurriedly—he realized its meaning.

Catching up the hatchet with which he had been working, he severed his right hand at the wrist, and with his left he handed the amputated member to the deputy sheriff, saying:

"Take this back to my wife, and tell her it is my answer to her divorce petition—my good right hand; a hand that has never committed a crime, but has worked all these years for her support."

The divorce was granted and the wife soon married again—married a man whom she met in Huntsville, where she was living to be near her convict husband.

Jones' wounded arm healed after a painful siege, but he always mourned for his wife and often in the night the guards on their rounds would hear him sobbing her name.

And now for the strange part of the story.

J. H. Waldrip, who lives at Chester, Texas, and who ten years ago read newspaper accounts of how Jones had chopped his hand off, dreamed a few weeks ago of the affair. He also saw in his dream, the murder of the woman—saw the tragedy enacted, he declares, as plainly as though he had been an actual eye-witness. Waldrip was not acquainted with Jones—had never even seen him, but he was familiar with his description from hearsay, and the man he saw in his dream—the man who killed the woman—was of entirely different appearance.

Acts Upon Dream Vision.

Waldrip was so impressed with his dream that he felt called upon to study the case. He neglected his own business and delved into the records. He interviewed the prosecuting attorney in the case. He sought the trial judge, long since retired, and begged him for assistance in freeing Jones.

"The man is not guilty, I know it—I saw another man commit that murder, saw him in my dream," Waldrip declared with earnestness.

At first Waldrip's dream was looked upon as a joke. His friends feared for his sanity. But he kept persistently at his task, and at last attracted more or less of a following. Little by little, the tangled skein was unwound, and now through the dream of Waldrip, a total stranger, the governor of Texas and the pardon board have set free Convict Jones.

Bereft of the wife for whose love he sacrificed his right hand, Jones has sought seclusion on a ranch near San Antonio, where he says he shall remain.—St. Louis Post-Dispatch.

CRIMES FORESEEN IN DREAMS.

They Were, no Doubt, Induced by Spirits.

Whatever may be the psychological explanation of the mystery, there is some authority for believing that certain crimes have been dreamed of beforehand in all their details by people wholly unconnected with their perpetration.

An eminent official of the headquarters staff of the Criminal Investigation Department owed his first chance to a premonitory dream in which the scenes of a cleverly planned robbery was foreshadowed some weeks before it was actually committed. The dream, which came to the young detective in a manner quite unaccountable, revealed the scene, the method, and the perpetrators of the robbery which had not taken place. Keeping the details of his dream in mind, he followed the movements of the man he had recognized in his vision, a well known and skilled criminal. Some weeks afterwards the entire dream was produced in reality; the place, the person, and character of the robbery corresponding exactly.

The incidents of a burglary at a neighbor's house were witnessed in a dream, some little time before it occurred, by a postal official, who was afterwards presented with a testimonial by the police for the information he was thus enabled to give. The dream of the burglary was so realistic that on awaking he went to the bedroom window, overlooking the house pictured as the scene of the crime, and there saw in reality two men breaking in. The action of the two thieves faithfully corresponded in all particulars with the dream; and they completed the burglary only to find themselves immediately afterwards trapped by the police.

Several medical writers refer to similar cases, and the famous Dr. Gregory relates that a lady dreamed that her son, living many miles distant, was robbed of a £50 Bank of England note by a thief who entered his room in the night. The dream picture was so vivid that the lady journeyed to her son's residence, and found that he had actually been robbed by someone who must have entered his room while he slept. It was agreed that he could scarcely found an accusation on the evidence of a dream; but the number of the note was known and publicly advertised, and stopped for payment at the bank. Some time afterwards the very man pictured in the dream was arrested for another robbery, and among his effects was found the missing note.

Dr. Abercrombie tells of a similar three-fold dream of a lady who thus saw foreshadowed an attempt at murder and robbery of her aged relative by a black man-servant. She was so impressed with her third dream that she found the means to have the suspected man watched next night by a person concealed in the room. Just as she saw in her dream, the intended murderer was found to have hidden a knife in a coal-scuttle which he had with him when he entered the room, and, frustrated in his design, his manner confessed his guilt.

An innkeeper named Adam Rogers, living at Portlaw, dreamed one night that he saw two men together at a spot near his house and that one man suddenly set upon and killed the other. His dream was so realistic that he awoke in great agitation and related the circumstances to his wife, and to several neighors next morning, afterwards pointing out the scene of the dream tragedy. Next day two men exactly corresponding to those observed in the dream stopped at the inn, and, impressed with the singular coincident, the innkeeper endeavored to prevent the two departing together, but without avail. Soon after their departure one of the two men was found murdered in the exact spot dreamed of, and the victim proved to be the one the innkeeper had seen thus killed. His missing companion was soon after taken and tried; and the innkeeper's evidence, including the circumstances of the weird dream, mainly procured his conviction.

The remarkable premonitory dream, which occurred three times, of the murder of Mr. Perceval, the Chancellor of the Exchequer, in the Lobby of the House of Commons, is well known and authenticated. On three occasions some weeks before the tragedy in all its details was pictured forth in a dream dreamed by a man in Cornwall who knew nothing of the parties, or the scene, and who freely related the dream locally some time before the assassination.

Of dreams which have supplied clues to the discovery of crimes already committed, perhaps the one that led to the revelation of the crime and the apprehension of the criminal in the Red Barn Murder, is the most prominent among dreams of this character.—Henry G. Swift, in Light, London, Eng.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00.

IMPORTANT NOTICE.

Oregon Spiritualists Are Requested to Take Notice.

The regular annual convention of the Oregon State Spiritualists' Association will be held in Portland, Oregon, Sept. 5 and 6, probably in Women of Woodcrafts hall, corner Tenth and Taylor streets. It will be arranged for, and conducted by John E. Trigg and Harry Yanckwich as attorneys-in-fact for the N. S. A., appointed by President Warne, and confirmed by the Executive Committee, to do this special work. Eight of the nine members of the Board of Trustees of the State Association were found to have no legal title to their respective offices, and he rules accordingly. His ruling was defied by one of the eight, who is seeking personal preferment, rather than the good of Spiritualism.

All Spiritualists in Oregon are hereby notified that no call for a convention, other than the one issued by Messrs. Trigg and Yanckwich is legal, and it is the only one that has the sanction of the N. S. A. All credentials, per capita dues, reports, etc., should be sent to Harry Yanckwich or John E. Trigg, room 425, Worcester building, Portland, Oregon. Reports must be in their hands by Aug. 27, Oregon brethren, take due notice! Recognize only the Trigge-Yankwich convention, and be on hand to help make it a success. This is the time to show your colors! Come out and sustain true Spiritualism.

HARRISON D. BARRETT,
Editor-at-Large, N. S. A.
Portland, Ore.

IMPORTANT CALL.

The Oregon State Spiritualists' Convention.

The officers and members of all Spiritualist societies and churches in the state of Oregon, are hereby notified that the regular annual convention of the Oregon State Spiritualists' Association will be held in Woodcrafts hall, corner of Tenth and Taylor streets, in the city of Portland, Sept. 5 and 6, 1908. Delegates' credentials, per capita dues, society reports, etc., should be sent at once to the undersigned, room 425, Worcester building, Portland, Oregon.

JOHN E. TRIGG,
HARRY YANKWICH,
Attorneys-in-Fact, N. S. A.
Portland, Oregon.

Texas Spiritualists, Attention!

The eleventh annual convention of the Texas State National Association of Spiritualists will meet at Dallas, Sept. 25, lasting three days.

Each chartered society must send delegates, and per capita tax should be sent the secretary, Mrs. Annie J. Quinn, 218 N. Hill avenue, Station B, Dallas, Texas. Let every Spiritualist in the state take a personal interest in this meeting, and we can accomplish miracles. Send per capita tax and notice of delegates as soon as possible. One delegate for every ten members or major fraction thereof."

CARRIE M. HINSDALE,
Pres. Texas State N. A. of S.
R. R. 5, Box 141,
Fort Worth, Texas.

TO MINNESOTA SPIRITUALISTS.

Eleventh Annual Convention of the State Spiritualists' Association of Minnesota.

The eleventh annual convention of the State Spiritualists' Association of Minnesota will be held in the First Unitarian church, Eighth street and Mary Place, Minneapolis, Sept. 4, 5 and 6, 1908.

The following excellent talent has been engaged for the convention:

Miss Elizabeth Harlow, of Columbus, Ohio, has been engaged for the third time during the annual conventions. Dr. Geo. B. Warne, president of the National Spiritualists' Association, will be at the convention Sept. 5 and 6, and deliver lectures. Mrs. J. P. Whitwell, of St. Paul, Mrs. Carrie Tryon and Mrs. S. M. Lowell, of Minneapolis and others.

Message bearers, Mrs. Clara Lee, Mrs. E. A. Sauer, Mrs. Griffin, Mrs. C. W. Leetz, Mrs. Frances D. Wheeler, Mrs. Emma Blake, Mrs. Paul Beuhler, Mrs. H. P. Courtney, Mrs. F. G. Guiler and Mrs. Asa Talcott.

Social sessions will be held the afternoons of Sept. 4 and 5, followed by addresses from fraternal delegates of Fellowship, New Thought, and Occult societies, and spirit messages from mediums present.

All Spiritualists and friends will find a great deal of interest in the convention and its meetings as an educator.

Every meeting will be devoted to lectures, spirit messages and music.

The officers are giving their best efforts to make this another grand convention. Come and bring your friends and help the cause along.

The secretary, 90 Hastings avenue, St. Paul, will mail programs to any one sending their name and address.

FRANK E. IRVINE,
Sec. State Spiritualists' Association of Minnesota.

LIZZIE.

How bright the winsome smile upon thy face,
'Tis like the sunshine stealing forth at morn,
Upon thy waxen features rest no trace
Of heavy burdens thy spirit hath borne.
Silvery threads run through thy dark brown hair,
Like rays of light amidst clouds black and gray,
Dear sister, thy sweet face freed from care,
Now finds sweet rest with friends of golden day.

'Tis but thy earthly form my eyes behold,
The dear companion of my childhood days.
Why should I mourn, thy joys are manifold
Yet must I grieve for here my spirit stays,
Yet thou art near, thy presence I can feel,
Death cannot sever pure love's subtle chain;
You have left the shadow and found the real;
My love recalls thee to my side again.

H. M. EDMISTON.

SIXTEENTH ANNUAL CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily.

Lectures and messages each evening.

Noted speakers and mediums in attendance will conduct evening services.

Speakers:—Miss Elizabeth Harlow, Mrs. Helen L. P. Russegue, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood.

Message Mediums:—Mrs. Zalda Brown Kates, Mrs. Paul Buehler, Mrs. LauraM. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.

Others are invited and will also take part. Special vocal and instrumental music will be a feature each evening.

Special hotel rates have been secured at the Hotel English.

Hotel Rates for Rooms:—One dollar per day, two in a room. With bath, $1.50 per day. American plan, $1 per day extra.

It Will be Best to Secure Your Rooms in Advance.

Delegates and visitors will be given a Grand Reception in the Hotel English, Monday evening, Oct. 19.

Mass meetings in unison with the Indiana State Association Sunday, Oct. 25.

All Spiritualists will find much interest at this convention and its meetings.

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Association. You cannot afford to miss it.

DR. GEORGE B. WARNE,
President.
GEORGE W. KATES,
Secretary.

OBITUARIES.

H. J. Barber, age 65, passed to spirit life suddenly of apoplexy at his home, 1098 Arkwright, St. Paul, Minn. He was a kind and loving husbond and father, respected by all who knew him. He leaves a wife, two sons and three daughters. He had always been a staunch believer in Spiritualism. He had been a sailor, soldier and cavalryman from 1862 to the close of the war. Mrs. S. M. Lowell of Minneapolis, spoke very nicely and appropriately at the funeral. He was laid away under the services of the Acker Post, G. A. R., having been a member at one time. He later became a member of the Naval Veterans' Association of Minnesota, and was an active member up to the time of passing away."

Sunday morning, August 2, 1908, Martha Louise Wardall, nearly eighty years of age, was released from the physical body. No pain or suffering attended her. Father (now 93 years old) and mother were lovers for 57 years, and were pioneer Spiritualists in northern Iowa. The ten surviving children are all strong in the same knowledge of immortality, and we know mother is near. Dr. Adah Patterson of this city, gave us words of courage and consolation, such as Spiritualism alone can give to grieving souls. FLORA WARDALL FOX.
Los Angeles, Cal.

Oh, what a term of love is this!
Oh, what a term of sweetest bliss!
And were it not the other shore
Is joined to this forevermore,
How little of happiness would there be
For two old lovers here to see.

Two old lovers who once were young;
And loves' sweet song is still unsung;
Two old travelers on life's road,
Two bearers of burdens with one load,
One has passed to a higher plane,
Where love eternally will reign.

There is a land for lovers fair,
With trysting nooklets everywhere;
There must be peace and perfect rest
In a land with such true lovers blest;
There must be beautiful flowers found
Where old true loves for aye abound.

'Twere sweet to know of love's sweet dream;
'Twere sweet to see love's brightest gleam,
And sweet to know when one is gone,
There lies beyond another dawn;
Where spirits from the body free
Will sometime reunited be.

DR. T. WILKINS.

At Detroit, Mich., Elizabeth Reliance Howard passed to spirit life July 23, 1908, in her 67th year of earth-life. She left a husband, three sons and a daughter to mourn her passing on. She was a kind wife, a loving mother, and will be missed by the entire community. She will return, for she has promised us she would, and her word was good as law. Oh, how we will miss her loving hands and smiling face. She was our ideal sister.

ANNIE LARAWAY.
Detroit, Mich.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often the clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

R. I. Smith:—Q.—In what portion of the earth did man originate?

A.—In answer to this question, perhaps I can give nothing better than a passage from the "Arcana of Nature." "Mankind, when first historically known, were distributed over the greater part of the Eastern hemisphere; yet they appear to have originated in a common center, and traditions of different nations indicate that this central region of dispersion was located on the high table lands of Asia. From this region, all man's dogmatical knowledge, early inventions and traditionary records emanate. How the dog, horse, ass, camel, ox, sheep, goat, cat, and gallinaceous fowls were first domesticated, and in and around it many of these still exist in a wild state. Here must have been the seat of man's first development, or those high table-lands must have afforded protection to a portion of human beings, when a more ancient zoology was swept away by convulsions of which mention is made in the traditions of all nations. The latter is probably the correct opinion; for we find this region skirted by lofty mountains, such as a people fleeing from destruction would naturally seek; and these still bear the sacred names which a grateful people would bestow. To the south of these highlands, far into the Indian ocean, everywhere are written the records of the grandest and most prolonged convulsions, which probably gave rise to the myth of the deluge. On the islands of the Indian Sea, which appears to be crests of mountains, rivaling Dhawalagiri in height, and which may have escaped those conditions which destroyed the existing fauna, we find the Pithecas, or orangoutang, in stature as large as a man, and in strength equaling eight or more, which, from its strong resemblance, has received the name of "wild man of the wood," and which of all brute creation approximates nearest to man.

"Still more remarkable, on the eastern coast of this southern border, the transition from brute to man is made by degraded Papua tribes, cannibals so low in the scale of humanity, in them gleams not a ray of spirituality or morality.

"Man originated near the equator, where the climate was better adapted to his defenseless condition, and food abundant. If facts continue to support the present theory, that the Simiae (orang, etc.) of the Oceanic islands are the remnant of an earlier zoology, the seat of man's original development should be placed on the submerged continent, the tops of whose mountains those islands alone represent."

* * *

Moralist:—Q.—What are we to understand by the resolutions of the National Education Association, recommending moral training in the public schools, on the foundation of the Bible?

A.—The National Education Association, composed of teachers, met recently in Cleveland, O., and in their resolutions, appears the intent of the God-in-the-constitution clique, which has its lobby in Washington, and which is bound to win unless the liberal thought advocates are vigilant. With what velvet softness the tiger claws of this theocratic despotism is clothed! Read:

"We earnestly recommend to boards of education, principals, and teachers, the continuous training of pupils in morals and in business and professional ethics, to the end that the coming generation of men of affairs may have a well developed abhorrence of unfair dealing and discrimination."

How is this new method of teaching to be inaugurated? The "Educators" let the cat out of the bag in the following resolution:

"We hope for such a change in public sentiment as will permit and encourage the reading and study of the English Bible!"

How this is interpreted by the ever sycophant press to priestly beck, is shown by the editorial comments of the Interior. The writer presents a specimen of the shrewdest sophistry. Thus: "The state cannot take up the Bible with any view of sanctioning its spiritual authority." Why then introduce it to the public schools more than the Koran? Because "nations which have observed the morality of the Scriptures have been strong nations of persistent vitality and steadfast orderliness."

Hence: **"The right of the state to teach morals in the public schools, wholly or partly on the basis of Biblical ethics, is at bottom the right of self-preservation, because moral nations live."**

It is a police measure, without the least regard to the desires or beliefs of the people who send their children to the schools. Government, that is the officials in power, decide that the Bible must be read and studied as a part of the common school education!

Well, if we are to have the Bible read in the schools, let it be read continuously—let all the passages be read! That is not done at the Sunday schools. Children, with purity of ignorance may read it without hesitation, but their teachers would blush with shame at chapters that the post-office department would confiscate if the attempt were made to send through the mails, and condemn the publishers to the penitentiary for circulating obscene literature. If there is no other book but the Bible on which morality can be founded, read and study every passage, that the school children may fully understand. Teach them that God sanctions polygamy, slavery and horrible cruelty. That he loves war, and that his garments are stained with gore, as are those who tread the wine-press with red wine. After forbidding them to attend the theatre, let them read the songs of Solomon, pronounced the wisest of men, and a worthy example! The lowest vaudeville stage would not permit the singing of these songs. Perhaps these Bibliomaniacal teachers will open the exercises by singing these lustful lyrics!

The nations that have the Bible, are "the strong nations," not because they have the Bible, but in spite of it. A strong swimmer may sustain himself with a mill-stone tied to his neck, and so may a nation advance, though the dead weight of obsolete centuries be sustained.

The Japanese are a "strong nation," a moral people, and in devotion put to shame the most exemplary of Christendom. Missionaries are constantly repeating the necessity of their conversion, so that they may have penitentiaries, houses for the poor, saloons and dives like good Christians! The morality of Mohammedans is mentioned by Bayard Taylor, in his narrative of a visit to Constantinople. His luggage was left on the quay, and he mentioned the fact to his guide. "Never fear, it is safe; not a Christian in a mile."

The splendid civilization of Greece and Rome were not offsprings of the Bible, and the nobility of character and elevation of moral instruction of the ancient sages, have no parallel in the Christian world.

The majority of teachers are allied to the churches, not because they have any serious convictions, but because they think it policy, and will further their cause. They know liberals will make a weak protest if they do not remain silent, and church members will applaud and give them preference.

They are docile tools in the hands of priestly manipulators. There is one thing, however, they have not allowed for. There is more than a Protestant Christianity to count for. The solid forces of Catholic power will not be dormant. If the Bible is going into the public schools, which Bible shall it be? Protestant or Catholic? The teachers say the "English" Bible! Then the Catholic is excluded, and the contention that church sets up that the public schools have become sectarian, and its children thereby excluded is demonstrated.

Pressed to its conclusion, this scheme of marplot "gospel ministers," will disrupt the public schools and the grand scheme of universal education will be wrecked by sectarian greed. Morals can be taught better without the Bible, which itself is the least desirable of books for ethical instruction. The teachers nor anyone else who forces the reading of the Bible, mean moral instruction. They mean religious—and more distinct—sectarian, instruction. They want to make the public schools vestibules of the churches. They want to create a social atmosphere that will be unpleasant to anyone, adult or child, who does not belong to the church.

Why not take the Bible for what it is worth? As a collection of the literature of an early and barbarous people, a people just struggling into the light of civilization, bringing with them the superstitions and child-lore of savagery? It is to the western nations what the Vedic lore is to the eastern. It contains many excellent and truthful passages. We are constantly told this by the Bible worshipers. Its quaint old English is believed to be sacred language, such as was spoken by Jehovah in the garden of Eden, and by the serpent when he betrayed Eve! Its legends were immeasurably older than the Hebrew nation. They belonged to the childhood of the Semitic race of which the Jews were a slender branch.

Contains good things! Verily, but not one truth not found elsewhere, often better expressed. It teaches morals! Yes, and the most villainous cruelty, fraud, deceit, and merciless hate, and the most abhorrent feature is that the example and model of all these horrible characteristics, is its God!

On the other hand it examples a Christ as a type of human excellence, an impossible being, impossible to imitate. A book of moral teaching, by the examples of the character portrayed! Will some advocate of Bible reading by pupils in the schools mention one name in the Bible he would desire his sons and daughters to imitate in their lives? The very first man, named Adam, was a sneak and whining sycophant; the first woman betrayed her husband and sold herself to the devil. Would he like to have his daughters imitate Lot? Or his sons David, or Solomon? Would he have his daughters follow after the Magdalen, or his sons take as their model any of the wandering apostles?

There is not a soul biographed in the "Sacred Book" who, if dropped down into this age, would not be taken for a tramp or escaped madman, and run in by the police to the first lock-up. They were all right for their race and age, but have no place in the civilization of to-day.

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A Nut for Skeptical Scientists to Crack.

A Little of My Own Experience.—By Amelia Petersilea.

One night, a short time since, after retiring to rest and becoming calm and passive as one usually does before falling asleep, there appeared, standing at the foot of my bed, the spirit form of my dearly beloved husband. He looked as natural as he ever did in this life—a trifle more grand and noble—that was all. But it must be added just here, that I did not see him with the natural eye, but with the spiritual eye, or as some would put it, with the eyes of the astral form. He held by the hand a little boy, perhaps twelve or thirteen years old, but small for his age. The child appeared to have just been received into the spiritual world. He looked very pale; his head and forehead rather large for the rest of his body. He was light-haired and blue-eyed, with fair complexion. He had on one single garment, a little night-dress reaching to his feet.

Just behind him, there appeared a young man, perhaps twenty-one or two years of age. He also was of light complexion, with blue eyes and brown hair. The boy and the young man were entire strangers to me, never having seen them either on earth or with the spiritual sight.

Mr. Petersilea looked at me with great earnestness, as he said in a very solemn and impressive manner: "Amelia, remember, remember! this is a twin." He then went on to say: "This boy has just been received into the spiritual world, and I bring him to you as a test."

The boy then tried to make me understand something himself. He placed his hand just over his hip, and then drew it around to ris back, just over the kidneys; and then he told me that great pain and trouble in those regions caused his departure from earth. This was about all the little fellow could make me understand at this time.

Then the young man spoke and said that his departure was caused by trouble in the chest, and he placed his hand over his lungs and imitated a cough; then he said: "I am this boy's uncle, his mother's brother; and we are together."

Then Mr. Petersilea said: "I have received this boy, together with his uncle, into our conservatory of music and art. Do not forget what we have told you."

Now I did not hear them talk with any natural ears, but with my astral or spiritual ears. Every word that I have thus far written is strictly true; and now comes the sequel:

Two or three days after this vision, as it may be called, I received a letter from a lady in Massachusetts; one whom I had never seen or heard of in all my life; I, living in California; she, in Massachusetts. This was not over two or three days after my vision, and as nearly as I could judge it was mailed a short time before.

The letter was most pitiful. In it she said she had read some of the communications given through me in The Progressive Thinker, and thought perhaps she might get some comfort for her sorrow through me. She said: "I have just lost a dear, little son; one of my twin boys. I am absolutely broken-hearted, without a ray of hope or comfort in my awful bereavement! My dear little boy, that I worshiped, is dead, and I am in such utter darkness with my grief, I know not what has become of him." Thus the letter ran on for some time.

Now, it must be remembered that in this letter she said nothing about what caused the death of the child, or how old he was; and nothing whatever about the uncle, her brother. I forgot to state that in the vision the uncle told me that he had been in spirit life quite a length of time.

I then answered her letter, and told her exactly what had been given to me a day or so before. I told her of the uncle, and what the boy had said about his back; also what the uncle said of his lungs.

She answered me that her boy was between thirteen and fourteen years of age; that he had died from an operation performed at a hospital; that the cause of his trouble had been, that in playing ball, the ball had struck him in his back, or rather a little to one side, just over the kidney; that in consequence the kidney had become inflamed and afterward the inflammation had spread throughout the stomach and bowels. The doctors performed an operation and he died under it. She then added, "I lost a half brother some years ago, with consumption; and he answered to the description you gave of him. O, can it be possible that my dear little boy is still alive and well?"

Afterward Mr. Petersilea came to me, with the boy a number of times, and the child dictated cheering messages to his mother.

Now at the present time many think, and try to prove, that all these things are done by the subconscious self; and other scientists try to prove that it is all telepathy, and these things being in existence the vibrations impinge upon minds to which they are attuned; and I want some psychical researcher, or scientist, to show exactly how all this was done, and write it up for The Progressive Thinker. I know that the whole world would be interested to hear just how it was done—and answer some of the following questions:

First: Why did my husband appear to me as my husband and not my subconscious self, and why did he appear to give me these things and not the vibrations in the ether? How did it happen that he held the boy by the hand, and told me to be sure and remember he was a twin? Did the vibrations, or the subconscious self, do that? And how did it happen that the uncle appeared and told me what caused his death? Why did he not appear, as I would naturally suppose, as an elderly man instead of a young man as he was? How could the vibrations, or the sub-conscious self, tell me that he had been in spirit life a good while, and how could they tell me just how he looked? How could the sub-conscious self tell me about the boy's back and kidneys, and what caused the trouble of which he eventually died?

Now I want it all explained just how it was done; and all the world wants it, too.

If I had received the letter before my husband appeared to me and told me these things, or if I had ever known or heard of the woman who wrote to me, the explanation might be easier; but such was not the case.

The most of us want the truth, the whole truth, and nothing but the truth. Most surely this is what I want, and I am willing to swear before a notary public, or in any court of justice, to the truth of what is herein written. MRS. CARLYLE PETERSILEA.

Garvanza, Cal.

Onset Camp Meeting.

One more message from this beautiful camp by the sea. We are enjoying all the beauties of nature and much spiritual food. We have had with us since last we wrote, Miss Susie C. Clark, whose lecture on "Cheerfulness" did us all good; the only W. J. Colville, who was with us for one week, and whose reception was one of the pleasing features and whose class work was of the best. Rev. F. A. Wiggin's lectures and test work have been of the best, and many skeptics have been convinced of the continuity of life through his wonderful work. Rev. A. P. Blinn has given one of his masterly lectures, and Mrs. Helen Russegue is to be with us this week. We have had a Massachusetts State Day, which was all that the name implies; an Equal Rights Day, with Prof. Zubelin as the orator; and a Grand Army Day, that could not be surpassed, with hosts of Grand Army people present.

Our Lyceum is one of the best, and Mrs. C. Fannie Allyn is the conductor; the children all love her, and there are forty-five children in the school. We have had Mrs. May Pepper Vanderbilt with us in camp, and she gave two seances in the Temple to large audiences.

Onset is booming, and we hope to see the friends of the West here before our camp closes.

Everybody speaks a good word for The Progressive Thinker, and all send greeting to the editor.

Our genial chairman, Dr. G. A. Fuller, has had a birthday while here in camp, and his many friends wished him a substantial happy new year.

We are all sorry to lose our singer, Mr. A. J. Maxham, a man who has sung his way into all the hearts of our campers, but he had to leave us for more important business, but we are glad to say that the management have been able to secure the services of Dr. W. A. Hale, editor of Herald of Truth, who has a sweet voice, and magnetic presence, so our camp will continue to have good music.

We waft to you a breeze from good, old Onset.

More anon. HATCH.

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The Camp Meeting Situation.

Mrs. M. T. Longley, the Noted Medium, Author and Lecturer, Gives Her Views, Which Will be Read With Deep Interest by Every Spiritualist.

It is to be presumed that when Brother Barrett wrote his opinion that the larger number of the Spiritualist camp meetings should be closed for the good of the Cause, that he invited criticism on his attitude and an expression of thought on the subject from other workers in the field. I have read his article with care and have just perused that of our good Brother Peck in reply, and I feel that the question is such an important one that it invites discussion and attention.

I must confess that I am of the same opinion that our friend and brother, Professor Peck holds, though none know better than I the earnestness and heartfelt sincerity of Brother Barrett on all points that touch the work and progress of Spiritualism; so do we all accord to him credit for his efforts to advance the Cause and to free it from aught that may contaminate its purity or impede its growth; yet we may differ in opinion from this good worker on some of the questions which he deems of vital importance to Spiritualism, and this matter of camps is one that will touch the hearts of thousands of earnest Spiritualists who have gained their knowledge of immortality, their spiritual compensations for the loss of dear ones and their instructions concerning Life, here and hereafter, at the summer meetings by lakes and in groves and dells.

Brother Barrett does not advocate the closing of every camp—at least not at first; some few, he thinks, might be maintained without much detriment to the Cause or to state and local societies, but he will not surely ask that such centres of spiritual work as the larger camps, such as Clinton, Iowa, Lily Dale, N. Y., Onset and Lake Pleasant, Mass., and some few others, shall be abandoned; and yet it is at these very places that the thousands congregate during the camp season, that our brother claims find all they want of Spiritualism in summer, and are depleting the Cause of its life-blood and energy, by not sustaining the state and local societies during the remainder of the year. If we do not close the larger camps, but continue to allow them to flourish, I do not see how the evils that our friend thinks are created and supported by them, are to be remedied. If we close the smaller camps, we shall not add much to the coffers of National, State and local bodies, since but comparatively few people attend these small retreats, and moreover, many who do, are dwellers in country places where no society could flourish and where perhaps but two or three Spiritualists reside.

While it is true, that many of our people who annually attend the camps, do not belong to any spiritual organization, I doubt if they would do so if no camps existed; but there are many camp visitors who do belong to local societies, and who are friends of the National and State bodies, while thousands of Spiritualists in the land never attend camps at all, and these could easily support the local societies if they chose. It seems to me that the closing of camps will not solve the question of National, State and local society work and finance; the support of such organizations must come from the deep convictions of our people, that society work is useful, is needed, and that it is a moral duty and obligation for each one to lend a hand to the proper encouragement and support of such work.

Close our camps and one step may gained in the efforts of our enemies to suppress the influence and power of mediumship and of our Cause; the next will be gained later on by the indifference of home Spiritualists to the local work, and societies here and there will go down.

State after state is enacting laws against the practice of mediumship; city after city is making ordinances that distinctly declare that it shall be unlawful to give advice of any nature, with or without pay, by means of occult or psychic powers, facilities or forces, clairvoyance, psychology, psychometry, spirits, mediumship, seership, etc.,—I have literally quoted this last sentence from an ordinance now in force in western cities of different states; an ordinance, under which no medium can hold a seance or give a sitting, even in his own home and without pay, to give advice, comfort and prophecy that spirits often do without injury to anyone, but rather, with blessing and help to many.

We have been told that the full letter of this law will not be enforced against honest mediums, but it can be, and our mediums are liable to arrest, conviction and criminal imprisonment at any time under such a statute.

Had we not better pause awhile before relegating our camps to oblivion? As for their utility, I wonder where our speakers (and hosts of them) would find support during at least four months of the year, if they could make no camp meeting engagements? They surely cannot earn enough during the remainder of the year to live in idleness during the summer months, and we are equally sure that hundreds of persons, yes, thousands, would never have the opportunity of listening to the fine lectures of our brainiest workers, did they not hear them at camp in the summer time.

I for one, plead for the continuance of the camp meetings, not for any personal reason, but for the good I believe they are doing to our Cause and to humanity. I have spoken for the speakers and may also mention the mediums who do good and loyal work for the many who visit them in camp; but they could perhaps live and find plenty to do if they were not at camps; that is, if the city ordinances do not become so numerous that mediums will be driven from the field.

I am not a camp worker. Years ago I lectured yearly at one and another of the camps, and for several successive years during the later part of my service as the secretary of the N. S. A., I lectured at Onset, because I was chosen to represent the National Association there, and hold its N. S. A. day. But I have not given sittings at camps and have only occasionally lectured. As one who deals with Spiritualism and its works every day in the year, I do not need to go to camp for spiritual sustenance and instruction, but thousands of souls do need that help and the spiritual, as well as physical, recreation that our camps can give, and I trust that it will be many years before these beautiful resorts are closed to the seeker after truth.

MARY T. LONGLEY.

Washington, D. C.

Wonewoc, Wis., Camp.

Having spent three weeks at Wonewoc, Wis., I am more than pleased to be able to report the camp very successful.

Many friends from far and near in the state as well as from Minnesota, Iowa, Illinois and elsewhere were present.

We had the pleasure of listening to Will J. Erwood, who delivered a number of very instructive lectures, and with regret said farewell when his time came to leave us.

Mrs. C. McFarlin, after having filled her own engagement, was called upon to take the place of Harrison D. Barrett, who was unable to fill his engagement. Mrs. McFarlin, with her able guides and teachers, delivered some very beautiful and instructive lectures, also helped untangle the subjects given at the conference each morning.

July 3 was State Day, which was well attended by the officers of the State Association, and many new names added to those already on the list of membership.

Monday, Aug. 3, was the annual convention held by the Camp Association. Following are the officers-elect for the ensuing year: Dr. C. W. Sanderson, president; Mr. C. C. Pratt, first vice-president; Mrs. J. P. Whitwell, second vice-president; Miss N. Pribbernow, secretary, Wonewoc, Wis.; Mr. A. W. Foster, treasurer, Baraboo, Wis.; trustees, Mr. Alfred Britton, Mr. H. M. Root, Mr. W. E. Bristol, Mr. J. Matteson.

Delegates to the state convention: Mrs. Whitwell, Mr. C. C. Pratt, Mr. A. Britton, Mrs. C. C. Pratt, Mrs. H. M. Root.

Alternates: Mrs. Norton, Mrs. Miller, Mrs. G. S. Griswold, Mrs. A. W. Foster, Mr. Stoderforth.

Delegate to the N. S. A. convention, Mrs. H. M. Root. Alternate, Mrs. A. W. Foster.

Mrs. Paul Buehler from Minneapolis, Minn., and Frank T. Ripley, were the message bearers, and many were the messages given and acknowledged by attendants.

The weather all during the camp season was ideal.

CORRESPONENT.

The Cause at Oakland, Cal.

To the Editor:—Just now quite an interest is taken in Spiritualism in our city. There are three or more societies, and many worthy workers in our ranks who are doing good and presenting our cause in a very commendable maner. God-speed them on their mission of Spiritualism.

As it has been some time since you have heard from our society, I trust a few lines may prove of interest to the people who read The Progressive Thinker. The First Trinity Spiritual church holds meetings every Sunday evening in Woodman's Hall. Conference at 7 o'clock. At 8 o'clock the regular meteing of the church. The capacious hall is filled and here and there a strange face among the many faithful in attendance tells its own story, and gives encouragement to the workers. The meeting is opened by an invocation, congregational singing, a short address by some local medium and speaker, followed with song. After that the worthy pastor, Mrs. Rev. R. Cowell and her assistant, Mrs. Dr. Stewart Ellis give their guides full power to express from the spirit world in test and message, other proof of the continuity of life.

Nearly everybody gets some crumb of comfort, some word that sustains and helps them to have hope for this life, and knowledge of life we all hope to attain.

Mrs. Cowell is one of the pioneers of Spiritualism in California. She has thrown out "the life-line" all along this coast, and held at all times for Spiritualism as a religion; ever doing good to humanity has been her motto, and endeared her to the hearts of the people. I can not close without saying a word in the interest of dear brother and co-worker, Mr. Cowell, who has been so helpful in all the work for Spiritualism, selling The Progressive Thinker each meeting, and always speaking a word of its merit.

A. McMILLEN.

Oakland, Cal.

Put Him to Bed This Minute.

Son—Papa, didn't you tell me that I must believe the Bible?

Father—Certainly, my son; everybody should believe the Bible. But why do you ask such a question?

Son—Because I was reading where the whale swallowed Jonah and after three days cast him out on dry land as good as new, and I wondered if I must believe that, too.

Father—Well, son, that is probably an exception. That is a "fish story." Fish stories are always taken with a grain of salt.

Son—What do you mean, papa? Who furnishes the salt?

Father—How ridiculous! Who do you suppose now, furnishes the salt?

Son—Well, I don't know. I thought maybe Lot's wife had something to do with it.

Father—Sarah, do you put that boy to bed this minute!

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Mt. Pleasant Park, Clinton, Ia., Camp.

Your correspondent writes from the Clinton, Iowa, Camp (Mt. Pleasant Park) for the first time in 16 years, and the fact remains that the camp remains, and many of the old-time campers are there.

I must not attempt any special write-up of the program in general, it will be left to others. The development and progress of the camp are all that I shall attempt to deal with.

I felt a little like Rip VanWinkle must have when he awoke from his twenty-years' nap, a little bewildered, at the scene before me, the changes wrought by the lapse of 16 years' absence, but the cheery young faces interspersed among the old ones—the cheery, smiling faces soon brushed the cloud away. The trees are taller, and more stately—those young oaks are the babes that stood beside their parent trees in days agone—they called me back and spoke to me, and their foliage bowed down from their aerial place and said some dear, dear words to me.

What a magnificent American flag is that presented by Frankie Cole, and how grandly it stretches its protecting stars and bars out over those beautiful hills. Everyone is proud of the flag, and Mrs. Cole has no lack for help to run it up to its place each morning. Many important improvements have been made and many more should be made in the near future—when the management gets the Association out of debt.

It is only fitting to state, it seems so foolish to think of starting a new camp within a radius of 500 miles of this beautiful old camp when it cannot get patronage enough to keep it free from encumbrance and make the necessary improvements. What a hard pull it must be for a new one, with nothing to begin a session with and everything to buy. It seems extremely foolish to think of. But it is nothing to your reporter, only, with my experience with camps in the past, it is a wrong idea to have so many that none can be properly supported. This is no doubt the inspiring thought that touched the brain of Brother Barrett, when he wrote a certain article, to which reference has been made by others.

This little city on the hill overlooking the peaceful old Mississippi Valley, is a fine place for inspiration, a beautiful place to rest, a peaceful little home, and a lovely place to hold spiritual—real spiritual—services, a place for the seen and unseen to meet and commune, the door between this world and that other just out yonder.

The grounds are being managed as a rule by the sons and daughters of the old-timers, and as they have grown right up in this school of experience, it is but natural that they are well managed. All officers seem to be efficient and doing their duties.

Mrs. Emma R. Abbott has charge of the Lyceum work, and right well does she do her part, and so do the children, and they all love her.

Frankie Cole, besides being a busy girl every day in the week was the president on Woman's Day, and she proved very methodical in her management of the day's proceedings. She was ably assisted by all the other officers, and the day was pleasant and interesting all through.

Morris Pratt School Day was a wet, rainy one, and the attendance was likewise very much the same—not wet, but possessed a dampened ardor. Some funds were collected, a student secured for the coming season, a club of ten started to "chip in" by the month and aid some poor aspirant to pass through the terms necessary to fit him for the platform, and more is being collected by a drawing scheme now, and those gone to higher planes must be proud of the enthusiasm with which Our School is being pushed forward, and patronized. I will prophesy a larger attendance this year than ever before. The people are just awakening to the importance of this phase of spiritual unfoldment and improvement. Morris Pratt Day at the camp was dark and gloomy, and rainy from morning till night, but much good was done by the students and others who took part in the exercises. These were, Eugene Cooper, a graduate of the school, as chairman, and who in a nice speech presented the financial side of the matter; Judge Wm. Smith of Janesville, Wis., who gave us the historical side in his very explicit style, and your correspondent, who took about fifteen minutes—all the time left—to present the educational side. In the morning conference those taking part were Grant Abbott, Mrs. E. J. Owen, Miss Eula Golden, Mr. Fred Goddard, and Mrs. Emma Abbott, as the real representatives of the school—the goods the school is delivering, the students, some of whom are graduates; also Judge Smith, Dr. Peebles, your reporter and others. A good feeling and interested spirit was manifested by everyone. There is no fear for the safety of Spiritualism when these old wheel-horses fall from the traces. These meetings, these students and these old voices still at the helm, inspire confidence in the future for the rostrum devotees and we well know that the phenomena will always hold its own in all times to come.

Mrs. Mary E. Weaver accompanied your reporter and for the first time in her life visited a Spiritualist camp. It is safe to say it will not be her last time. Her message work proved an inspiration to the camp.

Mrs. Henrietta L. Lichtig, under an engagement, gave good satisfaction, and by her forceful presentation of her phases and her readiness at recitations and entertaining proclivities, won the hearts of all.

Mrs. Laura Jones was an important acquisition to the program of Mt Pleasant Park this season. Her work was good and appreciated.

Mrs. E. J. Sauer of St Paul held her place in the ranks of the honest workers. She had charge, with Mrs. Bessie Bellman, of the N. S. A. Day, and wielded the influence of their womanly nature throughout the day. Much perceptible good was done the cause and the N. S. A.

One of the most important and most interesting features of the camp is the ladies's dances—when it is a real leap-year hunt, the camp over and over for men—a veritable man-hunt.

The Clinton Camp might as well be made a district affair by Minnesota, Iowa, Illinois, Missouri and Indiana, as it was originally intended, as to financially cripple the cause by establishing camps in all the different states. It seems wrong judgment to try to support so many and not properly support any, and leave other vital interests, also, such as Our School, Mediums' Homes the Press, and State Associations and the N. S. A. to suffer from neglect. A few camps might be well supported, with all the other phases of the ism, and be sufficient unto good judgment.

Dr. Peebles was one of the most active on the grounds, and is doing a great work for the cause, and his familiar face seems like the star of hope left beaming out of the great broad spiritual canopy still overarching the earth.

Lois Waisbrooker, another old-time worker, was there with her thought and her books.

DR. T. WILKINS.

STATE OF WASHINGTON

State Convention and Edgewood Camp Meeting.

The following is the report of the annual camp meeting and convention of the the Washington State Spiritual Association, held at Edgewood, Wash. from July 12, to Aug. 4, 1908, which is repectfully submitted.

At Edgewood Camp, situated on a beautiful little lake, with the sunlight filtering through leafy boughs, and Mt. Rainier looming lofty and splendid in the distance, the devoted followers of Spiritualism throughout the State of Washington, gather. Like happy holiday children they laughed and sang and danced, and were in joyous accord and harmony. Each Sunday brought many people on Interurban trains, and we feel confident that our faith will be spread throughout the State. In the evening huge bonfires were kindled, and the occupants of the tented city gathered about them, and were joined by many who lived in the vicinity, and who manifested an eager interest in the exercises.

There were many eloquent speakers there, who gave a clear exposition of our faith; there were psychics who demonstrated beyond the shadow of a doubt, that we can commune with our departed loved ones.

The ordination of Mrs. Minnie Jennings, of Seattle, was an impressive event, and the friends gathered there listened with tear-wet eyes to the solemn and beautiful service that ordained her a Minister of the religion of Spiritualism.

The report of the various societies showed a growth that was gratifying. The society at Bellingham now holds meetings in a temple they have erected, and publish an interesting little magazine called "Echoes from the Temple," which was adopted as the official organ of the W. S. S. A. Societies from Seattle, Tacoma, Spokane, Bellingham, Puyallup and other cities throughout the State were represented, and a decided interest was shown in a matters pertaining to the work.

The assembled exponents of the faith, feeling the grave need of some action, relative to the persecution of our worthy mediums, after much discussion as to ways and means, framed the following resolution:

"Resolved, the State Ass'n communicate with each auxiliary society, and raise a separate fund to protect and defend in the courts, workers who may be arrested for demonstrating honest mediumship, this protection to be granted to those who are endorsed by the W. S. S. A."

The case of the Rev. Helen Rice Burleigh, Pastor of the Seattle Psychic Society, who has suffered at the hands of the authorities, and who has borne persecution sweetly and nobly, and whose conduct has had sufficient influence with the Seattle authorities that their attitude towards mediums has changed, was touched upon.

The people identified with the Spiritualist movement today, have placed our belief in a more dignfied and lofty relation to the laymen than ever before, and with confidence and pleasure we take up the work for the ensuing year.

The convention followed the close of the camp meeting, and was characterized by harmony and unity. The minutes show that much important work has been done, and the report of the resolutions committee shows profound thought on the economic and spiritual questions that perplex us.

The Association extended a vote of thanks to the outgoing Board of Control for their efficient work, and to Bro. Benson, of Seattle, manager of Camp, Sister Fincham, who so ably assisted him, for their untiring efforts to make the camp a success, and paid tribute to all deserving workers, and finally in a hushed voice Bro. Knowlden called for a vote of thanks to the Unseen Forces that had aided them in the work. It was an impressive moment, and all present responded with a silence that was eloquent. The following officers, and delegates to the National Convention, at Indianapolis, were elected for the ensuing year. Officers of W. S. S. A. President, R. F. Little, of Seattle; Vice-President, Geo. E. Knowlden, of Tacoma; second Vice-President, Mrs. Emma Lapworth, of Seattle; Secretary, D. D. Foster, of Seattle; Treasurer T. S. Benson, of Seattle.

Trustees: Geo. W. Matthews, of Tacoma; Felix Auerbach, of Seattle; Thos. W. McPherson, of Seattle; A. E. Taylor, of Bellingham, and Mrs. E. L. Fincham, of Tacoma.

Delegates for the National Convention: T. S. Benson for Charter, and R. F. Little for membership, D. D. Foster to represent Seattle Psychic Society, Mrs. Mary Stevens from the First Spiritual Church of Tacoma, and Mrs. Emma Lapworth from Seattle Spiritual Association.

After his speech of acceptance, President Little asked that those present should not break the close psychic relation that had been established, and called upon Mrs. Minnie Perkins, of Bellingham for the benediction, and with her gentle words of blessing and encouragement the camp closed, and the convention of 1908 was declared adjourned.

D. D. FOSTER,
Secretary, W. S. S. A.
By FLORENCE I. RICE,
Assistant Secretary.

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The Mt. Pleasant Park Camp, Clinton, Iowa.

The friends gathered at Mt. Pleasant Park wish to send greeting to one and all through the columns of our valuable paper.

The people throughout the Mississippi Valley have realized the value of our camp this season and have absorbed with its the beauty and inspiration which have been given us throughout the past two weeks.

We are as one happy family gathered on the sunny slopes of our beautiful park. While a few of the friends who were with us during the years that are past, are absent, we know they are still with us in spirit, and will be glad to hear of the success and harmony which unite us.

From the hour when Old Glory gave forth the glad signal of welcome and progress we have enjoyed a continual feast.

Mrs. Richmond's grand lectures, and those that have followed, have awakened a desire to impart to all a realization of the success of our meeting.

We feel that our new president, and those who have so ably assisted him, should feel their efforts in behalf of the camp have been well repaid. The attendance has been good, and the enthusiasm is increasing.

The first masquerade party ever given during camp was held Friday evening, and was indeed a jolly affair. The pavilion was crowded, as all the campers united to make it a grand success.

From the program we realize that the next two weeks will be as good as that which has been given.

Come and unite with us in our march toward freedom and a universal brotherhood.

GRACE S. WHITMORE.
Mt. Pleasant Park, Iowa.

Two Colors only Seen in Dreams.

Red and yellow are the dream colors, if Dr. Havelock Ellis is right. No other hues come to the dreamer of dreams. Simroth has declared that red is the most primitive of colors, and long ago protoplasm from which human beings derived their origin on the new earth probably responded to or was affected by red color waves. In the depth of the sea, the algae or sea weed are red. With the savage red is the favorite color, and for a bright piece of red calico African savages gladly would give valuable elephant tusks. Red strikes the note of intense emotions. It is the color of joy, exultation, jubilation. Savages paint themselves red, and rejoice at seeing each other in burning hues. German women of the early ages daubed their bodies with brilliant red and yellow, and considered themselves most beauteously adorned. On sacred festivals in Rome and Greece, Pliny records red was smeared over the statues of Jupiter, and was the color of religious rejoicing. The human eyes, it is said, can distinguish 100,000 different hues or colors, and can appreciate and differentiate twenty shades of each hue. In other words, the eye is capable of 2'000'000 color impressions.

"Evolution of the God and Christ Ideas." By Hudson Tuttle. Price $1.25.

Niantic, Conn., Camp.

The Connecticut State Association held a State Day in conjunction with the Spiritualist Camp Meeting Association, at their beautiful camp grounds at Pine Grove, Niantic, Conn., Wednesday, July 29, with Miss Elizabeth Harlow as speaker. 10:30.

The morning session was opened at 10:30 by Mr. A. D. Thompson, president of the Camp Association, welcoming the State Association with pleasing remarks, which were responded to by Vice-president George Hatch, who presided in the absence of President Gustine.

After music, Miss Harlow spoke on "Organization," urging the necessity for it, and the support of the State and National Associations. At 12:30 the meeting was adjourned for dinner.

The afternoon session was opened at 2:30 with music. Miss Harlow, taking for her subject, "The Three Distinct Evolutions," gave an eloquent and forcible address, holding the closest attention of the large audience for an hour and a quarter.

Mrs. S. L. Hand was called upon and gave a few messages, which were very satisfactory. Mrs. M. A. Gridley also spoke briefly. A vote was passed inviting the State Association to meet again for a State Day with the Niantic Association in the summer of 1909. The meeting adjourned at 5 p. m. by extending a vote of thanks to the Camp Association for their courtesy to the state.

The day was all that could be desired, the weather being perfect, and a large crowd in attendance. The Ladies' Aid of the camp furnished lunch at their building after the afternoon session, and a pleasant time was passed in social concourse. A large number were present from Hartford, New Haven, Norwich and New London, and it was very gratifying to the management to have the first State Day such a success.

Music was pleasantly rendered by the Dowset quartette of Norwich, Conn. JENNIE E. B. DILLON,
Hartford, Conn. Secretary.

The Grand Ledge, Mich., Camp.

The Grand Ledge camp is continuing its good work. This week's engagement is being filled by W. J. Erwood, who has, through his practical, logical and eloquent addresses, pleased the minds of his hearers. New friends are seeking the camp daily from different parts of the state.

The mediums are active in their work. On the grounds are Mrs. H. M. Russell, Mrs. Oswald, Miss Mattie Woodbury, Mrs. Fulgheim, Madame Star, Chas. Barnes, trumpet medium, and others.

We have with us the state president, Mr. James A. Walker, bringing with him the same cordial spirit and enthusiasm for the state work and its power and growth through organization. Mrs. Emma Snow-Hoyt, state secretary, and daughter, arrived on the grounds this evening and will remain for a few days in the interest of the state work.

Mrs. Amanda Coffman will arrive Friday evening to begin her week's engagement. Oscar Edgerly will return Saturday from Chesterfield, to remain the balance of the camp session. MAY F. AYERS,
Secretary.

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He lives—a genius of Cincinnati has invented a new device that is proving a blessing to women folks. Made wash day troubles all over—changed—there's a new way of cleaning clothes—astonishing, but true. A family washing can now be done in 30 to 50 minutes, while you rest, with no more work than getting a meal. No backache, headache, heartache—much less time—no rubbing, squeezing, pounding—no injury to clothes—no drudgery—that's past. Goodbye wash boards, washing machines, etc. Throw them away. The easy way of cleaning clothes is here to bless our dear women.



The invention that killed wash-day troubles is named Easy Way. Name tells the whole story—easy on clothes, easily used, kept clean, handled; easy on women, makes wash-day easy.

See How Simple, Different, Easy.

Put Easy Way on stove; add water, then soap, then clothes; that's all. In 5 to 8 minutes clothes clean. Laundries clean clothes without rubbing—the Easy Way does the same at your home. Dirt removed automatically, except to move knob occasionally. Entirely unlike old methods. Scarcely anything to do but wait between batches. The Easy Way develops energy by mechanical manipulation associated with hot water, superheated steam, soap-suds and scalding vapor, utilized as a compound force all contained in a closed metal compartment.



It is a caution how the Easy Way goes after dirt—gently, but thoroughly. Surprises all who see. Sounds strange, may be hard to believe—but listen, the writer saw it demonstrated—it's all true. No experiment—going on daily. Thousands are in use and customers are delighted. It not only cleans without rubbing white goods, finest laces, curtains, bed clothes—but also woolens, flannels, blankets and colored clothes. Saves time, fuel, labor, clothes, buttons, strength, looks, health and money, because there is no rubbing, wear, tear or injury. No soggy bad-smelling wood, but all metal—strong, durable, sanitary, light in weight. Always ready. Child can use it. It will therefore be seen that the Easy Way does in one operation the combined work of wash boiler, wash board and washing machine, and in 30 to 50 minutes cleans a washing which before took entire day.

HUNDREDS A WEEK.

While at the factory in Cincinnati, the writer found that this invention has caused remarkable excitement all over the U. S. Factory already rushed with thousands of orders. Evidently the company's agents are making big money as they offer good commissions to active agents and will also send a free sample to those who mean business.

As will be noticed from the engraving, this Easy Way Washer is different from any other device for cleaning clothes.

Construction very simple—easily and safely operated by anyone, and built on the latest scientific principles.

THOUSANDS PRAISE IT.

The writer was shown hundreds of letters from actual users of this grand invention proving it a positive success and giving splendid satisfaction. The following extracts may interest our readers.

J. W. Meyers of Ga. orders 12 more and says: Greatest invention for womanhood, forever abolishing miserable wash-day." I am ready to have my old washer accompany all others to the dump." J. McGee, Tenn. writes: "One young lady cleaned days' washing by old methods, in one hour with Easy Way, another in 45 minutes." A. P. Poppleton, N. Y.: "Greatest invention on earth." Gives perfect satisfaction. Washed bed quilts, greasy overalls and finest laces." Walter Glenn, Ohio: "For superior to any other method." Cleans clothes perfectly without rubbing. H. E. Conley, N. C. writes: "Ship 25 Easy Ways. Been out one day—Have 12 orders. Beats all other washers." Mrs. Celestia Thompson, Ill.: "Easy Way exceeds all expectations. Best device I ever saw, have used washing machines 30 years." I. Beck, Ga., writes: "Enclose order. Easy Way as represented. Worked 4 days, have 15 orders." J. H. Burrett of Ark. after ordering 38 "Easy Ways" says: I don't understand why it does the work but it does—You have the grandest invention I ever heard of. L. D. Hendricks of Ill.: "Beats anything I ever heard of. F. E. Post of Pa. "Received Easy Way—Done a two weeks washing in 45 minutes—clothes cleaned without any rubbing. You don't recommend them high enough. E. N. Illiott, N. C.: "My wife highly pleased Says its a God send blessing to woman-kind." Lauretta Mitchell, O., writes: "Received Easy Way today. Done big washing with it in 45 minutes. Sold 3 already." H. C. Smith, Va.: "Easy Way perfectly satisfactory. Does all claimed Friends delighted; would hardly believe their eyes.

This invention must indeed be wonderful, yes a God-send, that requires less than an hour to clean a wash which before took an entire day.

Cleans without rubbing, squeezing—without lime acids, or other chemicals.

The writer personally saw an Easy Way in operation, and after using one in his own home is delighted with it and after a thorough investigation can say to our readers that the Easy Way made by the Cincinnati firm, seems to satisfy and delight every user, and the makers fully guarantee every one.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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DR. JEKYLL AND MR. HYDE IN REAL LIFE.

"In Efforts Looking to the Reformation or Development of Character the Mistake is Generally Made of Attempting to Crush Out All Animalistic Propensities, With Little or no Effort Put Forth Calculated to Awaken the Latent Spiritual. Experience is Demonstrating That the Reverse of This Plan Gives Far Better Results. Man is a Slave to His Animal Nature—Commonly Called Wicked Nature—Just in Proportion to His Spiritual Deficiency. We Cannot Kill Off Mr. Hyde but We Can Make Dr. Jekyll the Master. When This is Done Reformation is Accomplished."

The generality of novel readers who have read the world-famous story of Dr. Jekyll and Mr. Hyde have doubtless set it down as a groundless narrative, purely a work of fiction, with no foundation in fact. To close observers and students of human nature, however, the characters and incidents throughout the book are but reflections of real life. Certain is it the great novelist, Robert Louis Stevenson, did not lack human models when he outlined the seemingly remarkable composite character of Dr. Jekyll and Mr. Hyde. It is to the actuality of these human models I desire to call attention.

Biologists divide the mind into the conscious and subconscious; I wish to call attention to a further subdivision of the conscious mentality into the animal and spiritual. I mention the animal first because at the start man was a mere animal or brute, his spiritual nature remaining embryonic throughout thousands of centuries.

It is a matter of common knowledge that man is a composite of the animal and spiritual. Phrenologists, psychologists, biologists assure us that the portion of the brain employed as an instrument through which the intelligence manifests is divided into the spiritual and animal tracts; that man's higher faculties manifest through the top brain, while his grosser nature manifests through the back and lower brain. Common observation tells us that a low flat head, wide in the vicinity of the ears, is low in spirituality, being indicative of strong animalistic propensities. Remote prehistoric remains prove that primitive man was almost, or quite, devoid of the frontal and top brain. As man has slowly and laboriously arisen during the span of thousands of centuries, from the low level of the brute to his present exalted station, the connecting link between matter and God; the human skull has gradually changed to accommodate the growing aspirations and desires of the Divine Principle—that self-existent spark which is and ever has been an elemental part of every creature in Being's endless chain. As age succeeded age the frontal and top brain, being more and more called into use, necessarily expanded. To fully grasp the cause underlying brain development we must first master the fact that the soul promotes the physical, rather than that the body develops the soul.

In contrasting the man of to-day with his pre-historic progenitors, we must not ascribe his present superiority to any marked deterioration of his animalistic nature. The shape of the skull unerringly informs us that the brute is still domiciled in the human form, though in general caged and domesticated. Common observation, coupled with a knowledge of brain topography, assures us that the most cultured, most virtuous, most noble of the race possess the primordial animal instincts—instincts which are held in check purely by the predominance of the spiritual.

Obviously, then, to impair or weaken the spiritual throws open the door of a cage of dangerous beasts; for whenever the spiritual nature, or the brain through which it manifests, is impaired or stupefied the ever-alert brute instincts at once assert themselves.

Medical annals record hundreds of instances where injury to the top brain has resulted in sudden transformations of character. Honesty has been replaced by roguery, virtue by lewdness, modesty by vulgarity. Instances are well authenticated where a ruptured blood-vessel in the top brain or a depression of the skull in this locality has caused women of the most refined, delicate, modest natures to indulge in lewd, obscene speech and actions. In such instances a restoration to normal physical conditions, by a removal of the blood or bone pressure on the brain, has seldom failed to restore normal mental traits. Thus we perceive that sudden degeneracy may be accomplished simply by dwarfing the spiritual without necessarily exciting or stimulating the animal nature.

There are many methods by which the spiritual man may be dethroned. In Robert Louis Stevenson's Dr. Jekyll a chemical compound accomplishes such a result in the space of a few seconds after being swallowed. There are many known drugs and beverages that will produce an effect on the nature of man similar to that produced on Dr. Jekyll, though not always to such an aggravated degree, possibly, or in so short a time. But every symptom alleged to have followed drinking the hellish compound by Dr. Jekyll occurs in real life every day in every great city in the land. Alcohol and narcotics rivet fetters on man's higher nature, thus giving free rein to his animal instincts.

The victim of alcohol, opium, chloral, cocaine, Indian hemp, or other narcotics is in time brutalized, from the habitual deadening of his higher faculties, a result that necessarily accompanies any injury to the frontal-top brain—the sole instrument through which man's higher faculties manifest. Psychologists declare that these portions of the brain soonest succumb to alcoholic and narcotic poisoning, finally undergoing structural change, or a breaking down of the cells of the grey matter. It has been observed that a quantity of these poisons which will merely operate to stimulate the rear and lower brain tract is often sufficient to partfally or wholly paralyze the vibratory action of the frontal and top brain cells.

The destruction of instrument generally renders the operator idle. Naturally when, from long impairment, the top frontal brain cells have ceased to vibrate responsive to spirit impulse the higher faculties become weakened from non-use, for action is the main-spring of growth and strength. Hence the habitual use of alcoholic and narcotic poisons must sooner or later weaken the Dr. Jekyll element of the composite man until it becomes completely submerged, permitting the Mr. Hyde characteristics to dominate all thought and action. If while in this condition the individual passes out of the material form a lengthened term of years must be spent in the lower spirit sphere before he can recover his lost ground.

Thus do we conclude that the novelist drew on real life for the material in his Dr. Jekyll and Mr. Hyde narrative. On every hand evidence obtains that whisky can and does transform the most cultured, most refined, most intellectual beings into brutal, imbecile wretches, who do not hesitate in committing the worst of crimes. We see opium dragging brilliant, professional men, modest, sensitive women down to the depths of hell. We see honor, truth and reputation sacrificed to appease the appetite of this insatiate demon-god. We behold an army of vile cigarette and cocaine fiends recruited from the play-grounds of adolescent youth and the walks of early, promising manhood. All of these unfortunates find their spiritual faculties gradually weakening, and unless through voluntary effort or compulsory measures the pernicious habits are abandoned, the brute instincts must in time gain complete ascendency, when only the fiendish character of a Mr. Hyde can manifest its presence.

Nor does it necessarily require an immoderate use of alcohol or narcotics to partially hypnotize the spiritual. All about us we may see men and youths whose finer sensibilities have been blunted by even but a short acquaintance with these poisons. How often is a refined, considerate nature replaced by coarseness, immodesty, cruelty and a lack of consideration for the feelings of others by a short season of moderate drinking or the use of narcotics, to say nothing of the physical degeneracy. Many a fond mother can testify to such change in a dear son soon after his fellowship with alcohol and tobacco began.

Because of its well known power to stultify the intellectual and spiritual man whisky is made the companion of nearly all the soul-destroying evils that menace the peace and integrity of society. Whoever knew of a gambling resort of any consequence without a whisky annex? The patrons of the race tracks, the pool rooms, the faro and roulette tables, the card and dice dens all require alcoholic drinks and cigarettes to stimulate their gambling instincts, as well as to deaden their sensibilities that they may become callous to the schemes of jobbery and robbery in which they must engage to win out.

Who ever heard of public prostitution that did not make a yokefellow of wine, whisky, beer and narcotics? Destroy the traffic in alcoholic beverages and narcotics and the vexed problem of the so-called social evil, especially in its flagrant form, will solve itself.

There are, however, means other than poisoning the brain with alcohol and narcotics by which the Dr. Jekyll side of human nature may be permanently put out of commission, so to speak, permitting Mr. Hyde to enjoy uninterrupted sway. The healthy growth and strength of mental faculties, as before observed, require frequent exercise thereof. No physical organ or mental faculty can develop and strengthen without use. Exercise imparts strength to mind as well as to muscle. Lack of exercise inevitably leads to deterioration and to all but rudimentary extinction. Where the higher mentality is permitted to slumber indefinitely the spiritual in time becomes subordinated to the animal. Hence, if an individual be wholly given over to sordid ambitions and greed, or if he allow unrestricted license to appetite and lust, he necessarily neglects the cultivation of his higher attributes. In time the well-springs of human sympathy become dry, the promptings of generosity but withered fruit on a dead branch, pure love a vanished dream, laudable ambitions unwelcome strangers. In fact the very brain cells created to vibrate responsive to spiritual impulse become atrophied and useless—Dr. Jekyll dead, with Mr. Hyde as undertaker and sole administrator without bonds.

Before closing I desire to call attention to the fact that man's animal instincts are a necessity while he remains wedded to material life. In this primitive side of his nature repose all physical desires, appetites, sex passion and the instinct of self preservation. The animal is an excellent servant but a tyrannical, dangerous master.

In efforts looking to the reformation or development of character the mistake is generally made of attempting to crush out all animalistic propensities, with little or no effort put forth calculated to awaken the latent spiritual. Experience is demonstrating that the reverse of this plan gives far better results. Man is a slave to his animal nature—commonly called wicked nature—just in proportion to his spiritual deficiency. We cannot kill off Mr. Hyde but we can make Dr. Jekyll the master. When this is done reformation is accomplished.

WM. VAN WATERS.

Walla Walla, Wash.

THE SECULAR PRESS TO THE FRONT.

Psychic Phenomena and the Voice Heard by Archie J. Inger as Set Forth by the Scientist, Edgar Lucien Larkin in the San Francisco Examiner.

"Please explain immediately the automatic writing of Archie J. Inger, here in this city. He claims to hear words in the brain not by means of the ears. Can this be possible?"—A. C.

Q.—Is automatic writing true or false? You have probably read the account in "The Weekly Examiner" of Mr. Inger, living in Oakland, who says he writes words that he hears by means of some organ in the brain not connected with the mechanism of the ear. Is this true or imaginary? A number of persons here wish you to explain this strange case.—A. N.

Q.—Does history give authentic cases of automatic writing like that of Mr. A. J. Inger in Oakland?—C. P. R.

Yes; I read the account of Mr. Inger's writing in Tuesday's issue of "The Weekly Examiner" with no more excitement than that occasioned by reading an account of a convention or that of a musical recital. A. N. uses the word "strange." There is nothing more strange about it than in space telegraphy, telephony and telepathy. It appears that my three questioners have not been reading the gigantic mass of occult literature that has spread around the world during the last ten years. They are not to be censured at all for this, for perhaps they have not had the time to explore these amazing deeps. None could do it in less time than four hours per day.

The nations of the earth are feeling the influence of some—to them—unknown force. Only occultists know anything about either it or the meaning of the Book of Revelation. I am in constant touch with mentalists throughout the world; nothing psychic or mental in the way of "phenomena" happens without being reported to this observatory. Human thirst for exact facts is intense.

The Case of Mr. Archie J. Inger.

Of course he heard the voice speaking in the interior of his brain, and in regions of cells connected with hearing, but these cells were not actuated by nerves leading from the mechanism in the ear. Thus, if a person is walking in the city street, and suddenly sees his father or mother, sister, or brother, or any friend whose body is in a grave, he does not see by means of the retina of the eye, but by excitation of the optic thalami in the brain. He may not be insane, but in perfect health, mentally and bodily. If he is, the messages and visions will be clear and definite. But if the brain is diseased, then, of course, the communication will be as incoherent as if received from any person whom he might meet. The voices heard by Mr. Inger are as real and from the same source as those heard by Ahura, Lika, Sethanthes, Litabakathrava, Adama, Nughan, Anuhasaj, Aph,Cpenta-Armij, Badarayana, Kapila, Brahma,Sakaya-Muni (Buddha), Zoroaster, Confucius, Mencius, Lao-Tze, Abraham, Moses, Isaac, Jacob, Lot, Solomon, Jeremiah, Ezekiel, Daniel, Hammarubi, Thotmse, Memnon, Isis, Osiris, Hôrus, Anubis, Ra, Ashtoreth, Ishtar, Homer, Plato, Zeno, Epictetus, Socrates, Jesus, John, Virgil, Seneca, Paracelsus, Luther, Milton, Bunyan, Davis, Abdul Baha, Walrath, Newbrough and many other world revelators.

I have not heard invective, scorn and ridicule hurled against the mighty world-teachers, Confucius, Buddha, Moses and Socrates; and hope not to hear it against Mr. Inger; for the voices heard are all from the same colossal power. And here comes C. P. R. asking if "history gives authentic accounts of automatic writing." I have read fifty-two different bibles." They are all in automatic writing; in fact, there are no other kinds.

The Study of Mind Should Be Supreme.

In an article in "The Weekly Examiner" some time ago I thus spoke upon these abtruse questions. "I must caution the reader, for the literature of the world is now saturated with strange recitals of mysterious mental operations. Without a doubt 90 per cent of these are false." I reassert this to be true. But 10 per cent is true; and this tenth is sufficient in supreme importance to attract the attention not only of every mentalist on earth, but, here with low breath, every giant mathematician also. Let them train their tremendous analytical minds to that supreme thing—the study of mind. Daniel, xi:31, speaks of an "abomination that maketh desolate" as being set up. I interpret this occult sentence to apply to those abominable signs of fakirs that disgrace the streets of all modern cities, as well as the most ancient.

We should wipe out ninety per cent false, and protect the ten per cent true, I have not seen Mr. Inger, nor a word he has written, but I can easily form an idea of what these words teach. He has written 100,000 words, but I have the startling new Bible, Oahspe,containing 726,000 words; and sufficient other books, every word written automatically, to make somethingover 1, 100,000 words. Oahspe was written only twenty-seven years ago, namely in 1881, A. D. I feel certain that the writing of Mr. Inger is merely a continuation of the marvelous Latter Day story, now being slowly revealed.

Two great mathematicians actually study mental phenomena. Sir William Crookes, one of the world's standard physical scientists, recognized as such everywhere by other scientists, was the first great scientific man to experiment with mental things. This was in 1870. He lost a little caste. But then an incredible thing happened twenty-five years later—the British Association for the Advancement of Science elected him president. In his inaugural address he stated before the great body, that his opinions had not change an iota since the day he witnessed his first, now historic series of phenomena—occult as they were. Flammarion is the other mathematician who is not afraid or ashamed to study the mind powers of man. Physical scientists in all parts of the world are now working night and day in these wonderful occult realms. What has happened to the University of Paris? One of its members went to Acca, Palestine, made a long visit to no less personage than that wonderful seer and man, Abdul Baha. This great prophet and world teacher of the human species, like a child, unfolded his true character to the scientist from Paris—M. Hippolyte Dreyfus. He saw the enormous power of the mind of Abdul, returned to the university, and actually was allowed to speak on these purely occult things within the classic walls.

An era of some hitherto unknown kind is either here now or about to appear. Positively it is beginning now, and entirely in mental, or if one prefers, psychic realms. All that I can give out here from Daniel and Revelation, Oahspe and Abdul Baha is this: A mighty new age or era has already commenced. It is the Era of Mind, and an innumerable number of changes that go with it. How it does make an occultist toss in unrest, to be seated and silent, and hear the venerable scriptures of mankind "explained," Especially the Hebrew, Old Testament, and Greek (Alexandrian) the New Testament. They are scientific occult textbooks, like a work on mathematics in a university, whose meaning is totally unknown to any not an occultist. Certain awful conditions in Europe and the United States just now render it impossible for the masters to explain any statement in either of these occult handbooks.

Mt. Lowe Observatory, Cal.

A DESERVED TRIBUTE.

Given to One of the World's Noblest Workers, Dr. Allen Pence, of Terre Haute, Ind.

It is never too late to say good words of one who deserves them, though it is more becoming the observer or the recipient of good deeds to say them earlier, than when passing time may have dimmed somewhat of the luster of their glory.

I am reminded of the tardy recognition, long since due, to one of the noblest workers in our cause the history of Spiritualism has ever known, through a recent visit from his former co-worker and companion, now the widow of Dr. Allen Pence, of Terre Haute, Ind.

Twenty odd years ago, Terre Haute was a great mecca of Spiritualism, Dr. Allen Pence, its most unselfish and devoted patron and promoter.

He was to the Mid-American and Western World, a factor to Modern Spiritualism, relatively what Thomas W. Stanford, promoter of the Charles Bailey phenomenal seances, has been and is, at present, to the wondering Australians in Melbourne; individuality, in maintaing cabinet seances for public demonstration as well as private, through several of the best and most widely known phenomenal mediums the world has ever known. Among these the Davenports, Will Church, Jennie Ferris (Holmes) and Anna Stewart.

Above his drug store he built a large hall which he gave the use of free to the society for meetings, also the two large seance rooms in the rear of the hall. From these rooms has emanated some of the most marked and startling phenomena of history, many of which I have myself been witness to.

He practically supported mediums during their operations there, and often gave free entertainment to the speakers at his home, adding to the speakers' fund $5 monthly from his own purse, and did many acts continuously, unobserved, to make brighter and more successful the life of the worker. Often during my engagements there I have arrived or departed to other fields of engagements far in the night, and have found the little doctor," or his co-worker, "Deacon" Hook, or both, awaiting at the station to escort me "home," for I was always assured that I should always consider this this place and the doctor's, and his good wife's home as my own, as one of the workers, to whom they were at all times most loyal and devoted.

In the conducting of his seances, the Doctor was most conservative and careful to see that every test condition was complied with, and the medium subject to no interruptions or annoyances, and the spirit world was met half way in every method desired, giving to every detail his own personal supervision. What wonder that they responded with greater results. So great was his faith in those he entertained, that though it was rumored at one time that one of these had given way to deception in aiding the spirits, that he brought her back from the nearby city of her temptation, tried her again, and faithfully labored with conditions and regular sittings at which only the two or three faithful ones were admitted, until her former powers and controls were fully restored to her.

The poor, the needy, the erring, found in him and his sympathetic wife true friends and benefactors. He passed out as he had lived in this world with his hands outstretched in an act of mercy and relief, on Feb. 22 last, beloved, and revered by all who knew him. Eighty-eight years of service to mankind should place him in our grateful memories as among the saints.

ADDIE L. BALLOU.

San Francisco, Cal.

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock.

PROOF OF IMMORTALITY.

A Deep and Thoughtful Discussion.

To the Editor: In the issue of July of your valuable paper appeared an article by Cortland Ball, of Indianapolis, in which occur a few statements, which are frequently made by superficial critics, and which, I think, need modification. Leaving the main question at to the possibility of soul disintegration to a later occasion, I will only refer to two statements: First, that the human soul had no beginning and consequently can have no end. In other words, that whatever had a beginning must also have an end. Second, that the immortality of the human soul is absolutely unknowable. Both statements are the result of superficial observation and thinking. I venture the assertion that Mr. Ball will maintain that he knows that ten times one million equals ten millions. Yet how does he know this? Did he ever count off those figures and convince himself that the statement is correct? Certainly not. He reasons, that inasmuch as ten times one equals ten, so also does ten times one million equal ten millions. And no one will dispute him. This sort of reasoning is perfectly conclusive as far as figures aare concerned. But if we were to apply this same kind of reasoning to any other department of nature, we would be told that we could not possibly know anything about it. That the laws of mathematics do not apply to anything but mathematics. And that it is absolutely unknowable whether a soul had any beginning or not, or whether it will have any end or not, or whether there is any God or not.

Looking at the matter superficially, such critics would seem to be correct and their logic unanswerable. But when the human race will have been educated to study nature not only from exterior effects but also from interior causes, then these critics will disappear, and in their place we shall have men and women who will be able to say that they know the nature, the origin and destiny of human souls with the same certainty and exactitude as we know facts in mathematics. For there is no question and no doubt about the fact, that this whole universe and all it contains is subject to and the outgrowth of law, certain invariable rules of procedure, which apply with equal exactness to all departments of nature. The physical, the spiritual and the department of souls.

We are told that it is absolutely impossible to know whether a human soul had any beginning or not, and that Mr. Ball favors the conclusion that it had no beginning evidently because he does not favor the proposition, which he considers inevitable, that in case it had a beginning it would also have an end. Now let us reason together.

I consider it as a proven proposition that this universe is a progressive universe. History proves that humanity, physical humanity, of course, is progressive. Races come and go, but every next race will exceed and outshine in development every preceding race, when fully developed. So, also, is the planet on which we live progressive, as proven by geology. Therefore, if a part is progressive, the whole must also be progressive. The universe must therefore be progressive, not only as a whole, but in ALL of its parts. Human souls are parts of this universe, hence human souls are likewise progressive, as is proven by the progressive nature of their physical expressions, known as human being. What does progress consist in? In the case of human beings it consists in the accumulation of knowledge by experience. Each succeeding experience is added to the fund of experience already on hand. If then we mentally retrace the line of experiences acquired by any human being, we finally arrive at a time and place when it went through the first experience. That was its beginning. The same is true of the planet on which we live. The condition of the planet to-day certifies to the sum of all the experiences it, as a planet, went through.

Retracing the various cycles of planetary experiences we finally arrive at a time when the planet went through its first experience as a planet. There is no escape from this conclusion: All things and entities which are progressive in their nature, must necessarily have had a beginning to their existence as such, and previous to which they existed as parts on a lower plane of being.

This is equally true of human souls as of the universe at large. For if planets had a beginning, then the universe must have had a beginning, and all human souls dwelling therein must have had a beginning to their existence. And previous to their beginning as human souls, they must have existed as parts of a lower plane of being, which is the animal plane. Every human soul must, therefore, be a collection of animal souls, every animal soul must be a collection of vegetable souls, every vegetable soul soul must be a collection of mineral must a collection of mineral soul must be a collection of atoms, ultimate atoms, indivisible particles. Each such atom, being likewise progressive must also have had a beginning to its existence as an atom, must, therefore, have existed as parts on a lower plane of being. These facts were or are, FORCE and SUBSTANCE.

Force, per se, is unchangeable and unprogressive, is, therefore eternal. Substance, per se, is undifferentiated and unparticled ether, which fills all space and interstices between the particles. Force, per se, is mere motion. Motion of substance or ether, of course, as there is nothing else to move. The conclusion is, therefore, inevitable that all human souls had a beginning to their existence as such.

The question then arises, will they also have an end? Answer, NO!

The axiom that all things which had a beginning must also have an end, has only reference to things, not to entities. It only holds good on the physical and spiritual planes of expression, not on the soul-plane, or life-plane. All THINGS are merely a temporary collection of primitive unconscious entities, called atoms (indivisible particles), brought about for the purpose of acquiring experience by association. These associations are subject to disintegration and reformation on higher and higher planes, until finally a condition of perfect harmony has been established among the constituent atomic entities so that no further separation is possible. When this degree of perfection has been attained, such a collection of atomic entities constitutes a soul-entity or soul-group, a life centre, which is capable of acquiring physical and spiritual embodiments for the purpose of soul-growth, whereby they acquire soul-consciousness. And as soon as this soul-consciousness has been established firmly, the soul-entity is thereby rendered permanent. All acquired experiences can only add to its growth and power. Knowledge once acquired can never be lost, it must forever remain with the soul which acquired it. Hence souls can only increase and grow in power, knowledge and wisdom. They can only advance and progress, they cannot retrogress or decay.

Let us take the case of a single atom. I can prove by mathematical calculations and with mathematical exactness that every atom is subject to a slow and constant reduction in size and increase and refinement by association. This reduction of size and sphere of influence amounts to about one-twenty-fourth of its surface during one universal period, which perhaps amounts to ten thousand millions of years. Now it would seem at first sight, that if this is true, the atom would be finally used up. But not so. The atom loses only one-twenty-fourth of its surface during one period, during the next period it only loses one-twenty-fourth of the remainder from the last period, and during the next only one-twenty-fourth of the remainder from the second period, and so on. The loss, per se, diminishes as fast as the bulk of the atom and only the proportion of loss remains the same. So that as in the first period there remained twenty-three times as much as was lost, so during all subsequent periods there will remain twenty-three times as much as was lost, and therefore the atom, although it began in time, it can never end even in eternity, even should these losses continue forever. But they do not continue forever. As soon as the atom has entered into an association of perfect harmony, like a soul or life-centre, then there is no further loss, because there is no farther friction capable to reduce its sphere of influence, because the sphere of influence of the soul-group is continually increasing. And if atoms have an eternal future before them, then all permanent associations of atoms must likewise have an eternal future before them. And that such permanent associations of atoms exist, is proven by the facts and phenomena of life all around us, if properly understood and interpreted.

This universe is built upon exact mathematical and mechanical laws. Every phenomenon is the outgrowth of mechanical activities based upon the laws of mechanics and mechanical motion. This includes not only physical phenomena, but also spiritual phenomena. Thought, love, will, wisdom and reason and logic. All facts in nature are the outgrowth of conditions. And if all the conditions were known, the results could be predicted. All facts and phenomena connected with this universe must and will be known by man in the flesh. There is nothing unknowable. Nature has no secrets. Man's ignorance is the only bar to universal knowledge. And this ignorance is continually being reduced and knowledge increased.

HERMANN FASCHER.

San Diego, Cal.

GOOD-BYE, BUT NOT FAREWELL.

In memory of G. A. Wentworth.

Good-bye, dear one;
We will not say farewell.
Perhaps ere long—
'Tis not for us to tell—
The earthly portal will
Again be opened wide
As loved ones join you
On the other side.

How kind you were,
How thoughtful of us here,
And in Death's change
You knew no doubt, no fear.
Your life so noble
Always, here on earth
You saw God's Beauties
And all Nature's worth,
You saw the grandeur
In the fields and sky
And loved your Maker
With no question why.

Your faith was perfect,
Childlike, as 'twas pure,
And where as mortal
Ails and pains endure,
You rose above
The sorrows of this sphere
And lived beyond
Our griefs and troubles here.

And so in passing
To the spirit land
'Twas but a little change
To join the Angel Band,
And while we miss you more,
Far more than we can tell,
We'll bravely say, "Good-Bye—
But not Farewell."

MRS. HARRY KEMP.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll.

Things unknown are the true scope of imposture and legerdemain; * * lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true.—Huxley

SPIRITUAL PARALYSIS.

As Vividly Portrayed by Henry F. Cope.—A Plea for the Emotions to be Exercised Properly.

In certain types of religious meetings you may hear people deplore the loss of emotional exaltation once enjoyed; they pray for a return of spiritual blessings; they earnestly seek for the repetitions of experiences, the return of floods of emotions once felt. So many a person is wondering why the emotional pleasures of religion have gone from him.

The reason is simple: That stimulus of religious emotion which seems pleasant to the memory fails to return because when it was first felt we fail to obey it, to put it into active expression. Subjectively, the pleasurable experiences of religion are the emotions and exaltations of high ideals. **The price of continuance is the practice of the ideals.**

You cannot do away with feeling in religion; the extent to which it will be manifested depends on the individual, even undemonstrative natures are influenced by it to an extent which no one can measure. You might as well look to have patriotism without excitement as religion without emotion; bnt the danger is that religion shall evaporate in emotional excitement.

Every time you enjoy an emotion without attempting to employ it as a dynamic for some definite service you both lessen the power of that emotion to appeal to you and the possibility of your answering to its stimulus. Arouse deep feeling and high sentiments and allow them to become ends in themselves and their ends are sure to be only evil.

Any impression to which we do not give expression results in inner paralysis both of emotions and will. When pity, sympathy, aspiration, indignation, or the passion for righteousness stir within one needs carefully to watch lest we lose sight of the duties, the toil, and service to which these are calling.

We are all in danger from the atrophy of our emotions. One views a dramatic appeal in which social wrongs are shown, one reads a novel appealing to the sense of justice or pity and goes his way, having enjoyed the sensations of anger or pity, but making no attempt to give voice and form to his sentiments. He has seared his soul. He has stiffened the finer moral muscles.

There is only one way to keep the heart green like a fair garden where the emotions spring up and flow refreshingly, and that way is to make life's fruitfulness, let every tide of every emotion contribute in some way to life's fruitfulness, let every tide of feeling, every passion and impulse, find expression in action, either the action of obedience to its call or of resolute and positive opposition.

The emotional life is worthy of cultivation. For us all it constitutes one of the perennial souces of joy and strength. The pleasures of the home, of friendship, of love, of doing good, of helping one another are all emotional experiences. They are kept alive and we remain sensitive to these finer feelings in the measure that we do their high bidding.

We need to keep our hearts tender one to another; we need to watch lest selfishness sear the soul, lest the fear of imposition make us deaf to the cry of genuine suffering. It would be better far to suffer some small loss from imposition than to lose one's heart, one's power to respond from the practice of constant calculation and skepticism.

If we are seeking lost joys in religion we shall never find them until we turn from that search to seek out the joyless, to yield to every good emotion of kindness, to care nothing how we feel or what we gain if only our dreams of a better world and of happier humanity which once refreshed us may be realized.

In the endeavor to make real those visions which, as they broke upon us, appeared so beautiful, we find that they return to us. Service is the one hope of the salvation of our powers of feeling; endeavor preserves emotion; expression makes possible new impressions.

If you would keep your faith alive you must keep it busy. If you would hold on to your religious joys you must give them away to the joyless lives. No man feeds his heart by thinking about it; it is when he actually feeds the hungry that his own heart is refreshed, it is when he carries the cup of cool water to another that the well of eternal water springs up within him.—Chicago Tribune.

Speakers and Societies.

To the Editor: In your paper, No. 974, Mr. Harrison D. Barrett has an article at some length entitled, "Some Unpleasant Truths." This article finds fault with the sum that Spiritualists pay their speakers. He says that, with the exception of three societies, the highest salary paid any speaker in a certain section of the country is $12 per Sunday.

Now, what is the remedy?

Supply and demand will adjust this question like all others. The speakers can settle this by fixing the price they think would be equitable to both parties. If the societies will not pay it, the speakers could do as many ministers of the Gospel have done—go into some other employment that pays better, as a Methodist preacher did. He said: "I have five reasons for leaving the ministry and going into business, viz., "A wife and four children." This course would be more manly than saying, "Please give us more." This is too much like begging or finding fault like a spoiled child.

EDWARD PAGE, M.D.

Boston, Mass.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole

Spiritualist Lyceum Lessons.

Issued Quarterly by the National Spiritualists' Association, 600 Pennsylvania Ave. S.-E. Washington, D. C.

Editorial Committee: Mrs. Elizabeth Schauss, National Superintendent of Lyceums, 617 Congress St., Toledo, Ohio; Mrs. Emma Rood Tuttle, Berlin Heights, Ohio; Mrs. M. E. Cadwallader, 1243 N. 13th St., Philadelphia, Pa.

CHILDREN'S PROGRESSIVE LYCEUMS.

Under the sustenance of the National Spiritualists' Association, the Lyceum Lessons issued this year have produced an impulse for Lyceums to improve and create interest, that is very encouraging. Many new Lyceums have been organized, and the instruction of members has become more and more a feature of importance.

These lessons have not ended in the Lyceum sessions, as the members have been supplied with copies to take home, where, under parental guidance they have been further studied and discussed. And, unto many who do not have the privilege of Lyceum attendance, the lessons have been a boon of great value.

We voice the sentiment of all Lyceumists, by stating that the N. A. should be supported by all in their endeavor to give proper sons and generous assistance to the Lyceum cause.

COMMITTEE.

THE SPIRITUALISTS' CHURCH AT STURGIS, MICH.

The cut we present of the church at Sturgis, Mich., will interest all, because it was the first church ever erected for the Spiritualists to hold meetings in their own edifice. Since then many churches have been erected by Spiritualist societies throughout the United States, and in many lands across the seas. These provide a room, usually, for lyceum sessions, and furnish splendid privileges for libraries, entertainments and social gatherings.

The church at Sturgis was dedicated to Spiritualism in the year 1857. Meetings have been constantly held there, and at present the friends of our Cause are steadfast and true to the best interests of Spiritualism for the young and aged of their community.

We would like to have any interesting photographs of Lyceums and their special features for use herein. We secured a photograph of the St. Louis, Mo., Lyceum members, whose bright faces would have cheered all, but the picture was too wide to display well in the space allotted, hence, we must delay until next issue to present these loyal Lyceumists to you, and no doubt they will supply us with a more appropriate grouping. They will be disappointed for the present; but next issue will do them more credit by a better presentation, and they will be glad the delay occurred. Always try to realize that disappointments are apt to bring greater joys and benefits to us.

THE NASH LYCEUM ENDOWMENT FUND.

Mrs. Elizabeth Nash, of Dillsborough, Ind., in the name of her spirit husband, sent to the N. S. A. collateral of $120, to be used for the commencement of the Nash Lyceum Endowment Fund. The intent is to secure money for such a fund, in order that the N. S. A. will have a special fund to assist Lyceums wherever possible, to establish and carry on the good work of training young minds in spiritual ways of life. The object is a worthy one. It might have the "mite" savings of every Lyceum, until the sum shall increase to obtain many results of great value to the Lyceums. The promise is too great for present outlining. Send donations for this fund, either in small or large amounts, to the N. S. A. Secretary, 600 Pennsylvania Ave., S.-E., Washington, D. C.

FAITH.

Faith is confidence, trust, belief.

Knowledge destroys faith, because confidence, trust and belief are made actual; hence faith is then unnecessary.

Faith is necessary to all who do not know.

The child expresses faith, because it trusts with full confidence, the parent to protect and care for. When the child learns self-confidence, it does not lose faith, necessarily, but adds unto faith self-ability. It is then able to accomplish and care for, and protect.

Question—Can you by these means arrive at a conclusion why religious faiths have existed?

Answer—I hear you reply: "Because they did not have the necessary facts upon which to arrive at knowledge."

Q.—Then religions of various character have been because people did not have necessary knowledge?

A.—That appears to be the foundation of beliefs.

Q.—What is the most important faith held by people?

A.—Faith in immortality.

Q.—Can that sort of faith be destroyed?

A.—Yes; by proving spirit life as an evidence of immortality.

Q.—How can we prove spirit life?

A.—By communications with spirits.

Q.—Is there any other way?

A.—Yes; the fact that matter is indestructible is evidence of life continuous; because, if you cannot destroy, then the elements, which are of spirit force, prove a survival.

Q.—Then belief in spirit life is not simply a faith?

A.—No; it is provable; and it is being proved.

Q.—Is faith necessary?

A.—Yes; it destroys much that would cause sorrow and despair.

Q.—Then is faith good to have when knowledge is not possible?

A.—That depends upon how faith is applied.

Q.—What do you mean?

A.—Faith in the bad and untrue might work evil.

Q.—Then some faiths have worked evil?

A.—We think so.

Q.—Can you tell some instances?

A.—Belief in heaven to be obtained by repentance.

Q.—What is wrong about that?

A.—It will not be an earned heaven, and seems contrary to the law of nature.

Q.—What other faith is harmful?

A.—A belief that God will save a small minority by electing them to salvation, and damning to eternal perdition the greater number.

Q.—But, what is the better belief of God and Satan?

A.—That God is all-wise and just, because all things of earth and air go forward by progressive unfoldment from the the lower always into the higher. As children are "heirs of infinite possibilities, so all things animate and inanimate are under the divine law of evolvement, and will develop into higher and purer forms.

Q.—Tell me more about Bible faiths. Tell me all you can about how faith operates in place of knowledge. Think of any faith or belief that you have heard, and tell what it is.

G. W. K.

GROWTH OF THE BODY.

By Emma Rood Tuttle.

Question—What must be felt before one will begin to grow?

Answer—One must feel hunger. The first work any of us did in our lives was to eat. We did not then know why; but it was nature's way to make us grow.

Q.—But we continue to be hungry after we are grown to be men and women. Is that for growth?

A.—Oh, yes, we must eat to sustain; to replace the parts of our bodies which we break down by exercise, work or disease. The broken down cells are thrown off, and must be replaced by healthy ones.

Q.—How can this be done?

A.—By having our bodies in good condition to make use of the food we eat.

Q.—How can we prepare our bodies for this work?

A.—We must breathe pure air, night and day; be clean by taking baths; drink plenty of water; sleep, and be loving and good-natured.

Q.—How can we know we are breathing pure air?

A.—We must have the outdoor air coming into the house, and the indoor air going out, all the time, night and day.

Q.—We call that ventilating a house, and it is just as necessary in our sleeping-rooms as in our parlors and other living rooms. Can you tell us why?

A.—Because the air which is breathed over and over again is poisonous. It makes us ill and puts our bodies in bad condition.

Q.—How does it make us feel?

A.—We have headaches; our mouths taste bad; we are ill-natured, and cannot digest our food. That prevents healthy growth.

Q.—Why should we drink plenty of water?

A.—The blood needs it, and we should keep our inner bodies washed as well as our faces, hands, and the rest of the outside of our soul-houses.

Q.—Does anger, selfishness, or ill-nature prevent healthy growth?

A.—Yes; hope, love, kindness and good-nature, help to make healthy, promising boys and girls.

Some Things You Cannot Capture.

There are many things which can be seen and identified. If you lose them, or if they escape from you, you at once set to work to find them and bring them back.

Can you think of, and name, some things which can never be captured and restored to you? You did not see them when they flew away from you, and you, nor your friends, nor officers, nor detectives can ever catch them and place them safely back where they started from. They are out, and gone, for all time.

Can you tell what they are?

The words we utter. They are the invisible things which, once out of our mouths, can never be caught and forced back into secret thoughts, which they once were. They are being passed from lip to lip, and there is no telling how far they will go, nor the extent of their influence for good or evil on people in whose ears they stop on their wanderings through the world.

Knowing this, should we not be careful in our speech, and only let such words go beyond our control as will be an honor to us, and not a disgrace to our intelligence and love of truth?

No doubt we can all remember many things we have said which would never escape our lips again if we could re-capture them.

What kinds of words do you think we should keep back, and what may we set free?

Home.

Help to make it, and love it. Froebel says of it: "Thou art the sanctuary of humanity. Thou art the temple wherein the flame of divinity is kept alive and burning." This ideal sanctifies our love and labor in maintaining a suitable home for making boys and girls into good men and women.

There is no place like a good home in which to cultivate steadfastness, integrity, affection, cheerfulness, industry, order, repose, co-operation, loyalty, kindness, and all of the traits which are indispensable in a well-rounded individual.

How should you cultivate these various traits? Discuss them singly. (Give illustrations.) How are homes unmade by the lack of these virtues? Can one member of a family make an ideal home without the co-operation of the other members? Why not?

Our idea of heaven is that it is a beautiful, restful, eternal soul-house for us and our loved ones.

HURTING OTHERS.

By Eleanor K. Eager.

"No one can injure you but just you, yourself," said a Lyceum leader to her group.

"I know by your faces, children that you do not agree with me; and I hope each will tell me what you think."

One girl said: "A boy threw a stone which struck my nose and broke the bone. I think he injured me."

A boy said: "A playmate of mine through an accident, by his chum, had his eye put out. I should think he had been injured for life."

Another child stated that a certain girl "made others think that she (May) was envious, jealous and spiteful." It made her "feel bad to be lied about," and she thought that she was injured.

"Well, children, I still repeat that no one can hurt YOU; can injure YOU but yourself; and we will take each case and prove it," said the leader.

"Mabel had her nose broken. Whose nose was it? Mabel's, of course. It belongs to Mabel. But, the nose is not Mabel, is it? No; it is an organ of smell, which Mabel possesses. Then Mabel, the real person, has not been injured. It is the thing she owns which was injured."

"In the case where the sight of an eye was lost, the eye is not the boy. The eye belongs to Charles. Who is Charles? The one who owns the eye. But, the real Charles is not injured."

"And as for May, who has been misrepresented, she knows that she is not envious or spiteful. She knows that if she could show her real self, other people would know the truth. So the girl has been guilty of falsehood, and we know a lie is sure to be found out, or die at last. As long as May is honest and true, her actions will show it. She will rise above lies. Some day the girl who has been falsifying, will show to her acquaintances how untrue she is. That girl is injuring herself."

It is unfortunate to have any organ in the body impaired, whether it be the nose, eye or any part; and it is very trying, to say the least, to be misrepresented. We can try to curb our tempers and not injure others. (You see we really cannot injure them.) It is our own self, the real spirit, we hurt by being unkind or vile. This is what is mean by "Chickens coming home to roost."

The arrow we shoot comes back to strike us.

A Few Thoughts About God.

We shall not attempt to tell you what God is? because we do not know. Neither does any one. When we were very young, an old lady gave us a terrible impression of God, much to our parents' dismay.

The narrow-minded have narrow ideas of God; and the broad-minded persons have the reverse. Every one has different ideas.

Among the churches, some hold the opinion that God is three person; others think of God as one. God is spoken of in the Bible as spirit,—not as a spirit. Also, that God is Love.

Everything in this world seems to work by rule. Each season has its own peculiar characteristics. We do not plant in winter, nor reap in the spring. The sun is always shining, even when clouds obstruct our view of it. Everything is for a purpose; and we like to believe that we are necessary in this world. We like to feel that we are loved and protected. We see good in and back of everything. An intelligence is expressed in everything; it is infinite. This infinite intelligence, this infinite wisdom, this infinite love, we call God. We are a part of it; we belong to it.

A LESSON ON DUTY.

By I. O. I. Evans.

"Ki, yi, yi."

Little Tommy looked up quickly from the pile of sand in which he was playing train with a row of spools. A glance told him that the dog-catchers had caught his little white dog.

Tommy was a little boy, about five years of age, small in size, and his face was very thin and pale. The little white dog was his playmate, his chum, his daily companion. Tommy had heard of the dog-catchers, but it was not his fault that his dog didn't have a tag. His dog had not done anybody any harm, and anyway it was his dog, and he loved it.

When he saw the little dog in the net he quickly sprang to his feet, shut his teeth hard, and closed his thin lips tighter than ever before in his young life. The tears immediately welled to his eyes as he gritted his teeth and clenched his fists, and that meant something. There was a look of defiance and determination upon his face as he rushed to his dog.

The dog-catcher, a large, burly, colored man, had seen the little white dog running in the street without a tag, and it was his duty to gather up all untagged dogs and take them to the dog-pound. The negro had not seen the little white boy, the owner of the dog; he was busily endeavoring to untangle the dog from the net, and the first idea he had of any impending danger was when little five-year-old Tommy sprang upon him.

For the next few minutes it was almost impossible to keep in touch with the boy's movements. He was a veritable whirlwind of activity With his little hands tightly clenched, he rushed upon the negro, and without a single word of explanation used his tiny, sharp nails on the face of the black man, who was struggling to keep the little white dog in the net.

Tommy's finger nails soon plowed small furrows in the face of the colored man, from which blood flowed down his face. After some little time a stream of blood trickled from the black man's forehead into his eyes, blinding him for a moment and causing him to loosen his hold of the dog in order to wipe his eyes. Quick as a flash the little white boy sprang into the net, soon extricated his little dog, gathered him in his arms and ran.

A large crowd gathered as the fight had progressed, and they loudly cheered as the boy made off with his dog. The dog-catcher acknowledged his defeat, picked up the net, climbed onto his wagon, and drove away as fast as his horse could go.

After the cheering had subsided, one young man stepped in front of the crowd said:

"Boys, I know this little white boy. He lives just round the corner. His father died two years ago, and his mother has a hard struggle to make a living. She takes in washing and does any odd chores can find to do, and possibly earns about seven or eight dollars a week; but you know that seven or eight dollars a week is pretty poor living for a woman and her boy in Washington, and she can't afford to pay for a tag for her little boy's white dog. Let us buy him one! I am going to start by donating a dollar to help the little boy who just put up such a struggle for his pet." The by-standers cheered; and when the collection was counted, it was found that $17.65 had been contributed.

Tears came to the mother's eyes when they recounted to her the story of the little dog's rescue. The collection was enough to purchase a tag, and besides pay for a couple of suits for her boy.

The story got in the newspapers, and the proprietor of one of the small establishments in Washington wrote to Tommy's mother, asking her to call upon him at his office. She did so and was assigned to work, and so well did she perform her duties that she is now overseeing the work of a number of girls and receives $60 a month, all as a result of the little boy's grit.

The above story is typically illustrative of duty. When the dog found itself entangled in the net, it was its duty to call for help; which it did, lustily. Its little master performed his duty when he rushed to the dog's assistance, regardless of consequences, and fought the best he could save it. The dog-catcher was performing his duty in endeavoring to capture all untagged dogs. That is what he is paid for. The by-standers did their duty when they contributed so generously toward buying a tag for the little dog. But they had no right to interfere with the dog-catcher, who was only doing his duty.

The little dog wears a tag now, and there is not a happier group in Washington to-day than Tommy and his mother, and Tommy's little white dog. For they all live better now. Tommy has good clothes and plenty to eat, his cheeks are beginning to show the color of health; and if he continues to do his duty as determined and as bravely as he did in this instance, he is bound to succeed in life.

LYCEUM INSPIRATIONS.

By Dr. T. Wilkins.

No sun e'er shone so bright and hot
But somewhere left a dark, cold spot.
No truth so plain was ever known
That everyone its truth would own.

A man may steal and kill by law to-day
And go scot free to-morrow;
But on the whole, sometime will come his pay
In suffering and in sorrow.

To soil your hands in doing good
Is better far than riches;
The man who would not, if he could,
Will find life full of ditches.

Deserve success and you can command it;
If undeserving, you need not expect.
Be honest and you can then demand it;
Naught good is merited by neglect.

The more we sow of good seeds,
The more we do of good deeds
In unselfishness in life,
The better chance we have to reap;
The higher will our harvest heap
Within this field of strife.

There is music in the whirlwind,
In the billow's mighty roll,
In the calm and peaceful sunlight,
When there's music in the soul.

This old world seems not so gloomy
(Though 'tis cloudy all the while)
To the man who has to labor,
If he only wears a smile.

There's a star to guide the person
Who aspires to the height.
For the one who seeks true wisdom,
There is e'er a brilliant light.

WHAT IS EVIL?

By L. O. Harvey, Lafayette, Ind.

There is no evil in itself; all is the wrong use of some good thing.

The best things are sometimes used for the worst purposes.

All the evil that has ever been in the world has been human misuse of God's good gifts.

There is no such thing as evil. "Good" and "evil" are relative terms; good is positive, evil is negative.

There is no such thing as "darkness;" it is the absence of light.

There is no such thing as "cold;" it is the absence of heat.

(These are not things, or entities, but conditions or effects.—Editor.)

What we call evil is only the absence of good. God never made anything evil. Whatever is, is right if we use it right.

979

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ORIGIN OF LIFE
and How the Spirit Body Grows. By M. Pomeroy. Price, 10c. For sale at this office.

Alcohol can be and sometimes is used for a good purpose outwardly; but when taken into the stomach, its effects are evil and only evil.

Tobacco, if used around flowers, is good, but used by man through the mouth is bad. Tobacco is the giant evil of the age, sapping the life out of human beings; its use causes some of the worst kinds of diseases; it dwarfs, pollutes and degrades both body and mind.

Tobacco and alcohol are twin evils. They enervate the brain, congest the heart, weaken the body, and debase the conscience.

Children, big and small, refrain from all profanity, all narcotics, and all alcoholic beverages, because they rob people of their mind and of the best that is in them. Strive to bring body, mind and heart into perfect harmony with the beautiful laws of nature and the universe; and then at last your souls may pass into the spirit realms unclouded by any earth condition.

WHAT IS LIFE?

By Lyman C. Howe.

Wise men differ in definitions.

Kant defines it, "An internal principle of action."

Treviranus give it, "The constant uniformity of phenomena under diversity of external influences."

Bichat: "Life is the sum of the functions by which death is resisted."

Duges says, "Life is the special activity of organized beings."

Spencer defines life thus: "The continuous adjustment of internal relations to external relations."

Do any of these definitions meet with our ideas of life? Evidently most of these have special reference to the life manifest in organized beings.

We hold that all nature is alive.

What is called death is but a change in the expression of life.

I would suggest a definition more fitted to the Spiritual philosophy, and the ideals that Modern Spiritualism evolves. Thus: Life is that property of matter that evolves consciousness and sensation.

All life is the same. Why, then, do we see so many varieties of life?

Answer—Because the expressions of life, by which we judge it, depend upon organisms. The more complex and perfect the individual structure, the more complete is the life it expresses.

These suggestions are not for juvenile classes; but for leaders of thought who may evolve such lessons for children as their development invites.

What is the Purpose of Human Life.

To realize the object of life in its deepest and highest significance is essential to a correct understanding of the uses of all our faculties and a proper application of all our efforts.

Question—**For what do we live?**

Answer—To evolve individuality and develop character.

Q.—What is meant by evolution of individuality?

A.—It means that all the qualities that time, or eternity, may develop, are latent in the human germ. To evolve is to unroll, or roll out. The most perfect individual life is in the germ, which eternal progress evolves from age to age. The object of life is to improve ourselves; to grow wiser and better day by day.

Q.—How can we best do this?

A.—By carefully analyzing our habits and motives, in all our conduct; and as fast as we discover faults in ourselves, making an effort to correct them.

Q.—By what standard can we determine if a desire, or act is right?

A.—By studying the effect upon others, and its influence upon our own character. If it is helpful to others, it is, as to them right.

If it improves our own disposition, makes it easier to be just and kind, it is as to ourselves right. If it be right towards all others, and right in its effect upon ourselves, it must be wholly right and proper. If it be harmful to others, it must also harm us, and therefore, is wrong.

Habits.

Habits are tyrants. We all have them or they have us. But they constitute the stability of life. Without the conservative force of habit our individuality would be chaos. We should follow no line of thought or conduct to any sane conclusion. The tendency to repeat, fixes the impression of thoughts and actions. The more a thought is repeated the more permanence it obtains; and it soon becomes a habit that persists. Actions are the expressions of thoughts and feelings. The first repetition does not establish it, but makes it easier for the next. A dozen repetitions may make but slight impression upon consciousness, but establishes a tendency which may, unnoticed, continue until it becomes an automatic habit. It is then, in a limited way, a law of the mind; for law is but a fixed manifestation of habit. The brain cells assume certain positions when impressed by observations, thoughts or feelings. The same or similar impressions, emphasize the tendency, and fix the rotations, and motions of the brain, or that special area affected by the thought and its repetition. More and more readily it repeats the same until it becomes a habit of the brain; and if not arrested by voluntary effort and directness, it soon establishes itself with authority that resists change, and requires vigorous and persistent effort to overcome.

The boy is startled by some sudden noise, or by a sharp hurt to a sensitive nerve, and without thought, by force of imitation, utters an oath. That is, he involuntarily swears. If he is made to realize, then and there, how deeply that harsh word, or sentence, has sunk into his immortal soul, and how it has wounded his finer and better nature; and how important it is that he guard his speech at the next sudden impulse, and keep his language pure, he will easily check the tendency and keep his mind fortified against uttering an oath. As he learns more of life, and its relations, and the value of pure speech, in refined society, he will feel the blessedness of early attention to all habits that mar the beauty of character. If the indulgence in vulgar or profane language be allowed to go unchecked, it becomes an enslaving habit that will probably mar his whole life, and place him to a great disadvantage among cultured people.

Childhood.

Childhood is the fertile period for the cultivation of impressions—good or bad—and in life's tender years bad tendencies should be corrected. Good feeling toward all people should be cultivated. Hate is an enemy and should not be allowed to poison the mind. Love is always blessed and should be cultivated in feeling, thought and action. Anger is weakness. It injures both in soul and body. Whenever the impulse is felt, it should be checked before it has time to make a sensible impression. Never allow it to become a habit.

"Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools."

Many people seem to think it a mark of self-importance to exhibit anger. But it is a great mistake. It is always a sign of weakness. The man or boy, who betrays anger in any controversy, is always at a disadvantage. But if one indulges it whenever anything goes wrong, it becomes his master. If we would make the best of life we must be on guard against all habits that are not conducive to health of body and mind. The more we exercise self-discipline—self-control—the easier it becomes. In a little time it becomes a habit of life, easy and pleasurable.

Suppose we invite the children to a pleasant exercise of mind, and see how nearly we are alike in our thinking.

A class may be self-educating by practice. Let the mind dwell upon each question until it becomes familiar, and then thinks of the answers until they seem plain.

Question—For what do we live?

Answer—To learn the lessons nature presents to our understanding.

Q.—Is that all?

A.—No. We should develop ourselves by cultivating proper habits, thinking pure thoughts, encouraging good feeling, helping the weak and unfortunate, cultivating a spirit of kindness and love and seeking to make others happy.

Q.—Can we love the unlovely?

A.—Not without adapting it to the law of uses, and learning to find the beautiful hidden in the unseemly, and the good in souls that are covered with bad conditions and hateful habits.

Q.—Is this life and its attractions all we live for?

A.—No. This is the primitive state, a sort of kindergarten, to prepare for a higher and larger life.

Q.—What and where is that higher and larger life?

A.—It is the spiritual life we are developing here, which becomes our natural condition after the physical body is dissolved in death.

Q.—Has it a location?

A.—Yes; all things are located somewhere. We could not be natural without a habitation. Spirits and seers have described varied scenery, beautiful landscapes, rivers, groves, and flowers, where spirits dwell in a state of spiritual happiness and joyous associations.

Q.—Is our life in the spirit world in any way dependent upon the way we live here?

A.—Yes. We are building character here, which we take with us after death; and the qualities of our character determine our associations and degrees of happiness in the spirit world.

THE SUNFLOWER.

By John W. Ring.

Serene the sombre Sunflower stands,
With stalk of sturdy mien;
So tall and stately, it commands
Due note wherever seen.

Upon this stalk, great outstretched leaves
Of living green abound,
So formed and hung, that each relieves
Some awkwardness, else found.

Nymph-like on top of this green throne,
The yellow flower has place,
With majesty that's all her own,
She sits in regal grace.

Fidelity from her we learn;
Her bright and smiling face,
All day unto the sun will turn,
To keep with him apace.

Look up and smile, the light is bright,
If we in Truth but seek;
With patient love, pray trust the right,
And walk in spirit meek.

O'er every life will Autumn come,
For full fruitions glean,
As when the childhood span is run
Then comes the grown up scene.

With ample load of goodly deeds,
We wait Time's tones unheard;
So give the Sunflower many seeds,
To plant, or feed the birds.

Engraved forever may there rest,
In each and every thought,—
"All, all is good, each thing is best;
By change our lives are wrought."

Right rules, light guides, though leaves may f..
And flowers decay and fade;
Law to Perfection moves through all;
From atoms worlds are made.

Surely, then, you and I will do
The very best we can;
To cheer and bless, our whole life through,
Each passing fellowman.

Among the myths of the past, we find the story of a beautiful maiden who became infatuated with the sun. Each morning she took her place on a rock, and kept her face turned toward the "Lord of Day" his daily round. This devotion to the sun displeased the gods; they caused the beautiful maiden to turn into an awkward yellow flower, intending to portray their displeasure and jealousy. The spirit of **devotion**, yet lives, in the Sunflower; and all day long its bright, yellow face follows the Sun.

"As the Sunflower turns its face to the light of the Sun, so **Spiritualism** turns the face of **Humanity** to the **Light of Truth**." The bright face, always turned to the light, reminds us that we should be smiling and happy, and **devoted** to the **Truth**. The bright yellow petals bespeak the many channels of inspiration, by which the soul-life is flooded with light, truth, love, hope, patience, and all those things that go to make life beautiful indeed.

Comparatively, all religious concepts find their origin in a myth. From the early worship of nature comes the signs, symbols and holydays of Christianity. The crossing of the Sun, in its apparent journey, which indicated to the ancients the birth of a new year, gave rise to the "sign of the cross" whereon the Son (Sun) died; also to the birth of a Messiah. About the time of the mid-winter equinox, is the declared birthday of the Messiahs, Saviors and Christs. The re-birth of Nature at springtime, which was long observed before Jesus was known, gave rise to Easter celebration of the Resurrection. So a careful study of ancient myths will give excellent insight into the "songs" of present-day religion.

Gather up the helpful in each. Find the good in every thing. Appropriate, for use, the best to be found; it is yours insofar as you can use it. From a Sunflower learn:

Growth, and the necessary care of the body and mind for a pleasing expression of the inner self.

Order.—How systematically the petals and leaves are placed. "Order is heaven's first law.

Devotion.—With what persistence the face is turned to the light. How much we need of **devotion** to the cause of truth, and its advancement.

Patience.—The greatest virtue in the world! May we so lean on the Magic Staff: "Under all circumstances, keep an even mind" in order to possess patience.

Care of Little Things.—The Sunflower makes use of the small amount of moisture, and will grow with little attention, yet always proves the value of care, by growing better with cultivation.

NOTE.—The acrostic can be made effective by having ten small children, each holding a respective letter, recite the verses, and then all in unison recite: "As the Sunflower turns its face to the light of the Sun, so Spiritualism turns the face of Humanity to the Light of Truth."

WILL AS THE INSTRUMENT OF THE SOUL.

By National Superintendent.

I am always glad to talk with children, because I am a child only a little larger and older than some of you little people.

I will try to teach you a lesson that I learned when I was a very little girl. At that time I lived in the city of Paris, way over in France, where I was born. When I was not yet three years old, my mamma sent me to a kindergarten. My teacher was a sweet woman. She wore a white mull cap on her head, instead of a hat. That was about thirty-three years ago. At that time hats were not in style; all of the women and girls in France wore white caps.

The first lesson our teacher thought we should learn was: "We can all be what we WILL to be." Every morning we would rise in our places and together would say, "I can be what I WILL to be," about ten or twelve times in succession.

After about two weeks our teacher gave each one of us a little seed, and told us that in that seed there was, sound asleep, a beautiful vine; and if we planted the seed, the sleeping vine would wake up and push its way out of the ground. And then if we would provide something for it to climb on it would grow up beautiful and be a source of pleasure to everybody who sees it. "So now, let us go out and plant our seed." We each planted the little seed in a place set apart for that purpose in the kindergarten yard. Each child had a stick with his or her name on it, which we stuck into the ground near the seed. Every morning we went out together and watered our seeds; because, unless we gave them water to drink, they would not sprout and grow. When the tiny shoots showed themselves above the ground, we watched them every day. One morning our teacher came to school with her arms full of wire frames, which we covered with cloth.

There was a cross, a wreath, a triangle, a harp, a crescent, a star, an anchor, and a number of other designs. Then she gave each one of us a frame, and explained what the designs or symbols stood for.

We stuck the frames in the ground and trained our vines to climb on them. Every day we watered and trained our vines until the frames were filled. There were no two alike; yet each was beautiful.

Our teacher explained that we were little seeds planted on earth to grow beautiful. Through the years of our life, we can become wreaths of spiritual glory, harps of spirit, harmony a triangle of spirit, unity a star of spirit, light an anchor of spirit, hope a cross of sorrow; because in our body is planted a little seed called the Soul. We can be just whatever we want to be; but we must train ourselves while young. Begin now by pure thinking and pure living, and nourish the vines of Spiritual Harmony, Glory, Light, Love and Hope that is in us, so that these may push forth and be a source of helpfulness to everybody who is seeking for Truth.

What do you want to be? And you? And you?

I will tell you what I wanted to be. I wanted to be a good and wise woman, and teach people; and live so that my life would prove that my teachings were Truth. But my parents could not afford to send me to school very long; and so I did not get an education like most children do. However, I hoped on (the Anchor was my symbol) and kept up the thought: "I can be what I WILL to be;" and the Angels heard my prayer and came to my assistance through the glorious light of Spiritualism. By their help I have become a teacher among the people; and the wishes and desires of my childhood are being fulfilled.

So can each one of you by holding the right thought, right desire, and persevering in it, acquire spiritual development and become useful men and women in the world.

ALWAYS remember: "I CAN be what I WILL to be." And ALWAYS WILL to be examples of Light and Truth.

Faith, Knowledge, Wisdom, Power.

Faith is an attribute of the soul and becomes useful only as knowledge is added unto it.

Therefore add to your faith knowledge, for without knowledge it would be utterly useless.

To own the very best set of carpenter's tools and not know how to use them would be useless, but if we do understand how to handle them we can make many beautiful and useful things.

A folio of Sonatas is a beautiful possession when one understands the rudiments of music, but without such understanding it would be only paper with black dots and dashes.

Therefore, no matter what comes before us let us try to get all the knowledge possible about it and then apply it. Knowledge, when rightly employed, becomes wisdom. It is the knowledge which we gather by experience, observation and experiment that really makes us wise, provided we apply it in turn and demonstrate the result to our own understanding. We can gather much from reading good books—books that are of a constructive character—that help us to grasp the meaning of things, so that they become our friends. We can attend lectures and in this way hear the thoughts and ideas of others. We can sit in a park and watch the people as they go by, and by observing the look on their faces learn to know the feelings and thoughts which master them. In this way we get an idea of how we look when we indulge in the same kind of feelings and thoughts. It helps us to remember that good thoughts and kindly feelings produce a pleasant, cheering look. Pure and loving thoughts produce a strong and helpful look. Thus our observation becomes knowledge, and our knowledge wisdom. When we have wisdom and employ or practice it, it becomes power. Power is energy and is constructive or destructive according to how it is directed.

The same law obtains in spiritual as in material things. First, we begin to believe that it is possible to do certain things with certain tools, then we learn to use them. We try and try again until we know how; and when we know how we go right on using them and doing all we can with them. Continued practice, finally makes us experts. So in spiritual things—we begin by believing that certain people, who are advanced, can do certain things that we cannot do; then we proceed to find out how they do it, and when we know that, we try to do it. After we have tried long enough we can do it, and go right on until we are so proficient we secure power. Then by applying our power for truth and right, it becomes a part of that great force in the universe which some call God.

Leslie F. Oren.

The above is the name of a boy, fourteen years of age, who is deaf, dumb and blind. But while he can neither see nor hear, his brain is active; and his soul is sensitive to all that goes on around him. He lives at the Institution for Deaf-mutes at Columbus, Ohio, where I first saw him five years ago.

By the sign language, which is made in his hand, he can converse with any one who knows the language. He has also learned to read with the tips of his fingers, like the blind people do.

On the first of June of this year, with a party of friends, I visited this school, and while my friends rested on the veranda I stepped into the parlor, and selecting a comfortable chair in one corner of the large room, began to read. In a few moments I heard footsteps; and looking up saw a bright, pleasant-faced boy coming in my direction, with his hands extended as if reaching for something. In another moment he was grasping my hand and patting my face. Just then a young lady stepped up behind him and began making signs into his hand, to which he seemed to respond animatedly. The young lady smiled and to me "I was just saying to him that he should not bother visitors like that; but he replied that he knows you, that you came here some years ago and he met you then." I said: "Yes, that is true. This boy is Leslie, whom I saw just once five years ago; but how did he know that I was here?"

The young lady asked him, and he replied: "I felt her in the air, and I just followed the feeling; that's how I found her."

Just think how wonderfully sensitive this dear boy is, that an impression made five years ago is retained so that when he comes anywhere near the one who produced it he immediately knows it and starts out to find them. My friends had come in from the veranda, and Leslie began getting acquainted with them by fingering them all over; and should they visit him again in future he would surely know them even as he knew me.

What can we learn from the life of this dear boy? We learn that although the physical body may be diseased and certain organs refuse to do their work, still the soul remains clear; and if the brain is in normal condition the soul will improve every means that presents itself to give expression. We learn, also, that when hearing and seeing is gone, feeling is all the stronger and intuition keener; so that it is possible to feel and sense things that are neither seen nor heard. This is another proof that the soul is the real person; and the body only the house in which it lives on earth.

While we are glad that it is possible to teach and educate children who are thus deprived of hearing and seeing, how very thankful we ought to be that we are blessed with healthy, normal bodies; and how careful we should be never to do anything that would hurt or injure our bodies in any way, but keep them clean, well and strong, and help others to do the same.

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The Clown of the Christian Circus.

When the church ceased to employ theatrical methods a few centuries ago in the propagation of Christianity its attention was directed to what the priesthood declared the evils of the system, and set out as reformers to destroy that which had made the church the power it is. Of late years it has shown a disposition to revive its old practices. The Passion Plays, finally prohibted by law, borrowed from Eschylus, which many believe were the parents of the story of a crucified God, they have revived, and are now exhibiting in the form of moving pictures.

The droll expressions and actions of the circus clown, and the uncouth wit of the baseball player are lately dragged into the pulpit, and made to do service in "saving souls for Jesus." Anything to aid in building up their faith even to the exhibition of the sisters' nude ankles, peeping out from under the edge of a curtain, the owner's company for the evening being sold to the highest bidder. The idea was suggestive of harlotry, but it brought money into the treasury to pay the preacher for "teaching what the church instructs him to say, not what he believes," as per Bishop Grafton, who proves to be an Episcopalian.

Commencing with bribery, promising a reserved seat in paradise for belief that Jesus is the son of God, then threatening with eternal tortures those who cannot be reached by bribery, so the church has gone on from one process to another, even to the dungeon, the rack, the wheel, the stake and fire-brand, with confiscation of estates, all to compel belief in what, in all human probability, was a priestly fiction. Their latest and most successful dodge is borrowing the service of the low and vulgar circus clown, plagiarized by a baseball player with added coarseness, and making it do pulpit service. When these shall grow stale, the sluggers and prize-fighters may next be utilized in some way to aid in building up a faith in a sect whose crowning ambition is to compel belief in Jesus.

The Thinker is Ever Learning.

He who subscribes to a creed and joins the church, promising to abide by that creed, virtually says: "I know all there is to be learned on that subject, and I will cease further investigation." That is what makes so many ignoramuses in the religious world. Catholicism set the example. Paul instructed the women to learn of their husbands at home. Catholicism teaches its votaries to learn of the priests, and have told them what books they shall not read. Personal investigation and individualism is subordinated to priestly dictation.

Though Protestantism has not taken such extreme measures, yet it approximates closely to it, and discourages the reading of such publications as militate against the popular faith. They negative the scientist, who says: "I do not promise to believe to-morrow exactly as I believe to-day, neither do I propose to believe exactly what I believed yesterday." A man of brains ever thinking is ever learning.

A Busy Life.

The farmers of Kansas are reported so busy in securing their immense harvest, they ask the usual blessing on the way from the towel to the dinner table

LABEL IT AND BOTTLE IT.

WE TALK OF RELIGION AS IF IT WERE A SEPARATE DEPARTMENT OF LIFE. WE LABEL IT AND BOTTLE IT AND PRESCRIBE IT TO OLD LADIES, CHILDREN, AND INVALIDS. RELIGION IS EITHER GOOD FOR EVERYBODY AT ALL TIMES OR FOR NOBODY AT ANY TIME.

A RICH AND POWERFUL BANKER SAID TO A CLERGYMAN THE OTHER DAY: "I NEVER REALIZED UNTIL I HEARD THAT SERMON THAT RELIGION HAD TO DO WITH LIVING HERE IN THIS WORLD. I THOUGHT IT WAS SOMETHING ABOUT DYING AND GOING TO HELL OR HEAVEN."——Appleton's Magazine (New York) for August, full of Valuable Thought for Free Thinkers. Price 15 cents.

A Marvelous Discovery.

(No. 8.)

"Truth is coming up the hills of Time,
Wait a little longer."

It was shown in a former article that the so-called Jews of modern times were found most numerous in those localities where were found Phenician colonies and settlements at the close of the Punic wars, the last closing B. C. 146, and instanced the large numbers of the defeated colonists, who located in Spain. Will some good scholar be so kind as to state, quoting authority, for any colonization of Jews in Spain prior to the last century. We have been unable to find any such record. But the reverse is well established. Rev. David Millard, Professor of Biblical Antiquities and Sacred Geography, in the theological school at Meadville, Pa., visited the Holy Land, Egypt, Arabia-Petrea, etc., in 1841-2, and published an octavo volume, descriptive, historical, etc., of the countries he visited. On page 257, telling of the Jews in Jerusalem, he says:

Most of the Jews in Jerusalem and other parts of Palestine, are of Spanish or Polish origin. Most of the former are descendents of such as were driven out of Spain in the sixteenth century, and who fled at that time into Palestine. * * * *At Jerusalem they a degraded and oppressed people, living for the most part in poverty and filth."

Corroborating Rev. Millard's statement Lieutenant Lynch, of the U. S. navy, sent on an Exploring Expedition to the Dead Sea, in 1847-8, made a similar statement. See page 93, "Narrative of the United States Expedition, Condensed Edition, to the Dead Sea."

Wherever the Phenicians located, by intermarriage with their own people, like the pseudo-Jews of to-day, they preserved intact their own nationality. The Jews in Poland and the Crimea, as throughout Russia generally, are believed to be descendents of Phenicia when its commerce dominated the world.

We have shown beyond the possibility of question in former articles of this series, and incontrovertible Christian authority, that the pretended translation of the so-called Jewish Scriptures into Greek is fraudulent; that there is no evidence such a translation was ever made; that scholars find the Septuagint in being, but have no conception from whence it came. We showed that Origen traveled twenty-eight years in diligent search for a copy of the Hebrew, to verify and correct the Septuagint, but found none. Others did somewhat similar service without success, while the Septuagint was everywhere in use, even in Jewish synagogues. Many years later it was pretended a Hebrew copy, differing but slightly from the Septuagint made its appearance. It was doubtless a Hebrew rendering from the Septuagint.

If we have a single clerical reader —we hope we have many—we ask his close attention, and we trust the general reader will be profoundly interested, for, in our estimation, it unravels a tangled thread which for many years has occupied the attention of our best minds.

On opening Prof. Draper's "History of the Conflict Between Religion and Science," to read an account of the salvation of the world's literature by the Moors and so-called Jews, in Spain, the eye accidentally fell upon the statement that the Spanish historian, Llorente, himself by dispensation in 1779 a priest was made vicar-general to the Bishop of Calahorra in 1782, and in 1785 became commissary of the Holy Office—Inquisition—at Logrono, and in 1789 was made secretary, and later, general secretary of the Holy Order, otherwise of the Inquisition at Madrid. We are thus particular in giving Llorente's Catholic standing, to show his credibility with that sect, and his opportunity of correct information.

In 1814 Llorente, at Paris, wrote a "Critical History of the Inquisition." On his authority, the best in the world on such a subject, Prof. Draper says of Torquemada and his collaborators:

"In the course of eighteen years he burnt at the stake 1,220, 6,860 in effigy, and otherwise punished 97,321. THIS FRANTIC PRIEST [Torquemada] DESTROYED HEBREW BIBLES WHEREVER HE COULD FIND THEM, and burnt 6,000 volumes of Oriental literature at Salamanca, under an imputation that they inculcated Judaism."

Reader, please stop and think, long and earnestly. We have no account of Jews colonizing Spain. They who settled in Spain following the destruction of Carthage by Rome, were Phenicians or their descendents. Those Phenicians Catholicism and her historians metamorphosed into Jews for a purpose. They had their sacred books, embracing a sort of history of the parent country east of the Mediterranean, with such crude literature as was common to all ancient nations when first beginning the use of letters. There cannot be a doubt the "Hebrew Bibles" Torquemada was destroying were Phenician, and some were read by Catholics to learn the contents. Were these adapted to the mountain tribes of Palestine? and were they songs sung in the seraglios of Phenicia, labeled "Songs of Solomon," with running head-lines over chapters, of "Church's love unto Christ." "The mutual love of Christ and his church," and thus on to the disgust of every reader who has sense to comprehend what the author was writing about?

It was in 1492, the very year America was discovered by Columbus, Moors and so-called Jews were expelled from Spain and their estates were virtually confiscated; for they were prohibited from carrying away gold or silver. Little else could be removed. To discredit Phenicians they were designated Jews.

This writer has maintained for many years that the Old Testament literature was preserved to modern times in Spain, and that it came into Catholic hands from that quarter. He has frequently stated in editorials that Luther, though qualifying for the Catholic priesthood, never saw a copy of the Bible until 21 years of age. Born in 1483, then he did not see the book until 1504. The book probably first came into Catholic hands about 1480, certainly not much earlier: There is a copy in the Vatican library claimed to have been placed there in the twelfth century; but Catholic dates are like priestly morals, not to be trusted.

Rev. McGovern, a Catholic priest, in a Catholic pulpit, at Fulton, Ill., in 1870, declared, in our hearing, "The church knows how the Holy Scriptures were written, and is reluctant to place the book in the hands of those without that information, in lead them to destruction." Was he lying, or stating a fact? We believe the latter. Several learned scholars have contended for years that the Old Testament first came into Christian hands not far from the close of the fifteenth century. It is claimed a part of the Bible was printed in 1450, but title pages and dates were long unknown, and the latter were usually filled in with a pen, and made to bear an early date to increase their value; 1484 seems the earliest possible date. Torquemada died in 1498. He became president of the Inquisitors in 1483, and the most brutal of his acts, and his destruction of literature began with his first induction into office. Certain it is: The Bible came into the hands of the church in Spain, and and during the period near the expulsion of the Jews and Moors from that country. And from facts afterward developed it is also certain it was a copy of the Septuagint, a probable Greek rendering of the ancient Phenician history. It was doubtless changed in Catholic hands to meet the needs of Mother church.

Many additional and important facts could be given to strengthen points herein taken, but it seems unnecessary, the evidence being overwhelming that it is the lost and adapted Phenician history that is now serving the Christian world as "Word of God."

Positively, the World Moves.

News from the Orient reveals the wonderful fact that the Turkish veil, which, more than a thousand years, has been worn by Turkish women, to conceal their features and their beauty, has been torn away by the reformers who seem at this time to hold sway in the Ottoman empire, and that the people are joyous with delight. The report comes that thousands of unveiled women parade the streets of Constantinople rejoicing in their new-found freedom. Men, too, join in cheering the women on every opportune occasion. Says the news dispatch:

"The whole outward appearance of the Turkish empire is changed. On every hand smiling faces are seen, where late were the sombre veils that hid them."

The Sultan has granted the people a constitutional government and hundreds of thousands of women emerged from the privacy of the harems, tore off their veils, marched bravely through the streets, and participated in the general joy.

The women released from the barbarism which for long ages has held them in thrall, the people of our own Aryan family, with a system of religion that has only one God, and no priest, they will soon come to the front as the most progressive people of the twentieth century. They have been restrained by a despotism projected into modern times which made their mothers slaves from which their sons were but one remove

TO WHOM IT MAY CONCERN.

Spiritualists who enjoy a surfeit of the double distilled essence of dullness for their mental and spiritual pabulum, should not read The Progressive Thinker. This paper is not afraid to discuss any live topic that pertains to the interest of genuine Spiritualism. Those who do not want a thoroughly live paper, should subscribe for some other journal, for The Progressive Thinker will be sure to jar their sensibilities by its ungloved handling of fraudulent "mediumship," and other matters of import to Spiritualism. If by so doing, The Progressive Thinker treads on the tender corns of somebody—so be it—we shall not swerve from our duty to the Cause as we apprehend it.

Moon Regarded as a Deity.

Among the early peoples of Mesopotamia all of the heavenly bodies were regarded as deities, but the moon, because of the variety of the shapes which it assumes, was the chief of them all. Special reverence was therefore paid it and some of the oldest and most important of the Babylonian temples, as at Ur and Haran, were devoted to its worship. Thus the crescent, the symbol by which the moon god was represented, was supposed to have the power to avert evil, and then together with the star it formed the word for incantation.

AN APOLOGIA

Spiritualism Without the Spirits.

The editor, in a recent number of The Two Worlds, deprecated the fact that several of our younger workers were advocating a Spiritualism without spirits. As one of those younger workers, I deprecate the deprecation. I am stating the case with fairness when I say we do not so much support a Spiritualism without the spirits as oppose a Spiritualism without the men. All Spiritualists object to all dogmatism. We (the accused) object to all dogmatism, whether proceeding from embodied or disembodied spirits. Spirits are, after all, only disembodied human beings, and I have observed many controls who themselves required controlling, heard many inspirers who themselves lacked inspiration, and had Puck been present he would certainly have exclaimed, "What fools these mortals be."

Like attracts like. Like the good and the wise, and the good and the wise will be attracted by you. But to attract these advantageous guides we must first develop ourselves. "The fault is not in our guides, but in ourselves, that we are underlings." For too much sentimental nonsense is talked about guides. Guides are no more all-wise and all-powerful than popes. Says the clairvoyant. "I see Demosthenes or Cicero, Burke or Bradlaugh, behind you; give way, and let them use you, and brilliant addresses will be given through you." In other words, I am to convert myself into a speaking trumpet. But notice the subtle appeal to my vanity. I will get the credit for the brilliant addresses, I will be hailed as the incomparable orator. My vanity may be great, but my reason is not altogether absent. I know I should be accepting praise under false pretenses. I know the credit of the addresses would be entirely due to the disembodied spirit, I being only a mouthpiece. I do not want to be the mouthpiece of Burke or Demosthenes. I want to be my own mouthpiece. "But you can't; you're only Aronovich." I am content. Aronovich shall be the mouthpiece of Aronovich, and emulating the example of Burke and Demosthenes, will endeavour to cultivate his powers of expression to the utmost of his abilities. Myself I have always with me, but Burke may leave, Demosthenes return to Athens, and then I am stranded. Myself will never leave me. If Burke will assist me, well and good; if not, also well and good.

Inspiration is no more dependent on spirit guides than on pens and paper. Some of the most beautiful lyrical poems, in our own and other languages, are love poems, and due, not to any disembodied spirit, but to some lovely lady's eyes. The enchantment of the sea, the scent of the soil, the glory of the stars, the heroism of men, the beauty of women, the light laughter of little children, birds and flowers, insects and sea-shells, have each been productive of innumerable masterpieces. The spirits of our ancestors and friends may be great inspiring forces, but the spirit of the universe is a much greater inspiring force.

We give birth to children, why may we not give birth to songs and pictures, play and poems. Is creation granted us in one direction and denied us in another? The Christians, of course, deny that the greatest born child (in their estimation) was man-born, but we Spiritualists have our own opinion of the immaculate conception. We deny immaculate conception in one direction, and apparently accept it in every other. Does it require a disembodied spirit to urge a mother to jump into the water and save her child from drowning? Is not this heroism due to the maternal instinct? And if a maternal instinct, why not an artistic, instinct, a reforming instinct?

Mediumship is good; mastership is better. To receive is good; to create is better. Spirit-control makes for miracles; self-control makes for divinity. Mediumship is a bridge where we get a glimpse of the Great May-Be, but we must not tarry on the bridge, lest we die gazing. Mediumship has done much, and the spirits, through mediumship, have also done much. They have proved that there is life hereafter; we must prove (or create) life here. They have destroyed hell in the hereafter; we must destroy hell here. They have stated there are suitable and useful occupations for all hereafter; they have shown us what they can do; let us show them what we can do. Let us not lean too much on the spirits lest we become parasites, too despicable even for instruments. We shall be angels, by-and-bye. In the meantime let us be men.—Aronovich in The Two Worlds, Manchester, Eng.

What Is Death.

An Impressive and Beautiful Portrayal Thereof, by Mrs. Mary T. Longley.

A student's room—not very inspiring quarters; no sumptuous appointments; no marks of luxury—only bare, plain and most humble surroundings and articles of necessity. The occupant of the room is a young man, himself plain in appearance and unpretentious; his hands show marks of daily toil; his garb is worn to a threadbare appearance; his face is thin and shows signs of suffering. It is night, and his room is dimly lighted by the oil lamp upon the table at which he sits with his books. He is a son of the people, a worker in the shop for his daily bread, yet he has a thirst for knowledge that cannot be quenched. His people are poor like himself, and his friends are of the humble class of workers who dearly pay for all they earn. Night after night he has sat thus, studying the books he has obtained from the city library, and finding pleasure in the information they impart. But his health is frail, and the lamp of life is steadily burning to the finish, though he knows it not. At length, as the midnight hour comes, he closes his book and wearily prepares for bed; but he does not at once fall asleep; many thoughts agitate his brain; it is a good brain, and it will ponder on what the books have said; it will ask questions and formulate ideas and its desire to expand, to evolve originality and send forth power, is insatiable. And so he ponders and half dreams for an hour or more before sleep comes to the exhausted frame; then in spirit he is away, out among mental workers, thinkers, inventors, intellectual lights, masters of mind, drinking in refreshment of soul from their atmosphere, gaining new impetus for his own mental calculations and training from their influence. His vibrations, now that he is absent from the mortal body, are so accelerated that he can link on to those of these spirit teachers sufficiently to be in harmony with them and their ideals—he is at home among his own kind; they know him and he is familiar with them and their methods of work.

By and by, however, the body makes demands upon him; habit with it has made it master; the needs of the outward life have made it imperative that he be up at an early hour to get ready for the shop work, which he dislikes, but which he has to do, and which he does do with a cheerful heart and willing hand in spite of its meagre recompense. So the body vibrations are astir; they are pulling at the magnetic cord that connects the spirit with the mortal form. He must respond for the students and teachers "Over There" tell him that as yet he is not fitted to remain with them permanently; his own soul tells this also, even elects to return into the narrow conditions and humble environments of the earthly state for further discipline or labor, therefore he returns to the outer consciousness of frugal toil and of unrequited aspiration.

Is is unfortunate that he cannot bear back to the body some impress of what he has done and seen on the other shore. That he cannot register on the mortal brain the memory of spiritual things he has discerned and experienced? That the consciousness of those other scenes is suppressed because the shock of returning to the body has so changed vibrations as to disconnect him entirely for the time with not only the associations of that other life, but also with any remembrance concerning it.

Surely, it would seem as if a memory of the glories he has witnessed, the studies he has participated in, and the knowledge he has gained would be of inestimable blessing to his waking thoughts on the lower plane; but on the other hand they might be of unpleasant effects, rendering him unhappy, impatient and utterly dissatisfied in the outer life with all that "Nature," "Destiny" or "Evolution" had created for him here. However, it may be the law of Vibration is the check that disqualifies him from registering the emotions, memories of associations, scenes and incidents that have been his in his periods of soul absence from the body, and only little flashes of something he has "Dreamed," fragments of thought or of experience now and then recur to his mind and haunt him through the day.

Days, weeks, months pass; the man is developing mental power; his studies are opening up to him a wondrous reservoir of information; life for him vibrates with intelligence; his influence is helpful to those around him; he is doing them good; they appreciate his sympathy and aid. But conditions are not improving with him. He cannot secure any better employment. The daily grind and nightly study are telling upon sensitive brain and nerve. The body grows visibly weak under the strain. Another night comes. Again we see him in his humble room at study with his books. By and by his strength wanes, his head droops upon the open page. All things grow dusky to him. He has no power to rise. He feels himself letting go—not exactly sinking off to sleep, but he is loosening his hold on things around him. Presently he knows he is soaring upward, and he is regaining his sight, for he beholds another self in a chair below him. It is bending over, its head touching the open book. Now he sees that a slender cord has been holding him to this other form, but it is vibrating rapidly towards him, and swinging loose from the prostrate body. He watches it with interest, till the thread seems to grow more luminous and to become absorbed within himself. This other body is not himself; he is aware of that, and he turns from it without question. He feels so light and airy, and so free. How grand it is, so good to breathe. He has not felt as well for many a year. It seems like a holiday to him, and he wonders what he had better do. Now there is coming to him so many memories—thoughts of the past, of his boyhood, memories of long ago, recollections of his parents who died when he was young; of old friends of theirs, and of his later acquaintances and friends; remembrances of many things he has done and said, and of some things that he left undone that he wishes he hadn't; and while all this is going through his mind it is like a glass held up to him that he may see himself; some of it is pleasant—not all—and he would like to turn from a contemplation of his mistakes till it is borne in on him that only by attention to, and study of, our mistakes, can we grow wiser.

Then he settles himself to a self-contemplation and to an analysis of his past deeds and motives; he feels that he does not need to hurry, for he has so much time; never had the like before—so much time in which to study this wonderful, and after all, this curious thing—SELF.

Everything around him is pleasing; the air is so clear, but the sense of life so keen—no effort to breathe at all. He does not feel the want of anything—no hunger, no thirst, no demand of any kind, but to study himself for awhile. As yet he has not come into the high rate of vibration he has been wont to gain when going to sleep at night, and he is retaining a strong and firm hold on the avenues of sensation and of memory, such as have affected the body through all his mortal years. So his self-examination goes on, and as far as he knows, he is alone, and his communings may have lasted for hours, when at length he raises his head with a lofty toss and says: "Whatever I have done that was not right, whatever I have failed to do that should have been done, I have tried not to injure my fellow beings. I have wanted to spread good cheer and sunshine, for if I could not give much financial help to the needy, I have wanted to make them happier. I have not been perfect, far from that, but I have tried to overcome my weaknesses. I have longed for knowledge, and my prayer has been for light. I must take myself now as I am, but strive to grow better every day and to be of more use to the world."

With this conclusion, he turns, and as he does so a flood of light breaks over him. A thrilling strain of music pours into his ears. He is uplifted above the old life and its vibrations. The world for him is illuminated, or rather, he is in another world. Everything seems familiar to him. The surroundings are by no means strange. He beholds men and women and young people who smile and pass around him. They know him, and he recognizes them. Here is a beautiful woman, whom, in spirit he has often seen. She is his mother. There is a man who was a scientist once, and is so now; another who was a college professor on earth and is a teacher now; and so on; innumerable friends flock around and give him welcome, and he realizes that at last he has come into his own heritage and to his own people. After awhile he discovers that his earth body was found in its room, and that it was pronounced "Dead from heart failure, caused by overwork and insufficient nourishment." But it had no sorrow for him. He was not dead, but intensely alive in every part of his being, and ready for work, for experience, for exploration, study, experiment and for sacrifice, if needs be, for the attainment of knowledge.

But his sacrifice had already been made; in its earth life and experience, the soul had endured that which had spiritually opened to him the kingdom of truth and knowledge, that would never be closed to him again. Soon he discovered that his bent of mind, study, training, that had commenced in the humble room of his earth body had prepared him for companionship with learned souls that he might gather power from them to reach other minds on earth endowed with inventive faculties, and stimulate them into action for the benefits of their fellow men.

Time passes. Our friend who was the daily toiler and nightly student of other years, is a student and searcher after truth still; but he has attained far greater knowledge than was his then, more of wisdom, grander mental and spiritual unfoldment. Why should he not, since he has had the advantages of all the expressed and acquired knowledge of the ages for his guidance and training? A worker in the spiritual, yet not neglectful of human needs on earth; an influential being long since, he sought out another student on earth whose proclivities and bent of mind were like his own, but mortal conditions for this later student were more favorable for the outgrowth of powers, mental and physical. This later student is an experimenter; he is a student of electrical force, and its application to human needs. He has invented devices of utility and comfort, and is engaged in greater works. The spirit man is not doing the work for his mortal protege, but he is stimulating the mental force of the mortal, is quickening the vibrations of brain by his subtle influence, and thus helping to illuminate the mind on those subjects and questions of importance to him and to the world. By and by, this mortal will invent wonderful instruments and appliances for human comfort and health that will be accounted the marvels of the age and cause people again to gasp in questioning amazement, "What next?"

What is Death? Did it bring aught but good to the earnest student, the lonely, sickly man in his garret? Was it not for him an emancipator from bondage, a revelator of light and truth? Did it not open to him vast fields of learning, of wisdom and of power, and is he not well repaid for all his past experience by the enrichment of his being, and by his opportunity to aid this modern worker in his researches and discoveries for the blessing of mankind?

In the great schools of spirit instruction and of experimentation, minds are trained—not crowded; they are stimulated to the expansion of their inherent qualities, wisely led to the unfoldment of the intuitive faculties that respond to the forces of the universe and absorb knowledge therefrom; are quickened in vibration to an understanding of law and of life's problems. All the students, all the thinkers, philosophers, scientists and workers of the ages are alive; they have gone forward to wider fields of experience, but they are not so engaged in further exploration of Life's mysteries that they give no attention to the needs and the ignorance of humanity; nay, they are busy for the race; they are inspirers, teachers, guides and helpers to multitudes who seek for understanding, for truth, and they have schools, colleges, temples of art, of literature, of science, of philosophy, of all brands of learning for the service of the eager souls who thirst for the light and knowledge that was denied them here.

Death to the progressive soul, is an arising; it is a glorious promotion; an uplifting to a higher grade of all good; a change of base to a grander and a better world; not one to be voluntarily sought, not one to be gained by suicide, for that step would defeat the desired end by enmeshing the spirit in the web of earthly conditions, but one to be graciously accepted when Nature works her will with the worn out body.

WHEN DEATH MAKES CHANGE

Wheh Death hath kissed my eyelids wan;
When gone are weariness and pain;
When you have come with loving hand,
And round me Rose and Lily lain,

Oh! weep not for the spirit flown;
I may stand near you by the bier;
Although unseen by you or known,
My hand may brush away your tear.

And when my dust's consigned to dust,
Rejoice that I from it am free,
For, 'tis God's will, and He is just,
He knows the body cumbered me.

Oh! do not let unkindness cling
To heart of yours, for deeds of mine,
But if I've done one worthy thing,
Near my cold brow one rose consign.

And I will see and understand,
And hover close each kindred heart.
Till God has wound a healing band
With time's own balm, aroud each smart.

And oft when you are bowed with care
I'll softly come and sit with you;
From aching brow I'll smoothe your hair
You'll know I'm there, though vailed from view.

And when my body's strangely still
Let these few words consolement give,
'Tis Nature's Law that I fulfill,
And unseen, near you, still I live.

CYNTHIA CARR MITCHELL.
Spiceland, Ind.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne

Some toil, others reap the advantages.—Greek.

Soft is the music that would charm forever.—Wordsworth.

There is in spring a sort of mental unrest, parallel with the impulse at work in nature. I always think there is something in me which I have not yet discovered. It leaves me to rest. Is it a thought? Is it a feeling? Is it a word? A deed? I know not. But I feel as if I wanted to give vent to something.—Auerbach.

There is not the least necessity in trying to prevent people from thinking. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can.—Sir Leslie Stephens.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay

There Is No Death.

Funeral Services of Mrs. Jane Ann Burroughs, Conducted by Mrs. Tillie U. Reynolds.

Buried To-Day.

Buried to-day, the true and loving mother,
The heart that beat responsive to our own.
We start, we pause, we gaze at one another,
Then wondering, ask, Can she indeed be gone?
Vanished the gentle smile by which she won us
Ever to duty's path; and must we say,
Of all the love and truth she lavished on us,
We buried it to-day?

Buried to-day, the kind and generous neighbor,
Never forgetful of those counsels sweet
That comfort stricken ones, and with her labor
Smoothed the path for other tired feet;
Aiding through every dark and painful hour,
Soothing with soft and unobtrusive way,
And must we say of all this gentle power,
We buried it to-day?

Buried to-day, the noble-hearted woman,
Living by that high faith to angels given;
Blending in all her life the truly human
With something less of earth—far more of heaven,
Faithful and steadfast in her consecration
To duty, striving meekly to obey,
And can we say of this grand combination,
We buried it to-day?

Not so, not so. Though sorrowing and lonely,
We comprehend her pure and perfect peace;
We understand the life that served God only,
Looking to him alone for its release;
And when death's gentle summons to appear
Was as sweetly answered, let none say
Of such example, lofty, simple, tender,
We buried it to-day?

Not so, not so. When such a lovely story
As that of her sweet life appears,
It crowns all womanhood with gentle glory,
And when it fades there is no room for tears;
The good her life has wrought will perish never,
And though the worker may be laid away
To her last rest, the work remains forever,
Nor crumbles with the day.

Invocation.

Oh, thou Infinite Spirit, thou who dost inspire the grandest love, the most tender affection, the purest sympathy and noblest aspiration; thou who dost come close unto the hearts of humanity; thou who dost give them messages unto nature and it responds unto thee; thou hast spoken to the tired spirit and it responded and entered the rest sweeter than all the earthly understanding could imagine; indeed, the question is solved, the problem is demonstrated,—immortality is true; and those who have known and been known were never so well known or known so truly as to-day; for this knowledge we thank thee.

We thank thee that the hands so dear, clasped long years ago, reclasped; and the voice welcomed and the "come home" so sweet was understood; for this we are thankful, for the knowledge that the children were welcoming the parent so dear; for that knowledge comes to us as a benediction. But sweeter than all this, oh, thou Spirit of Truth, are we thankful to-day that the voice is not stilled in the spirit, that the form has not vanished in the spirit; but never so sweet and true as to-day when from that land from whence all travelers may and will return, cometh the loved one who has gone before us.

We hear the voices sweet in this hour
That come to us wilth tender power,
Speaking words of comfort and of tenderness
These loved ones here would truly bless;
Lead us and guide us this hour we pray,
Give us wisdom in the words we say;
Lift the curtain that hangs between
That which is of mortal and that unseen;
Lead us and guide us in all earth's weary way,
Teach us, oh, Thou Infinite Spirit, how to pray;
Bless those children she loved so well,
The dear ones who have been called to dwell
In the home not made with hands, not ending there;
Thou wilt keep and guard them with thy loving care;
Wilt thou bless the tears and bring smiles again,
Wilt thou comfort in this life of pain?
Wilt thou speak words so tender, so loving and sweet,
Bring peace and joy in their lives complete?
We ask thee, oh, Thou Infinite Life,
Keep open for these dear ones the portal white,
That they, too, may see and know
Where the gifts come from which they so beautifully bestow.
Death loses its sting and the grave its victory,
And the weary soul from mortal is free,
When we know this truth, and understand
Somewhat of that eternal summerland.
Give comfort and strength and joy and peace,
Thou Infinite Life wilt never cease;
Bring us nearer, nearer unto thee
In that realm of love and immortality;
Be our strength and our guide,
Our helper and our friend,
Now and forever. Amen!

Address.

So soon, so soon the call has come; and as we look upon the sweet and peaceful face we ask, O, Death, where is thy sting; O, Grave, thy victory, where life is full and complete. But it is not the outward expression, it is not the outward form, but that which animates, that which loves and inspires love.

We are not gathered here to-day to mourn the transition of a loved one, rather to bring back from that place of life a deeper benediction of love, a sweeter expression of the triumph of living, and to make it possible for the hearts of those who loved our friend to be comforted by the messages which the loved ones are giving.

Many years ago when the hand of the youth and maiden were clasped, and the words were spoken which made them one before the world, they were truly united, and to-day in death are not divided.

The hearts are strong in their love and in their clinging, and when one is taken and another left, there is a tugging at the heart-strings, an earnest watching, a tender waiting; and the home that is being prepared is not complete until shared by the ones that made home bright and beautiful. We sense this expression, and we hear its sweetness. Together with our loved ones we are waiting, watching and striving to make life more beautiful, richer and sweeter, because we are born into the kingdom of life which knows no death.

There are silent calls from the Infinite which nature responds to, but which our ears may not catch; and beyond the expression, the manifest evidence of nature to that call gives unto us knowledge of beauty of life and sweetness. We love our dear ones when in the body, and minister unto them according to our highest ideal, to our truest expression of love; but never are they so sweet unto us as when we list for their footsteps, or strive to catch the sound of their voices, and feel they have eluded our grasp and entered into the home of many mansions to dwell. While our tears are falling, while we miss the material presence, we would follow those loved ones and watch the sweet expression of joy and gladness upon their faces, and methinks we could almost catch the "peace, be still" that emanates from their lives.

While in these bodies we ofttimes yearn for loving expressions; but those dear ones who have gone from this home have never sought in vain, have never yearned longingly for those loving expressions and not found their souls gladdened because of them. Flowers were not withheld while the eyes could see and the hands clasp; loving words were not unspoken that brought records for kindness unsurpassed. But there should be peace in your souls; there should be joy in your hearts to-day, that you have strewn flowers along these pathways, and made heaven on earth where joy dwelled and love reigned supreme.

This knowledge of immortality to our loved sister was not faith and belief. She knew immortality was true; she knew her loved ones returned to her; she had heard from the companion, from the daughter, from the son, from the other loved ones, and it was like rain upon the parched earth. It gave comfort and joy and gladness.

So to-day we miss the form, but we love the dear one whom we shall meet again, and know as we have been known in the days that are past. There will come to every one in this home, to every one of kindred, such a sweet peace and comfort, such tender ministrations as shall cause the mists to clear away and bring forth such beautiful joy and gladness that the hearts will rejoice.

There comes to us a sweet thought for the aged mother who stands near that eternal home, that kingdom of life; there comes the sweet thought, and it is as blossoms of peace and love that reaches out and will bring comfort and strength. Oh! could we put in words to-day that which comes to us as an inspiration from the parents who are re-united, it would comfort your souls; it would bring joy and gladness in your lives, for there is no suffering, no unrest, no pain, but bright and beautiful are the faces that beam upon us in this hour.

This Spiritualism which means so much to humanity, demonstrates the truth of immortality; there is no doubt or question. We are not justified to live in a realm of faith and belief when we are commanded to know, when we are commanded to seek and find, to ask and receive, to knock that the door may be opened unto us; and when those divine revelations come, they come as a great sunburst of divine love, bringing the truth which gives serenity unto the souls of mortal.

We stand beside the casket which enshrouds that covering in which our dear one dwelt; we watch the face, but it does not brighten at our approach; we speak and the dear voice does not respond unto to our words, and the question comes, Where has our loved one gone? And as sweet as the sound of music from distant waters comes the words, "We live, we live; there is no death."

The curtains will be lifted and all will be revealed unto us at sometime. Our sister has answered the question, has gained wisdom, which you and I to-day have not knowledge of; but some sweet day in the by-and-bye, we, too, shall meet and greet and know that loved one, the dear ones who are in spirit and are re-united; our sympathies are centered upon the loved ones of earth. We would place our arms tenderly about them. We would comfort them with the counsels which are expressed by the voices of the parents, and though we are mourning for the sound of voices stilled, and the touch of vanished hands, yet it is simply the heart-cry of the human for the human, for we know it is well, it is well.

Blessed are they whose lives are sweet and beautiful, that the memories clustering about them and expressed in all ways to humanity are sweet; that the seeds which have been sown will be fruitful in their harvest, when the truths are manifested from the lives which are lived.

None knew her save to love her; none named her save in praise; beautiful heritage, beautiful record, and by her life her works are known. So to-day we are thankful that the life has been lived on earth, that the many years have been spared for the good that has been done.

This beautiful religion meant so much in her life. It touched the souls of her children and the dear one, as near as one born in her home and her heart; and some day the voice will speak with more than the olden sweetness,—the voice will speak with more than the olden wisdom, and it will answer many a question, and solve many a problem.

Could you follow us you would have seen the companion restless, unsettled, unsatisfied, his heart longing and yearning for her companionship, drawing her as the magnet draws the needle, until she felt, "My work is finished. I am ready to go. It will be well if we all can say, it is finished; not my will, but thine be done.

Oh! so sweet comes to us from that great beyond, life's sweetest lessons of immortality. We have sought to understand its meaning, its truth, its significance, its importance upon human lives. It will be most beautiful in the time to come when the child that is to-day unconscious of the presence of the angels, when it is conscious of being watched over, guarded and guided; it will then be sweet and beautiful to that child. Those who are waiting and watching for manifest evidence of it will truly be comforted.

Somehow there seems to be an added solemnity and sacredness in this hour. We are the richer to-day for the treasures that have been gathered into that home, that home not made with hands. Lives which were ripened, lives which were rich in their thought and in their deeds, lives which had radiated from their own personality until those with whom they were brought in contact felt the significance and the worth of the counsel or the thought.

Our modern Spiritualism to-day is the Religion of Life—not of death. We are not commanded to prepare to die, but to learn how to live and be strong, be true. Obey the new command and love one another, living the Golden Rule as well as it is possible for humanity to do, doing unto the other as we would the other was doing unto us, the Christ principle that brings humanity at onement one with another.

This eternal brotherhood, this spirituality which makes all the world our kindred, brings us nearer, O, God, to-day, nearer each instant of time. The veil has indeed been lifted, the curtain has been drawn, and we can see far off into that beautiful realm. There are flowers there that never drop their petals, show no sign of decay, for all is life, beautiful life. We list, and the music sounds on the vibrant air, dear as a message for the listening ear, a message of comfort, of encouragement, of truthfulness, of peace; and the body spiritual is made stronger as it comprehends its import. So we would understand spiritual things; the gifts of which we may be possessed of seeing or hearing or speaking is from that Infinite, and a sacred gift to be used for the benefit of humanity and the helpfulness of the spirit. We are spirit to-day as much as we will be when the mortal puts on immortality; and the spiritual body which has been formed by the lives we have lived, the deeds we have done, the garments we have spun and fashioned by our thoughts, brings us closer in touch to-day with this spiritual realm.

We feel like giving thanks to-day for this occasion and for the deep sympathy which is manifested to the sorrowing ones from friends and kindred; but we would bring ourselves in closer touch with those loved ones who have come from that land from which all travelers return; we could almost feel to-day to be thankful for that which is called death, for it brings life so plain to us; it brings life so near to us; it brings us a consciousness that what we loved was never so near, never so dear as when its mortal has become wholly immortal.

Sweet and clear as the sound of ringing bells
The voices of our loved ones the story tells
Of peace on earth, good will to all men.
It will ring in sweetest chimes again, and yet again,
We are not dead, but gone before,
Holding ajar the heavenly door;
Where we are, our loved ones will be—
In eternity an unbroken family,
The mother and the father in voice
Would bid these dear ones on earth rejoice;
Looking from mortal to spirit's sphere,
Casting from your heart every doubt and fear,
Bringing these so near, so near to each,
The sweetness of this immortal truth would teach
The dear ones, each and every one,
Whether in this or in other homes,
Will feel the baptism of the spirit then,
Never sighing for what might have been,
But understanding the richness of the treasures other there.
The bounteousness of their life each one will share,
I would that we might make it plain to all,
That you, too, might hear the dear ones call;
Come up higher to the spirit's sphere
And meet with us each one so dear;
We would touch your lips and clasp your hand
And point you indeed to the summer land,
Where there is no death, but life eternal,
Where all is beauty and life supernal;
When all that meets and greets each other there
The chaplet of love each brow will wear.

I hear the sound of the mother's voice; it is sweet, it is clear, it is tender, it is true. She touches each one with a hand that is not weak. She presses your lips. She speaks these words: "I am so satisfied, so satisfied. I have not one wish ungratified. The half had never been told. The beauty of this life so far transcends all anticipation, methinks I would have been restless and have wanted to come sooner had I understood. I want to tell my boys I appreciate their loving tenderness, their unselfishness, their love for us. I never have understood it so truly as now. I want to tell my daughters, and my grandchild. I want to tell my sisters and brothers. I want to tell my loved ones. Oh! If I could make this life so plain to you; if I could tell you all, you would not shed one tear or feel a regret. My life work has just begun. I have not gone from you. I am not dead, but I am out of the body of pain. I am where sorrows do not come. I have a mission, and it will be to bless my own. We are united in this home. My boy has grown to manhood, my daughter is fair, my husband's face is not seamed with care and age, and I, too, am taking on the form which in spirit was mine. I longed for a sight of the babe. It is dear to me. My eyes see it. I love it. It will be a comfort in the years to come. This message is to you. Study and find this truth, seek and find this knowledge; it means more to you than all faiths and beliefs."

There is a lesson in that which is called death. It brings us more closely in touch, one with the other. It makes life more sweet beyond, responsibilities so great. I would that all the world could understand. We had faiths and beliefs in the days that are gone. They are mists and shadows. They veil the brightness of all nature. We wear masks, unconsciously, while in the bodies, but this which is called death drops all, and we stand known and knowing as we are known, and when the mists have cleared away it is most beautiful to feel that we know and are known.

So we are gathered here, again we repeat, not to mourn, but to bid Godspeed to the newly-born spirit; to bring comfort and loving expressions unto those on earth, and to make the pathway of all sweeter, brighter and better with the knowledge that comes to us from the immortal side of life.

Scatter seeds of kindness each day and hour you live.
Make this earth beautiful, and all that in this world you give.
Give it willingly, tenderly, making each heart brighter here,
Drawing us nearer unto the land that will grow so very dear.

May the peace which passeth human understanding rest upon each one of you. May you understand that there is standing by your side some loved one. There is no one that has no vacant chair in their home. There is none to whom this Angel of Light has not come at some time. Your life is sweeter, richer, is better because of it.

Now from other sources we receive this thought. Immortality is true. This religion of life inspires one to do his best, live each day as though when the night shadows fall and the morning came, your eyes would be open in the kingdom of life, and you should meet the record you are making while here on earth; if that were done, life would not be full of regrets, but rather rejoice that we have done the best we could.

To our newly-born spirit, if there should be an epitaph carved upon the monument it will be "She did the best she could; she left humanity and made the world better because she lived in it." So may the angel world guard and guide you, each and every one, and lead you out of darkness spiritually into the light of immortality and truth; and whatever there is in the life we are living, may it inspire you unto grander and nobler actions, that you may meet your loved ones when you cross over the river and stand face to face with the record of the life you have lived.

Again the message comes to these dear ones: "I am not dead. All is well, all is well rings out in such gladsome tones, and I shall come to you, and you will know that I am with you. We are united, and sometime we will not be divided, each one of our loved ones in that home so beautiful."

Benediction.

Oh! thou who art Infinite, thou who dost understand human nature, wilt thou meet us with thy loving helpfulness. Bring us close together in lovingness, and lead us ever in happiness, in brightness and in spirit with our loved ones re-united, who have preceded us to the land of Life and Light, but not of Death or Shadow, be our inspiration, now and ever. Amen.

I Should Hate To.

I should hate to be so narrow and so little upward grown
As to think there is in heaven just a man upon the throne;
Though a tall one and a broad one, and a perfect man he be,
If he is no more than human he's not large enough for me.

I should hate to think beside him, with a patient, smiling face,
There could be no true companion to lend sweetness to the place,
To give dignity and comfort and smooth down the tyrant will
That is said to thirst for vengeance, and for human gore to spill.

I should hate to be so pigmied in my soul—and mind so small,
That I could not find a heaven that was large enough for all;
That I would not think my brother who was ever kind and true,
Would not fare as well as I would in a land beyond the blue.

I should hate to be so selfish as to think myself above
The great throng of struggling people, and beyond a common love.
I should hate to think my thinking was the only kind of thought,
And all other ways of thinking were a little less than naught.

I should hate to think that heaven was a place just for a few,
Who had picked out all the mansions and remodeled them all new;
For if need there be in future for a sweet and peaceful sphere,
It should be a home of pleasure for the poor one leaving here.

I should hate to meet a Jesus who but recognizes those
Who are covered o'er with jewels that are gained by human woes;
I should hate to meet a father who was wrathful night and day,
And to whom for tender mercy I should always have to pray.

I should hate to be a puppet in this universe of DO,
And have nothing in the future but to rest and pray, in view;
For I want to keep on moving toward the higher heights above,
Where I know there must be something like Infinitude of Love.

There must be a sphere of knowledge, and a fountain filled for all,
Where this yearning, yearning ever is responding to a call;
There must always be spheres higher than this mortal life can reach,
And I'd hate to cease receiving what the higher minds may teach.

I must find the broadest heaven that this universe contains;
I must have the greatest freedom for expansion of these brains;
I must be without a limit for the soaring of my soul;
I must know no bounds to spirit in the Great Eternal Whole.

DR. T. WILKINS.

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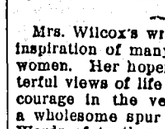
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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Has anyone a "Life of Oberlin the Pastor?" If so, write to this office stating price.

A spirit through the mediumship of Mrs. Harriet A. Stockey, writes: "Brother W. F. Peck, in his communication, which appeared in a recent number of The Progressive Thinker, relative to the question of commercial mediumship, touched the key to the situation and awoke vibrations to which my heart gave quick response. When he asked, 'Shall these peculiar sensitives continue to be subjected to the vicious dog-eat-dog competitive system, which prevails in the commercial and industrial world, and which is the parent of the dishonesty, hypocrisy and sham which dominates and honeycombs business of every kind,' he demonstrated that he had penetrated to the underlying cause of the trouble, and when he farther stated that 'we must either reconcile ourselves to the continuation of fraud or change the system, which produces it,' he stated what seems to me a fact, which should be self-evident to every sane mind, and as to be reconciled to fraud is a feat impossible to human nature, the only alternative is change the system. A herculean task truly, but an unavoidable one, and looming large on to-day's horizon, compelling attention by the logic of events."

The picnic of the Fraternal Order of Spiritualists, which was postpoued on account of the rain, will be at the same place, Neher's Summer Garden, on Saturday, August 29. Take Ogden avenue car to 40th avenue and transfer on to Lyons car, then ride to gate across Desplaines river, 10 cents round trip. Come early and bring family, friends and your lunch. Coffee and ice cream served."

Correspondent writes: "Remember the Basket Meeting by the Progressive Spiritual Church, at Rasch's Park, 7859 Bond Avenue, Sunday, August 30th., 1908. This Church is an esteemed auxiliary of the Illinois State Association, and every other auxiliary should be represented, and will be welcomed by hearts full of harmony for all Spiritualists. If you wish a good time, take this basket meeting in. Remember the date—**Saturday, August 30, from 12 o'clock, noon, to 11 in the evening.**"

The Golden Rule Society has secured the services of that venerable traveler and Spiritualist lecturer, Dr. J. M. Peebles, and will open at their former place—O'Donnell's Hall, 43 So. Paulina street, on Sunday, September 6, with a full and interesting program: The Doctor has made his 5th trip around the world, and visited all the most educative places along the spiritualistic lines, including Medium Bailey of Australia, and will recite in his splendid manner, all that is of importance regarding many wonderful manifestations to which he has been an eye-witness. Don't forget the date, and don't forget that the Doctor has been on the rostrum longer than any other speaker living, and if each hair of his head could speak, each would tell a different tale, for the experiences of our Grand Old Man have been so varied and so many. Be prepared to hear something good, for he carries "the goods" to show of these phenomena. This society, on its opening, will begin its services with something for the children, under the care of Dr. Burgess and others, at 1:30 p. m., following which will be a confcence, opened by Dr. Peebles, followed by all who wish to talk, and in the evening a rousing lecture, of course, may be expected.

Minnie Sharlow, 303 Lafayette ave., Detroit, Mich., would be pleased to hear from any society in need of platform workers for month of October and December, 1908. Can give best of references, if required."

C. Bergere writes: "The Fraternal Daughters will hold their next meeting at the home of Mrs. Foute, 1439 W. ting at the home of Mrs. Foute, 1429 Monroe street, near Kedzie avenue, on Wednesday afternoon and evening, August 26. Sons and Daughters will please attend and bring friends. An excellent supper is promised from 6:30 to 8 p. m."

R. W. Tennant, Secretary, writes: "The return of Mr. Mansell for two more weeks greatly pleased many of our patrons last Sunday evening. His short but interesting lecture on that occasion was on "The Duties of Spiritualists, One Towards the Other." In the course of his remarks he earnestly advocated the needs of a Lyceum in connection with our society. At the cloeflsohs cmfwypetaolhrdlu At the close of his interesting talk he gave in his usual happy way, many messages to those present, and was followed in a like capacity by the president, Mrs. Maggie Henry, Mrs. Lou DeLeaux, Mr. Schmidt, Mrs, Lyons and Mrs. Seabold."

Josephine A. Bruer writes from Sterling, Kansas: "Your paper continues to grow in rich spiritual food that is feeding the hungry souls of the multitude."

Dr. Wm. Critchley writes from Lake Pleasant, Mass. "I don't see how you can continue to give us such a paper as The Progressive Thinker for $1.00 per year, but you do, and it grows better each number. I consider it the best and cheapest paper on Spiritualism in the field. You must love the cause to work as you do for the success which has attended The Progressive Thinker from its inception. May success always attend you, is the wish of yours fraternally."

BEAR IN MIND that the Editor of The Progressive Thinker Is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Prof. W. F. Peck, one of the ablest lecturers on the Spiritualist rostrum to-day is now in California, attending the congress of Spiritualists. He will lecture throughout the state.

Mrs. Ruth McMenamin writes: "I intend to attend the National Convention of thistion of the N. S. A., to be tion of the G. A. R., held in Toledo, Ohio, the first week in September. I would like very much to come in touch with some true Spiritualists while there. I expect also to be in Chicago during the Months of September and October, and would be pleased to hear from some society that wishes a test medium. I would visit societies in close vicinity of Chicago. Reference given. Address until August 29, Mrs. Ruth McMenamin, 304 Bryant st., Buffalo, N. Y."

Alonzo Thompson writes from Denver, Col.: "I have been thinking sometime that I should write you what is transpiring in the spiritual field at Denver. Mrs. Nellie S. Noyes, formerly of Boston, has been with the Denver people for three years. She has been speaker for the Spiritualists' Church of Truth all this period. This lady combines good speaking talent, with fine psychic ability. Her discourses interest and instruct the people, and her clairvoyant delineations make converts to our Spiritual philosophy. She has been ably seconded and aided in this matter by the president, Wm. D. Block, who is true to his convictions. This church intends affiliating with the N. S. A. in the immediate future, as it fully appreciates now the importance of this step. This short notice is due to Mrs. Noyes, for her faithful, sisterly work here in our city."

Rev. G. C. Love of Lents, Oregon, writes: "For the fourth time your correspondent has been chosen as a delegate to the annual convention of the N. S. A., and I shall begin my journey eastward early in September, stopping on my way in Cove, Union, and Baker City in the eastern part of Oregon. I would be glad to hear from societies or individuals where no societies exist, if my services would be desirable, for lectures and messages. Early correspondence is desirable to the end that my route of travel can be arranged. Address me at Lents, Oregon, R. F. D. 1."

John W. Ring passed through the city last week on his way to his home in Shelbyville, Ind. He had been filling an engagement at Clinton camp. He brings an excellent report therefrom.

Ferd C. Suhrer writes: "According to the calendar, Saturday, Aug. 29, will be an ideal day for a picnic, and Nehr's grove at Lyons is certainly an ideal place for a picnic. Now for this day, make preparations to enjoy this combination of circumstances offered by the Fraternal Order of Spiritualists. We will have our record picnic on Saturday, the 29th, and it is not necessary that you be a member to be with us. Everyone is going and you will see someone there to welcome you. The roomy grounds are enclosed and covered with grass, while the large, shady trees afford ample protection from the sun while you eat lunch spread on one of the many convenient tables. The young-old folk can romp to their heart's delight with bare heads and minds free from care; while the old-young ones can go a-fishing or a-spooning down to the near by Desplaines river. Pack your basket with lunch for two, as there will be, as at every well conducted picnic, that peculiar specimen of humanity—the bachelor and bachelor maid(?)—thank you, who have no family affiliation (not affliction)—but sometimes enormous appetites, and without whose presence any picnic would be nil. They enjoy a dainty lunch, too, but are shy—shy on asking for something they might want, however badly, but whose sense of appreciation is very marked. Now, he sure you're right. Saturday, August 29, you transfer from Ogden Ave., car at end of line, take Lyons car and stay on until the car crosses the bridge over the Desplaines river—tell conductor you want Nehr's Grove and the car stops at entrance. 5 cents will take you each way. Hot coffee, sandwiches, ice cream., etc., etc., are served on the grounds. Don't forget the time and place, your basket, your friends—join the merry race. Put away your trouble—away back out of sight. Games and races for old and young will make you feel just right.

Dr. Burgess, President of the Chicago Spiritualist League, has returned from Lily Dale, where he was filling an engagement. He is loud in his praise of that favorite place of resort. His work made a favorable impression there, both as a test medium and healer.

The Rev. N. F. Ravlin, prominent as a lecturer in the ranks of Spiritualism, passed to spirit life a few days ago. He was a noble man, and will be greatly missed in California.

Mrs. M. J. McCoy writes from Cleveland, Ohio: "I am now making up my fall and winter engagements. Anyone wishing my services as lecturer and psychometric readings, individual readings from the sound of the voice, all from the platform, please write me as soon as possible. Address 2250 East 46th st., Cleveland, O."

Correspondent writes: "The Church of Progressive Spiritualists (colored), held the usual enthusiastic services, Sunday, Augut 23, but were put into a wave of sadness over the announcement by their Pastor, Rev. J. H. Demby at an early period in the services of his intention to depart from their midst soon, to take up the same work in Topeka, Kan. He will deliver his farewell sermon Sunday, September 6. This church with all the members and friends, will attend the picnic next Sunday, August 30, and all are anticipatin a good time. A farewell reception will be tendered Rev. Demby and his good wife, at the home of a member of the church, 2225 26th street, Wednesday evening, September 2, to which all are invited. Brother Demby takes with him the united love of his entire congregation, and their best wishes for his success in the new field of labor."

Reporter writes: "The services at 'Old Seventy-seven' 31st street, under the supervision of Mrs. Maggie Henry, is growing in number and interest. She devotes most of the time to message-giving by the mediums present, as well as herself, and virtually makes it a medium's meeting, which, of course attracts a goodly audience of fact-seekers. Much good is being done by this method, and good lecture talent is used when it is to be secured. 'Old Seventy-seven' seems to wear its old reputation, obtained through the services of the now world-renowned Georgia Gladys Cooley, who held forth there so long, and to the enlightenment of so many skeptics."

Mr. Letford, well known as the Drummer Medium, has made a favorable impression at all the camp meetings he has attended. As a commercial traveler he does an excellent work for Spiritualism.

Mrs. Hattie F. R. Peet, corresponding secretary, writes: "Members and fiends of the Band of Harmony do not forget the Summer Social, to be held at the home of Mrs. J. H. Hohrback, No 723 Chase avenue, Rogers Park, on Thursday afternoon and evening, August, 27. Ladies, please bring lunch, for themselves and friends; coffee served at 6 o'clock. Take Clark street car to car-barns; transfer to Evanston car; get off at Chase avenue; second door east. All cordially invited.

Sylvester Brown writes from Eustis, Florida: "We are situated seven mile east of the town of Eustis, in the heart of the Orange Belt, and thirty miles from Lake Helen, the Spiritualist camp. I would like to correspond with Spiritualists desiring homes in the sunny South."

Mrs. Ella Dare writes: "I am in earnest sympathy with your splendid effort in the work of mental liberation. The fair, just, and rational treatment of subjects, vital in their natnre and in their relations to human uplift, command admiration, and respect from all who work toward that end."

Mrs. Amy E. Cottam writes from New Castle, Pa.: "Sunday, Aug 9, members of the Progressive Truth Seekers' Spiritual church of this town enjoyed 'a day in the woods' in a grove about seven miles from the city known as Robinson's grove. There, with the rustling leaves for our music, the beautiful, blazing sun shining through the tree tops, and finally setting over the western hills furnishing our paintings, we were placed en rapport with our spirit friends, and the beautiful messages we received were as pure and true as the shade-kissed air we were breathing. Mrs. Marquette and Mr. Clifford Cottam were the message bearers. Our Ladies' Aid watched over our physical wants, and it goes without telling that we enjoyed two very excellent meals which they had prepared for all, and we thank them for their kind endeavors."

Mary L. Thomas, secretary, writes: "The Nebraska State Spiritualist Association opened this season's meetings Sunday, August 16 at Red Ribbon Hall. The lecturer and message bearer was the well known Alla A. McHenry. We are pleased with her work. Rev. D. D. Thomas, a local medium, gave good psychic demonstrations. Secretary James Campbell, opened the meeting by reading extracts from The Progressive Thinker. The meetings will continue Sunday evening at Red Ribbon Hall, 1034 O street. We hope the work of our society during the coming year may prove favorable for the cause of Spiritualism."

Mr. and Mrs. Bloom and Mrs. Hilbert, are still, at present writing, at Camp Chesterfield, Ind., having a good time of course. The rest and recuperation will do them a world of good, and fit them for a greater work in the coming fall and winter. They are all busybodies in the spiritualistic field and need the recuperation and rejuvination to be had by an outing at this pleasant camp.

THE TEMPLE FUND SOCIETY.

Important Communication From Secretary Kates.

Some requests having of late been received as to whether the Temple Fund Society is yet in existence, necessitates a brief notice from me as its president.

My duties as Secretary of the N. S. A. requires that all public soliciting done by me should be for the National Association.

But the Temple Fund is a national enterprise, and it is entirely in my duty to occasionally urge its claims. The intent is to accumulate a fund to encourage the erection of edifices by the societies of Spiritualists in the United States. The assistance is provided by a loan or donations. One thousand dollars must, however, be retained in the treasury unappropriated.

That first one thousand dollars is not yet secured. There should be at least one thousand Spiritualists who will pay one dollar annually for such purpose. With the annual accumulation by members, and some donations, and in good time some bequests, such fund should grow. At least a necessary Temple in the capital city of the nation, Washington, D. C., could in good time be secured.

The N. S. A. would secure the perpetuity of such an edifice, and would enjoy its benefits for offices, library, perhaps for publications and many practical purposes that the future indicates will be required. Edifices elsewhere could be assisted, and societies secure edifices without many dangers that now menace them.

Temple or meeting-place extension should be encouraged. A good fund will encourage better than waiting for some person of wealth to assist. That is the duty of all.

I will not now argue this important issue. My colleagues on the Temple Fund Board have not been very active this year, with the exception of Mrs. Carrie H. Mong, Secretary, whose address is Muncie, Ind. She has secured some progress for the fund, and will attend to any requests or give an official receipt for a donation or membership fee.

Our annual Convehtion of the N. S. A. is near at hand. I earnestly solicit Spiritualists at large to send in one dollar each for a membership and aid us to make a good report at the coming convention.

Fraternally,

GEORGE W. KATES, Pres.
600 Pennsylvania ave., S. E., Washington, D. C.

SPIRITUALIST CREED GAINS FOLLOWERS.

Benjamin F. Austin Points Out the Strong Reasons for the Belief,—Bible Compared With It.—Illustrated Lecture on Mars to be Given Tomorrow.

Anderson, Ind., Aug. 16.—The largest audiences that have assembled at the auditorium this season greeted Benjamin F. Austin at the Spiritualist camp meeting at Chesterfield to-day. Many people who arrived at the camp grounds last night experienced difficulty in finding accommodations for the night and quite a number remained over night in this city. Mr. Austin is one of the most prominent lecturers on the Spiritualists' platform and is the author of a large number of books that have run through several editions. He was born in Canada, graduated from Albert college and entered the Methodist ministry in 1871. Ten years later he was granted the degree of Doctor of Divinity by Victoria college and was elected president of Alma college, St. Thomas, Ontario. In 1898 he preached a sermon in Toronto, Canada, which led to his trial for heresy, that attracted attention all over the country. Since that time he has devoted his time and talent to the exposition of Spiritualism.

Spiritualism Compared to Bible.

In his address this morning the speaker compared the tenets of modern Spiritualism with the orthodox teachings of the Bible followers. He asserted that the great central fact of all and every so-called Christian faith and religion was the "resurrection"—that intuition in every human soul that there is no real death, but only a transition. Spiritualism presents the most radical philosophy concerning life, death and the future life to be found in all the annals of time. It is the key to the interpretaetion of nature and the philosophy of all ages concerning religious faiths and creeds. The speaker said he was perhaps as closely related with the ministers of modern time as any man in public life, and he found a surprisingly large number dissatisfied with the old theological dogmas and creeds, and if positions were open to them there would be a great exodus from the ministerial ranks to the truths of Spiritualism.

The largest number of converts to-day, he said, are from the eminent scientists and intellectual thinkers of all nations. In Italy the scientific men have come over to Spiritualism, almost in a body. The truths of modern Spiritualism reveal a new world in which death has no place. There is no such thing as death, either in the material, intellectual or spiritual world; it is a hobgoblin of orthodoxy to frighten unthinking people into obedience to the teachings of dogmas and creeds. Life is the great principle revealed in nature which permeates and animates all existing material things. It presents the only rational interpretation of a supreme creator and brings all life into harmony and companionship. This great living force surrounds the atmosphere and makes possible the existence of the smallest unit of matter, as well as the existence of man, which is the highest development of creation on this earth.

Strong Points of Spiritualism.

Spiritualism recognizes the power and agency of thought and proclaims that all that exists of good or evil in the world is the product of thought. Spiritualism seeks to develop and control this powerful agency and develop a sympathy with the laws of nature whereby the whole world may be brought into harmony with the creative force. When this has indeed been accomplished the world will have been redeemed and peace and love will universally prevail. Every being through this revolutionary process will sometime, somehow and somewhere come into the full recognition of the pure estate and become freed from the thraldom of ignorance, which to-day causes so great misery on this plane of life.

The afternoon lecture was followed by seances in the auditorium, conducted by Mrs. Laura Jones of St. Louis, Mrs. Francis Ruddick of Indianapolis, and George Letford of Florida. The music was furnished by the Meadows Jubilee Singers of Indianapolis.

The evening entertainment consisted of colored stereopticon views, delineating the psychological forces of the human mind. The views indicating various passions were illustrated by showing the combinations of colors and vibrations producing various conditions of mind as effected by thought.

Lecture on Mars.

Tuesday night Mr. Austin will give a stereopticon lecture on the conditions of the planet Mars, showing the topography of the planet, the canals, cultivated fields, cities, modes of transportation and the plant life on the planet, as revealed by the telescope. The description of the inhabitants as given by Mrs. Weiss, who visited the planet while in a trance, will also be presented with the views.

The Helping Hand cottage is fulfilling its mission to the full extent. This is a new departure started this year, whereby invalids and sick children in the cities may enjoy an outing free of expense. Several are now enjoying this privilege. The camp was never in a more prosperous condition and will be able to discharge its indebtedness. Plans are being considered for a large summer hotel and a water system for the grounds.—Muncie (Ind.) Star.

"The Pathway of the Human Spirit." Can it leave the Human Body and Return Again? By Dr. J. M. Peebles. Price 75 cents; postage 12c.

"Mary Anne Carew." Written under inspiration, by Carlyle Petersilea. Price $1.00.

"Psychic Light, or Continuity of Law and Life." By Maud Lord Drake. Price $1.50.

IMPORTANT NOTICE.

Oregon Spiritualists Are Requested to Take Notice.

The regular annual convention of the Oregon State Spiritualists' Association will be held in Portland, Oregon, Sept. 5 and 6, probably in Women of Woodcrafts hall, corner Tenth and Taylor streets. It will be arranged for, and conducted by John E. Trigg and Harry Yanckwich as attorneys-in-fact for the N. S. A., appointed by President Warne, and confirmed by the Executive Committee, to do this special work. Eight of the nine members of the Board of Trustees of the State Association were found to have no legal title to their respective offices, and he rules accordingly. His ruling was defied by one of the eight, who is seeking personal preferment, rather than the good of Spiritualism.

All Spiritualists in Oregon are hereby notified that no call for a convention, other than the one issued by Messrs. Trigg and Yanckwich is legal, and it is the only one that has the sanction of the N. S. A. All credentials, per capita dues, reports, etc., should be sent to Harry Yanckwich or John E. Trigg, room 425, Worcester building, Portland, Oregon. Reports must be in their hands by Aug. 27. Oregon brethren, take due notice! Recognize only the Triggs-Yankwich convention, and be on hand to help make it a success. This is the time to show your colors! Come out and sustain true Spiritualism.

HARRISON D. BARRETT,
Editor-at-Large, N. S. A.
Portland, Ore.

IMPORTANT CALL.

The Oregon State Spiritualists' Convention.

The officers and members of all Spiritualist societies and churches in the state of Oregon, are hereby notified that the regular annual convention of the Oregon State Spiritualists' Association will be held in Woodcrafts hall, corner of Tenth and Taylor streets, in the city of Portland, Sept. 5 and 6, 1908. Delegates' credentials, per capita dues, society reports, etc., should be sent at once to the undersigned, room 425, Worcester building, Portland, Oregon.

JOHN E. TRIGG,
HARRY YANKWICH,
Attorneys-in-Fact, N. S. A.
Portland, Oregon.

SPIRITUAL SONG BOOK.

Important Notice to All Friends and Lovers of Music.

To the Editor:—As chairman of the committee appointed by the N. S. A. to prepare a Spiritual Song Book, I desire to have friends and lovers of music send to me any hymns and songs suitable for use in Spiritual Services, with music; and all music with copyright should be accompanied by permit of the author. Send in music and poems so that we may have as large a collection as possible to select from. We are especially anxious to have good, lively songs for the Lyceum and minor classes.

All lovers of the Lyceum and children, now is your time to work; take a deep interest to look up music for the little ones; all children are lovers of music, for it surely is a great help to build up the Lyceum and a great help to ingraft good spiritual fruit in their little minds. Lively music will help them to receive instruction more firmly, and if you have poems written for lively music, they must be written so that the dash and swing can be set in with harmony, this is what is wanted in poems.

All take notice, the children must take our places when we are gone beyond; do what you can in this line, the good work cannot be lost.

All musical composers that wish to contribute good Spiritual songs, send in at once, and all that can, compose the soprano, the other part can be adjusted here.

I am happy that I can report substantial progress in this work, some of the finest music and poems that I ever saw came in from the Seance Rooms, some through mediums, given by angels, from different states in our Union, from the Pacific Ocean to the Atlantic Ocean and from North and South.

Now is the time to do good work for humanity, for this and the Angel world. They tell us those songs will be sung by the millions. Let us all work together for the good.

SOLOMON DILL.
Centerville, Mich.

Vicksburg, Mich., Camp.

Camp closed on Sunday, Aug. 16.

On the third Sunday Dr. Austin, pastor of the Spiritual Church of Rochester, N. Y., and editor of Reason, gave a grand discourse upon the theme, "Our Soul Powers and How to Unfold Them.

All were disappointed at not hearing Mr. Barrett, who was unavoidably detained in the West. His time was filled by Mrs. M. C. Lincoln, of Buffalo, N. Y., and Dr. Austin.

On Sunday morning Mrs. Lincoln chose as the subject of her eloquent and instructive discourse, "The Religion of the All-Inclusive."

The discourse appealed strongly to those who are reaching out for the highest and best within their grasp. Many expressed themselves as having received great help from it.

Mrs. Susie R. Thompson, of Chicago, was the message bearer for the last week. Her messages were accurate and clear, and gave general satisfaction.

The camp was favored with numerous solos by Miss Maude Lincoln, of Buffalo. She has a peculiarly sweet voice of great volume.

The last few days we were both entertained and instructed by the inspiration of Miss Elizabeth Harlow, the gifted speaker, who is loved by all who are fortunate enough to hear her.

On Thursday she gave a masterful discourse upon "The Religion of Infidelity, the Savior of Man." One whose life is attuned to a higher keynote than the masses lights the firelamps of life and becomes the forerunner of a new religious concept. He is branded as an infidel until the people grow to a recognition of the truths he teaches. Confucius was an infidel; Jesus was an infidel.

On Sunday Miss Harlow closed the camp with two forceful addresses, trying to arouse the people to thought and action upon the needs of the hour.

The campers have gone away, entertaining bright anticipations for next year. LOELLA BROOKS.

SIXTEENTH ANNUAL CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily.

Lectures and messages each evening.

Noted speakers and mediums in attendance will conduct evening services.

Speakers:—Miss Elizabeth Harlow, Mrs. Helen L. P. Russegue, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood.

Message Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. LauraM. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.

Others are invited and will also take part. Special vocal and instrumental music will be a feature each evening.

Special hotel rates have been secured at the Hotel English.

Hotel Rates for Rooms:—One dollar per day, two in a room. With bath, $1.50 per day. American plan, $1 per day extra.

It Will be Best to Secure Your Rooms in Advance.

Delegates and visitors will be given a Grand Reception in the Hotel English, Monday evening, Oct. 19.

Mass meetings in unison with the Indiana State Association Sunday, Oct. 25.

All Spiritualists will find much interest at this convention and its meetings.

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Association. You cannot afford to miss it.

DR. GEORGE B. WARNE,
President.
GEORGE W. KATES,
Secretary.

TO MINNESOTA SPIRITUALISTS.

Eleventh Annual Convention of the State Spiritualists' Association of Minnesota.

The eleventh annual convention of the State Spiritualists' Association of Minnesota will be held in the First Unitarian church, Eighth street and Mary Place, Minneapolis, Sept. 4, 5 and 6, 1908.

The following excellent talent has been engaged for the convention:

Miss Elizabeth Harlow, of Columbus, Ohio, has been engaged for the third time during the annual conventions. Dr. Geo. B. Warne, president of the National Spiritualists' Association, will be at the convention Sept. 5 and 6, and deliver lectures. Mrs. J. P. Whitwell, of St. Paul, Mrs. Carrie Tryon and Mrs. S. M. Lowell, of Minneapolis and others.

Message bearers, Mrs. Clara Lee, Mrs. E. A. Sauer, Mrs. Griffin, Mrs. C. W. Leetz, Mrs. Frances D. Wheeler, Mrs. Emma Blake, Mrs. Paul Beuhler, Mrs. H. P. Courtney, Mrs. F. G. Guiler and Mrs. Asa Talcott.

Social sessions will be held the afternoons of Sept. 4 and 5, followed by addresses from fraternal delegates of Fellowship, New Thought, and Occult societies, and spirit messages from mediums present.

All Spiritualists and friends will find a great deal of interest in the convention and its meetings as an educator.

Every meeting will be devoted to lectures, spirit messages and music.

The officers are giving their best efforts to make this another grand convention. Come and bring your friends and help the cause along.

The secretary, 90 Hastings avenue, St. Paul, will mail programs to any one sending their name and address.

FRANK E. IRVINE,
Sec. State Spiritualists' Association of Minnesota.

Texas Spiritualists, Attention!

The eleventh annual convention of the Texas State National Association of Spiritualists will meet at Dallas, Sept. 25, lasting three days.

Each chartered society must send delegates, and per capita tax should be sent the secretary, Mrs. Annie J. Quinn, 218 N. Hill avenue, Station B, Dallas, Texas. Let every Spiritualist in the state take a personal interest in this meeting, and we can accomplish miracles. Send per capita tax and notice of delegates as soon as possible. One delegate for every ten members or major fraction thereof."

CARRIE M. HINSDALE,
Pres. Texas State N. A. of S.
R. R. 5, Box 141,
Fort Worth, Texas.

OBITUARIES.

Obituary notices will be published free to the extent of forty words. Any further addition at the rate of ten cents per line, seven words to the line.

James G. Williams passed to spirit life at Harvey, Ill., at the age of 77. He was well prepared for the change, for he knew of the grand truths of Spiritualism, and was well versed in the same. The body was taken to his old home, Saugatuck, Mich. The Brother had been a very prominent member in the F. & A. M. for many years. The Saugatuck lodge took charge of the funeral..

Passed to spirit life at Wadsworth, Ohio, August 9, 1908, Samuel Webster Hard, aged 77. He was ready and willing to go, telling his loved ones not to mourn, that it would only be a little while when they would all meet in the other side. He died without an enemy, and at peace with the world. ARTHUR HARD.

Passed to Higher Life.

On Aug. 11, at his home in Winfield, Kansas, L. D. Eastman, better known as "Grandpa Eastman," laid aside the burden of earth life, vacated his house of clay, and returned to his home in the eternal world, where a son and daughter with other loved immortals awaited him. He had journeyed on this earth plane for eighty-four years and lived nobly each day.

For sixty-two years his faithful and loving wife, walked with him through the sunshine and shadow of earthly experience. He was a life-long Spiritualist, and an enthusiastic toiler in the field of spiritual truth.

They mourn his absence in the physical, but rejoice in the knowledge that death is but the open doorway to a grander, sweeter life.

JOSEPHINE A. BRUER.
Sterling, Kans.

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What Is Spiritualism, and Who Are These Spiritualists? A book of 131 pages, elegantly bound in paper. Price 35 cents; postage 5 cents.

Spiritualism Vs. Materialism.—This volume, cloth bound, contains a series of essays and arguments against materialism from the point of Spiritualism. Price 50 cents; postage 8 cents.

Vaccination a Curse and a Menace to Personal Liberty.—This, an illustrated volume, treats exhaustively of calf lymph, vaccine virus, "optional" vaccination or compulsory. Price $1; postage 12 cents.

Demonism of the Ages and Spirit Obsessions.—A volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits through all the historic ages. Price $1; postage 15 cents.

Reincarnation—(Hear All Sides).—Considered and discussed pro and con by Dr. Densmore, W. J. Colville and Dr. Peebles. It contains over 100 pages, and is neatly bound. Price, 30 cents. Postage, 5 cents.

Death Defeated.—Or the Psychic Secret of How to Keep Young.—This book goes to the fountain of things—heredity, health, foods, what Herodotus, Hesiod, Homer, Pythagoras, Shelley, Graham, and others ate, the foods that produce long life, and how to live "immortal" on earth, etc. Bound in cloth. Price, $1.00. Postage, 15 cents.

The Orthodox Hell, Church Creeds, and Infinit Damation.—A pamphlet of between thirty and forty pages, handsomely bound and ornamented; treating of the orthodox hell with quotations from their preachers; infant damnation, creeds, etc. Price 20 cents. Postage, 3 cents.

A New Biography of J. M. Peebles, M. D., by Professor E. Whipple.—A magnificently bound book of 600 pages, giving a compete account of the life of this indefatigable worker in reform, for 70 years. The Doctor has been actively engaged in the Spiritualistic field for sixty years, being a convert while it was yet in its infancy. This book contains quite a complete history of Modern Spiritualism, abounding in the facts and the travels of the Doctor on his five journeys around the world. Price $1.00. Postage, 18 cents.

Pathway of the Human Spirit, or the Pathway of the Spirit Traced.—Price 75 cents; postage 12 cents.

A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Night's Sermons against Spiritualism. Price 15 cents.

A Plea for Justice to Mediums.—Price 10 cents.

Immortality—Its Naturalness, Its Possibilities and Proofs.—Price 15 cents.

The General Teachings of Spiritualism Price 5 cents.

Fiftieth Anniversary of Modern Spiritualism at Hydesville, N. Y.—Price 15 cents.

Spiritualism in All Lands and Times. Price 10 cents.

The Pro and Con of Spiritualism.—By H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.

The Eighth Birthday Anniversary of Dr. J. M. Peebles. Price 25 cents.

The First Epistle of Dr. J. M. Peebles to His Seventh Day Adventist Critics. Price 5 cents.

The Pentecost, or the New Heaven and the New Earth.—Price 10 cents.

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LIFE'S PROGRESSION.

"There is no death; there are no dead." These words stand out on the cover. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet the author, Edward C. Randall, believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50.

SCIENCE AND A FUTURE LIFE.

By Prof. James H. Hyslop.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price $1.50; postage 10 cents.

LIFE BEYOND DEATH

By Minot J. Savage, D. D.

This is a view of the world's beliefs on the subject, a consideration of present conditions of thought and feeling, leading to the question as to whether it can be demonstrated as a fact. To which is added an appendix containing some hints as to personal experiences and opinions. 8vo, cloth, 242 pages. $1.50; postage 10 cents.

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Universal Spiritualism—Spirit Communion in All Ages, Among All People. This work has two distinctive features: 1st. A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, China, Japan, and other ancient nations, not excepting Europe during Christian centuries. 2nd. A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other modern lands, all tending to show the persistent continuity of spiritual revelation. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chapters at the end of the volume, making it a highly useful text book for all who are interested in the great question of **Human Immortality.** 352 pages; price $1.00.

Old and New Psychology.—Comprising the substance and spirit of 24 lectures. 365 pages; price $1.00.

Fate Mastered and Destiny Fulfilled. A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration. Contents: Fate Mastered. Interior Force. Its Practical Evolution. Thought as a Shield. The Human Aura. Price 30 cents.

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BY T. A. BLAND.

"It is a historic review of the progress of the nineteenth century on all lines. But the element that makes it universally popular is its human interest."—Chicago Record-Herald.

"A broad-minded lover of his fellows, Dr. Bland delights in giving credit to those men and women who have said things or done things to help forward the welfare of mankind."—Chicago Post.

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"It is just such a book as one might expect from a man who looks back over seventy-six years spent in tireless pursuit of high ideals."—Rev. Jenkin Lloyd Jones, in Unity.

"The work is written in an easy, pleasing style, and is so interesting that we doubt if one reader in a score who commences one of the sketches will lay the book down until he has finished it."—The Arena.

It has 254 pages, is bound in best cloth with gold title. Price $1.00.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

R. Halferty:—Q.—If Joseph Smith was not honest, and did not have a revelation, how explain his writing a history of the ancient peoples of America, which has since been verified by discoveries of scientists?

A.—So far from the "revelations" of Smith, made in the Book of Mormon, being confirmed by scientists, there is nothing in the book that can be proved or disproved, in this respect being just like any work of fiction. Its origin has been so perfectly explained, and even the "witnesses" testified to its false pretensions, that it is an idle waste of time to argue the matter.

It is a mistake that any scientist, or any man of understanding has confirmed the statements made in the Book of Mormon. There never was any "ten lost tribes," their existence is a myth, and the Indian races are about as direct descendents from the Israelites as they are of the Hottentots.

Joseph Smith was not a "medium," as some Spiritualists claim, but an ignorant, uncouth man, of low cunning, in the hands of a rascal. The history of the inception and promulgation of the Book is clear and certain as of any event in the past hundred years and does not admit of successful opposing argument.

* * *

Old Soldier:—Q.—Can anything like an accurate estimate be given of the number of UNKNOWN soldiers who died in the interstate war? I have seen a statement that it was 50,000.

A.—General Delevan Bates, of Aurora, Neb., with a generosity and tenderness of feeling for his old comrades in arms worthy of all praise, has erected in his own beautiful city, a monument "to the unknown soldier dead in our civil war." With careful exactness he came to the conclusion that the number was 146,000. The monument is most beautiful and artistic, the base being surmounted by an angel of exquisite design. On the base is written: "For what he was and all he dared, remember him today."

"No dear one was nigh him
To close his mild blue eyes,
And no gentle one was with him
To give him sweet replies.
No stone marks the lowly sod
O'er the lad so brave and true,
In his lowly grave he sleeps
In his faded coat of blue."

The record of General Bates as a soldier in those days which tried the courage of bravest men, is one of unshrinking bravery and noble patriotism, but this kindly service to the unknown, and unrecorded dead calls for most generous and deserved praise. It is the response of a fraternal spirit, in a measure so unalloyed and magnanimous, that our praise is mingled with tears of joy, that there is at least one man in the world with such high purpose.

All the veterans are aged—aged beyond their years—for in war life runs fast, and the strain and hardship tells on the vital power, but General Estes retains his vigorous mind, and his fraternal feeling, and has spiritualized his life, preparatory to entering the new. We doubt if any one not imbued with the nobility of purpose taught by a belief in the continuity of life into the spirit world, would have thought of, and erected this beautiful monument to those who were deprived of even the poor record for their lives' sacrifice of having their names enrolled with the dead.

* * *

Harvey Brown:—Q.—A few weeks ago the pastor of the M. E. church in Delray, O., was charged with undue familiarity with two female members of his flock, but nothing criminal Then up sprang another sister and added her testimony. The flock was thrown into holy horror. The pastor admitted smoothing the raven locks of one sister and threatening to kiss another which failed to materialize. He was promptly forbidden to preach, and he donned overalls and went to the harvest field. Why are there so many similar cases of pastors "going wrong?"

M. L. Shelden:—Q.—Why should a religion of love yield cases like the one described in the enclosed clipping?

A.—The clipping is of an awful result of a religious revival. Mr. H. J. Dufty, 60 years old, of Los Angeles, Cal., attended a revival, became excited by the awful doctrines of the evangelist. He was suddenly seized with a desire to make a sacrifice of his family—those he loved best.

Securing a sharp bladed axe he stealthily entered the bedroom of his son while the latter lay asleep. He crept close to the side of the bed and raising the weapon aloft brought it down with terrific force across the neck of his son. The blow was delivered with such tremendous force that the head of the victim was severed completely from the body.

With a maniacal shout Dufty rushed from the house and down the street, waving his bloody weapon. Reaching the house at 461 Northwest Lake avenue, where his wife and daughter resided, he opened the front door and entered. Mrs. Ada Lacomb, the daughter, with her mother, was in a rear room. He waited here for some time while the women were preparing breakfast. Suddenly, when Mrs. Lacomb's back was turned, he made the attack. Without a word of warning he swung the axe high in the air and cleft his daughter's skull. Her whole head was crushed in from the blow.

Mrs. Dufty fled through a rear door, closely pursued by the maniac striking at her with the axe. The woman succeeded in eluding him, but not before she had received a severe gash on the elbow from the axe swung by Dufty as he chased her. Mrs. Dufty's cries finally attracted the attention of neighbors, who came to her aid.

Dufty then walked to the street, where he drew a razor from his pocket and slashed his own throat, inflicting frightful injuries, but he will recover.

I place these questions together, for they present two of the most common phases of religious excitement—one of erotic excitement, the other with a craze for sacrifice of those nearest, or of self. After listening to the lurid discourses of revivalists, full of hell-fire and reeking with "the blood of Christ," and his sacrifice; after illustrations of the patriarch binding his own son on the altar, and making ready to slay him for his God, after the horrible salvation scheme and finale of the sinned, and all are sinners, depressed beyond hope except by miracle, is it strange the tortured mind breaks in despair, and the husband and father rushes home to save himself by sacrificing his daughter, as did Jepthah his wife, and then himself as atonement? The God whose garments are gory with the blood of nations; who stopped the sun and moon in their courses, that the savage Israelites might carry on the carnival of butchery, and desecration; the God who found the only way to save the world was the atoning blood of his son, must be pleased with such an outburst of passion so parallel with his own character.

The explanation of this effect of religious excitement, is not far to seek. The faculties through which so-called religions is manifested are in the base of the brain, in close proximity with the whole group of appetites, desires and passions. When inflamed, that is, excited until there is congestion, the whole base brain is involved. Religion as understood is purely passional. The language of the pulpit is erotic. Christ is a lover; his breast is to be sought; his enfolding arms; his blood, and pain is coveted as a neutralizer of desire. The church is master and spouse. When this region is excited, all the surrounding passions are involved. The higher brain region is depleted of blood drawn in another direction. The mind is unbalanced, and reason dethroned. The victim is impelled in his passional or bloody course by the activity of his lower brain.

NUGGETS.

Speak the Truth.

There is a saying grim and old,
That truth, at times, should not be told;
The funny question now will rise
In the meantime, shall we tell lies?

Trusts.

"Without a body to kick, or a soul to damn,"
But a pouch immense for stocks to cram,
They drive small dealers, East and West,
They swallow some, and starve the rest.

The Parson.

The parson, thinks, beyond a doubt,
That he's a Christian, in and out,
To follow Jesus is his mind,
But oft he's tired and lags behind.

The Doctor.

The doctor uses all his skill,
To cure his patients when they're ill,
And if he fails he isn't worried,
Because the proof will soon be buried.

DEAN CLARKE.

HUMANITY'S NEEDS.

We want no fountain filled with blood
Drawn from Immanuel veins;
We want pure, honest, upright men,
Men free from guilty stains.

We want no dying thief to see
A fountain filled with gore;
We want men that do right because
It's right, and nothing more.

We want no "Precious Lamb of God"
For us to e'er be slain;
We want no heaven, if we must wade
To it through bloody stain.

E'er since the gospel was first preached,
Of the atoning blood,
To some it's been a stumbling-block
That's done more harm than good.

Then lay the ensign of the past
Forever in the grave;
And let some other banner float
That has the power to save.

'Twill be the emblem of true love;
May it forever be
A beacon light to guide mankind
Through all eternity.

CORTLAND BALL.

Indianapolis, Ind.

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

Lily Dale N. Y. Camp.

Scientific Spiritualism has been the key-note of Lily Dale Assembly so far and is likely to continue to the end. The management being represented by practical business men and intellectual women realize that the cult can stand on no other foundation. Sensational and questionable manifestations are discouraged. Quality rather than quantity is the order of the phenomena encouraged among the mediums on the ground. The bitter lessons of the past of having tricksters who posed as mediums exposed by outsiders, has brought good results, and as one of the leaders declared, "We have learned to do our own house-cleaning."

Following is the newly elected board of managers for the season of 1909:

Mrs. Geo. L. Humphrey, president; Mrs. Jean L. Reed, secretary; H. W. Richardson, vice-president; Dr. Geo. B. Warne, treasurer; Trustees: J. W. Stearns, Benjamin Luce, Lee Morse, Jean L. Reed, inclusive with the executive.

Receipts this year so far have equaled expenditures, notwithstanding the stringency of the times, from which all summer resorts are suffering.

The spirit of old Lily Dale, stimulated as mediums declared by Indians that had once roamed over these premises, broke loose in a corn roast the other night, which brought about two hundred of the hilariously inclined.

Surrounding an immense bonfire, armed with long wooden spears, the crowd looked dangerous until each one had stabbed an ear of corn. Mediums pointed out invisible Indians threading their way among the palefaces, who occasionally gave vent to well-constructed war-whoops, as the blaze turned brown the succulent ears. It was a lively scene, but at last the cheerful corn-fed crowd dispersed.

The Passion-Play was given Sunday night to a large audience. A new Sacred solo, written by Mrs. Mattie M'Caslin, entitled "Song of the Passion," was sung for the first time as an introduction to it. The singer was Mrs. Caroline Foote Marsh of Brooklyn, N. Y. She has a magnificent voice ts well as an exalted pedigree. She is a third-degree granddaughter of Jonathan Edwards, and Benjamin Franklin was her ancestral uncle.

THE PRINCE IMMORTAL.

SONG OF THE PASSION.

(Words written by Mattie McCaslin. Music by Frederick R. Moseley.)

First—Nativity.

I saw as in a dream,
Beneath the moonlight's gleam,
Judean shepherds with their peaceful flocks by night;
And there appears to them
The Star of Bethlehem,
While angel hosts descend from Heaven in glowing light;
And singing "Peace on Earth,"
Anounce the glorious birth,
"Good news to men proclaim,
Forever in His name;
Let Heaven and Earth with loud hosannahs ring!"

Chorus:—
"Hail Him at Heaven's portal,"
I hear the angel's sing!
"Hail to the Prince Immortal,
Let the earth with its echoes ring!
Hosannah, Savior, glorious,
Hosannah be to Thee!
O'er sin and death victorious
Through all eternity."

Second—The Crucifixion.

The babe to manhood grown,
Takes on himself alone
The burdens of its needs, that he a world might win.
And deems it not a loss
To suffer on the cross,
That all mankind through LOVE, might be redeemed from sin.
Hark! hark! the thunders blent!
The Temple's veil is rent;
The lightning flashes and the dead arise!
The mighty deed is done,
The victory is won,
And silence reigns throughout the earth and skies.

Third—Resurrection.

Once more I see him now,
With glory round his brow;
He blesses all the faithful who surround him still.
Arisen from the tomb,
Triumphant o'er death's gloom,
All Nature meekly bows to LOVE'S majestic will.

Behold! behold Him rise,
With angels through the skies,
The Prince Immortal, Love, the Savior blest!
From out the Mercy seat
Now comes in accents sweet:
"Come unto me and I will give you rest."

This sacred solo and chorus, set to beautiful music, artistically arranged, for sale by the author, MRS. M. Mc CASLIN, Ph.D., 3411 Missouri Ave., St. Louis, Mo.

It seemed strange that the death of Ira Sankey should occur while Taber Thompson, the singing evangelist, once so prominently identified with Mr. Sankey, should be filling the rostrum here at a Spiritualist Camp. "The world do move." The writer was for years a neighbor, Sunday-school and singing-school associate of the famous Sankey, who now, from years of blindness at last sees the light—a higher light, may we hope.

We spoke of Mr. Thompson's conversion to Spiritualism in a former article, but would add that in coming to our ranks he first held independent meetings in Casino Hall, Philadelphia. The first Association of Spiritualists soon sought him and induced him to become their leader and speaker. During the year and a half he has served them, a large and intelligent congregation has waited on his ministry, $1,000 has been raised to beautify the Temple, money which had been owing the N. S. A. for more than ten years has been paid back, and he is engaged for another year. His lectures given in Lily Dale were from the subjects "A Man and His Vision," and "The Old Fisherman of Galilee."

Pennsylvania Day.

At 3:30 p. m., on August 17th, the Pensylvania Spiritualists held their State Rally. A large number of Keystone folks were in attendance, the programme was well received. Mrs. M. E. Cadwallader of Philadelphia was in the chair. The addresses were listened to most attentively, and a large proportion of the Pennsylvanians who were not affiliated applied for membership in the State Spiritualist Association.

A very pleasant feature was the rendering of a song, "Pennsylvania," by Chairman John A. Lillie, which was written for the occasion by Owen A. Ward, who has been affectionately spoken of as the father of the P. S. A., and as secretary, still continues to father it.

President's Report for 1908.

Once more you are assembled in annual meeting as provided by the By-Laws of the Assembly. Here must be formulated in some degree the policies of this Association for the ensuing year, and a Board of Trustees chosen to whom you will entrust their execution. While strangers have been unanimous in their praise of the beauty and future possibilities of Lily Dale, former visitors have complimented without stint the attractive appearance of our grounds this year.

In view of the enforced economy made necessary for many people by the lessened tide of business prosperity, you should rejoice that the financial struggle which involved the perpetuity of the Assembly's existence, was fought and won in 1906 and 1907, before the uncertainties of a Presidential year were upon us; or the tide of financial prosperity was at a temporary ebb.

Lessened attendance is the common report from all Spiritualist Camps for this season, while it is also the experience of our neighbor Chautauqua Assembly, and your officers have been informed that business is unusually poor at Coney Island, New York City's amusement resort. Our 1908 camp has enjoyed an unusual degree of harmony and we have good reason for believing that its actual current expenses will be covered by the receipts.

It is important that our laws should explicitly cover the power of the Board of Trustees to bar from the camp all who practice trickery in the name of mediumship. I therefore submit for your consideration the following amendment to our By-laws, suggesting that it be enacted as an addition to paragraph 3, article 13, thereof:

No person or persons shall exercise or pretend to exercise for profit on the grounds of the Assembly, any phase of mediumship unless such person or persons shall have submitted to an examination, when required to do so, and shall have satisfied the Board of Trustees as to his, her or their competency and proficiency therein.

Any person acting contrary to this inhibition shall be deemed a disorderly person and may be excluded or ejected from the grounds.

The Board of Trustees may formulate general or special rules to govern such examinations. Such rules shall be fair and reasonable, while precluding as far as possible, all mistake or deception. Every person submitting to examinations shall have at least three distinct opportunities to prove the genuineness of each phase of mediumship.

I submit for your consideration the annual report of the Treasurer.

I feel our warmest thanks are due to the permanent residents upon our Camp ground for the practical activity which enabled them to turn into our general fund from dances given between the seasons of 1907 and 1908, the sum of $116 as net proceeds from the same.

Since her retirement from our In lowly manger of the Prince, the King!

Official Board, Mrs. Lana G. Fixen has voluntarily enriched our treasury by donations amounting to 114, being the proceeds of a plan originated and executed by her fertile brain for our benefit.

Our Ladies' Auxiliary Society has proven its unswerving loyalty by presenting us already as partial proceeds of their present endeavors $226. The Board of Directors has leased to the devoted band of workers, the rooms upon the first and second floors of the west side of the old Sunflower building at the nominal sum of One Dollar annually for the term of ten years, with the privilege, if mutually agreeable, of extending its life to twenty-five years. They ask that their contributions this year be applied to meeting the purchase-price of said building, together with the repairs thereon. All honor and credit to their untiring efforts.

In closing, I wish to voice my sense of personal obligation to my fellow-trustees for every word of counsel and act of co-operation upon their part. I have been strong many times in their strength. I have given uncounted hours by day and night to the business of the Assembly, and plans for its success. Social and even family duties have sometimes had to be neglected, while personal pleasures have been wholly ignored. I have endeavored to do my best. I am not surprised to receive criticisms, at times, for I have not been able to wholly satisfy myself. Thanking each and all of you for every word of kindly appreciation and every sustaining act, I am fraternally yeors,

ESTHER C. HUMPHREY, Pres.

The report of George B. Warne, Treasurer, was announced one of the most complete in the history of the Assembly. It gladdened the hearts of all stockholders by reporting a handsome cash balance on hand, and gave assurance that all expenses for the 1908 camp would be fully covered by the current receipts. The Treasurer's recommendation that no attempt be made for the present to reduce the Corporation's present Capital Stock was overwhelmingly concurred in after one or two animated tilts.

Another act in the weekly drama at Lily Dale has brought a new set of actors before the footlights while at the same time several of the old reliable "first nighters" remain with us till the ringing down of the curtain Aug. 30, which is rapidly approaching. Like Parsifal the play goes on with no sign of weariness on the actors' parts even though the audience have to stop for meals.

We hated to give up the Spragues, but they were needed elsewhere. Mrs. Sprague, like good wine, improves with age, and E. W. is as full of life and vim as ever. We are sorry space will not permit an extended report of their work here.

Mrs. Ursula Gestefeld was the guest of Lily Dale for two lectures, during which she flirted outrageously with Spiritualism, while still clinging to the hand of her old lover, New Thought. A little longer she may be satisfied with mere optimism, being a leader of her cult, but investigation now begun will bring evidence that she is too honest to repudiate.

Mrs. Caroline Foote Marsh is another gifted New Thought leader, who followed by Mrs. Gestefeld as speaker. A beautiful finale to her spiritual address on New Thought was Mrs. Lillie leading her to the front and declaring her conversion to Spiritualism. Mrs. Foote is quite an acquisition, having a magnificent soprano voice as a singer and a pleasing personality as a speaker.

The Passion Play in moving pictures given Sunday night drew a large audience, notwithstanding the fact that the Smith family reunion given Friday night seemed to have captured Lily Dale and a good part of Dunkirk on the stage and in the audience. Between six and seven hundred tickets are reported sold and the returns are not all in yet. A bright little curly-haired boy of the Lyceum sold fifty.

The "Smiths" all distinguished themselves, besides which there were fairies, elfins, brownies, The Strollers, a double quartette, a beautiful scarf drill by young ladies of Dunkirk, A gay German dance and song chorus, led by little Loraine Fisher of Buffalo; a reading by Miss Oats, and song by Miss Delong completed an elaborate program.

A permanent Esperanto club has been organized at Lily Dale. President, W. F. Keeler; vice-president, Lee Morse; secretary, Mrs. Dr. Hyde. There is a charter membership of about twenty, but the charter will remain open until the end of the year, and the class will continue to meet at the hospitable home known as the Hyde cottage, which has opened its doors to all the overflow meetings of the season.

Dear old Brother Lyman C. Howe has visited the camp with his good wife several times and given addresses. Laura G. Fixen, once so prominently connected with Lily Dale, was the speaker Sunday, and acquitted herself with her usual brilliancy. Rev. Thomas Grimshaw has given two of his remarkable trance lectures, and is still with us. Dr. Lockwood and Mrs. Lillie continue their scientific class lectures.

To-day R. A. Macurda was test medium as well as message medium. The names, dates, descriptions and incidents identified came rapidly and accurately from his lips.

P. L. O. A. Keeler gave a physical manifestation seance benefit to the Association which was largely attended and most convincing of active invisible intelligences.

MATTIE McCASLIN.

Mount Pleasant Park Camp, Iowa.

Saturday, August 15, wes "Clinton Day" at Mount Pleasant Camp. The program for the day was planned and carried out under the auspices of the Clinton Society of Spiritualists. The auditorium and pavilion, decorated with flowers and vines, were bowers of beauty. The weather conditions however, were unfavorable, but the audience was pronounced among the largest of the season, up to date.

The exercises of the day began at the auditorium at 2 p. m., with excellent vocal and violin solos, after which President Kilby introduced our own President and Speaker, Mrs. Alice C. Barry.

Mrs. Barry gave a hearty invitation to everybody within sight and hearing to become guests for the day, and then introduced Dr. Ireland of Tampa, Florida, who gave a short but stirring address, expressing thoughts of sympathy, good cheer and helpfulness to our society, and to Mrs. Barry, especially, in her efforts to bring the great truths of Spiritualism to the knowledge of the people.

Mrs. Barry followed with a short address in her own inimitable way, saying in part, "Spiritualism is the perfect circle, the chain without a broken link. It holds all things within its grasp, from the tiny atom to the highest archangel. It has given an answer to the most stupendous question of the ages, 'What of the Dead?' It has given us glimpses into our immortal abodes, peopled with the loved ones gone before, and the practical application of its principles to the lives of men and women will some day make of this old earth a paradise.

"Spiritualism is the most practical system of ethics that has ever been given to the world. Other systems have taught men how to die rather than how to live; how to look for glory hereafter instead of looking for and enjoying the glory of life here and now.

"Spiritualism has discovered and proclaimed to the world that the theological teachings of the past have been mostly a patchwork of guessing and fabrication.

"The world is asking of Spiritualism, 'What it has done for humanity? Where are its almshouses, its jails, its insane asylums? Where are its temples and its shrines?'

"We would answer, Spiritualism did not come to the world to build almshouses, jails or asylums, but to teach the world how to get along without them. Its temples and its shrines are set up in the warm corridors of the pulsing hearts of humanity.

"It comes as a message to the little child, a problem to the learned philosopher, a solace to the bereaved of every clime.

"It goes into the coal mines and kindles a spark of light in the souls of those grimy workers in the dark chambers of the earth. It whispers its message of hope to slaves of the sweatshops, to the fallen men and women of the streets. It sounds a note of warning to those in high places who would crush their weaker brothers in the dust, and its white banner shall float in the breeze until every soul is illuminated and the toiling millions are forever free."

At 4 o'clock a message service was given in the pavilion by Max Hoffman and Mrs. Barry.

8 p. m. saw a large gathering to enjoy an entertainment by the Pumpkinville Club, which was pronounced by many visitors the most enjoyable of the season.

The Clinton Society extends to the Mississippi Valley Association the right hand of fellowship and a desire to work in harmony with all the forces that are for the building up of this grand work.

CHAS E. POTTER.

Clinton, Iowa.

Camp Chesterfield, Indiana.

This sacred spot, dedicated to Spiritualism, is still flourishing. Great interest is being manifested daily, and many hearts are made happy by the loved ones from the other side, who come with words of love and cheer.

We have had with us Mrs. D. A. Morrill. She is an excellent speaker, and charms her hearers. Her lecture on Mediums was fine, and shows her to be a true friend to them. What would we do without them—the way that leads us over the darkness of this life and makes our homes a heaven, and life worth living, cheering the sorrowing ones of earth with messages from those we felt were gone, never to return. The philosophy is beautiful, but the phenomena are the ideal, the real. Without it we have nothing whatever to base our religion on.

We have with us this week Oscar A. Edgerly, and his first sermon, "A Spirit's Experience on Entering Spirit Life," was fine and should be an incentive to all to live right. We are loath to part with him and his coworker, George A. Letford, who follows Mr. Edgerly with most beautiful messages from the spirit side of life.

The interest he took in the Lyceum, the donation he made them to provide for their amusement, showed him to be a friend of children, and both men have left a warm spot in each heart at Camp.

Everything goes on smoothly, and last week we had an added attraction to the camp, the Bangs Sisters of Chicago.

There are many mediums here; two I believe, materializing. Our trumpet mediums are: Mrs. Thronsden, Mrs. Mann, Mrs. Pucket, Mrs. Vestal, Mrs Ruddick, Mr. Jessup, Mr. Pierce and Mr. French. Clairvoyents are Mrs. Thronsden, Mrs. Pierce, Mrs. Woolsey, and a few others I do not know. Mrs. Carpenter and Alexander are among our best trumpet and materializing mediums; also Mr. Hinderer.

This coming Saturday evening the Lyceum gives a colored wedding and Christmas festivities in the auditorium, your humble servant acting as "de preacheh." We hope to realize well for our Lyceum.

Next week we have with us Mr. Austin. He needs no words of praise. He is known from shore to shore, and is loved for his kindly ways.

Mr. Camel has charge of our ice cream parlors, and gives us the best of service. The camp life is slowly creeping to its close, and may each one go home feeling they have done some human soul, seeking comfort, good, that they have strewn the path of many with beautiful flowers of love and kindness. In spiritual work we should be honest, leave the thought of self out of our lives; live to do some good deed daily, and above all be able to control our temper so we may deal justly with all.

MRS. MARTHA WOOLSEY.

Chesterfield, Ind.

A HOPEFUL VIEW.

There is Good in Every Person, and That Should Be Cultivated.

I believe there is good in every person, and if that good be developed, they will become worthy of esteem, and useful instruments in the uplifting and moralizing of humanity.

If we could only learn to speak of and laud, the good things in people, instead of parading their faults continually, it would undoubtedly be as a helping hand extended, which would assist them somewhat to extricate themselves from their environment.

Build houses of the same kind of materials, on the same kind of surrounding, and when the flood dashes against them, their destruction will be identical.

It is the same with individuals of a sameness in chacteristics; surround them with the same environment and their fate will be the same.

Let us learn a lesson each day in comparisons between ourselves and others of a higher or lower plane of progression in life. If we look above us and see those whose fortune it has been to reach a higher plane of life, love and usefulness, and while we so stand with outstretched hand for a lift to a higher life, may we not forget to look beneath us and stretch the other hand downward to assist some brother less fortunate than ourselves.

We should consider the surroundings—not the buildings; protect the one from danger of the tempest and it will be saved, while the other left unprotected will be carried to destruction.

We should consider the individual's environment—not the individual. Take away the environment and the individual will be worthy the respect of the community and a pillar of strength and usefulness.

Watch out! When you see one going wrong, look not at the person, but get deeper into life. The person is the expression of life, and it is what they express that you want to go after. They are all right, but there is an undercurrent of environment sweeping them off their foundations, and carrying them down the current of life to destruction.

Take drink from the reach of a drunkard and he will ere long become a sober, industrious, good and loving husband, father and friend.

We as a nation, and under the guise of justice, law and order, are robbing, killing and wronging innocent children of environment every day, and as individuals we are more ready to lend assent to these things, than to extend our sympathies and help to those so wronged.

Love, charity—we do hope that they in the fullest sense of their meaning will ere long become the uppermost aim in the life of progress, rather than that of dollars and cents.

A FRIEND.

Big Rapids, Mich.

"Universal Spiritualism." Giving a view of Spiritualism from the earliest time, and in all nations. By W. J. Colville. Price $1.00.

"The Soul of Things; or Psychometric Researches and Discoveries", by Wm. Denton. The three volumes of this book contain much valuable matter, and though concise as a text book it is fascinating as a work of fiction, embracing as they do valuable matter covering the entire globe. Nothing has ever been written of more value to the investigator. Complete in three volumes. Price $1.60 each.

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EMMA ROOD TUTTLE.

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JUST PUBLISHED.

Vitality, Fasting and Nutrition, a Physiological Study of the Curative Power of Fasting, Together with a New Theory of the Relation of Food to Human Vitality, by Hereward Carrington, Member of the Council of the American Institue for Scientific Research; Member of the Society for Psychical Research, London; Author of "The Physical Phenomena of Spiritualism," etc., With an Introductory by A. Rabagliati, M.A., M.D., F.R.C.S., Hon. Gynecologist, and Late Senior Hon. Surgeon, Bradford Royal Infirmary, Consulting Surgeon to Bingley Hospital, to Bradford Children's Hospital, and to the Bradford Home for Cancer and Incurables, etc., etc.—New York: Rebman Company, 1123 Broadway, New York City.—Price, $5.00.

In a large work that has just appeared, Mr. Carrington—a scientist interested in physiologicti and hygienic, equally with psychical problems—contends that the life force, or the vitality that animates the body, is not derived from our food at all, but from sleep and rest; the body, it is claimed, more nearly resembling an electric motor than a steam engine. If this proves to be true, it runs counter to much that has been taught in physiology for nearly a century, and will make the orthodox scientists reconsider many of their views, since it apparently shows that materialistic physiology does not cover all the ground; but that there are certain facts yet to be accounted for, which cannot be explained on the present day theories. We shall return to this immediately. Let us first of all glance at the book as a whole.

The author contends that every one of us eats far too much, and the body, in consequence, gets clogged and blocked with an excess of badly assimilated food. This is the chief cause of disease. In order to eliminate this material, therefore,the author recommends going without food for a number of days—as many as may be necessary in order to bring about a return to health and insure natural hunger. Very helpful advice is given to those about to fast, on the amount of exercise, water drinking, etc., during a fast—and they are told exactly what to do throughout. Eight chapters are devoted to a study of patients who are fasting, their temperature, pulse, etc, those chapters being studies of the patient every day throughout the fast. In the chapter on the Physiology of Fasting, it is shown just how it is that fasting is not harmful, but on the contrary beneficial in all diseased conditions. Anyone will find that his health will be improved a hundred fold by a careful study of the pages of this book.

Apart from the practical side of the question, there is a scientific side that cannot fail to be of interest to all thoughtful minds. This may best be understood by epitomizing some of the author's views, and quoting one of two passages from the book. This I do accordingly:

"The generally accepted view of the causation of vital energy is somewhat as follows: Food, taken into the body, is burned up or oxidized in it; and during this process or oxidation, energy is liberated and given to the system, in very much the same way as the fuel of the engine supplies it with energy. In fact, the two (the engine and the human body) have been frequently compared by physiologists and their similarities insisted upon. Mr. Carrington contends that this similarity is apparent only, and endeavors to show us—through eighty pages of argument—that the body does not derive its energy from the food eaten at all, but from another source altogether, and that the present system of regarding the vital energy of the body as due to food combustion (chemical combustion) is totally false. He thinks that the present theory is disproved by a number of arguments,—chief among them being the phenomena of fasting, which show that patients frequently, if not invariably, get stronger as the fast progresses, whereas they should get weaker. Certainly this was so in my own case,—a fast of forty-five days,—which Mr. Carrington quotes at some length. If the daily food supplied the strength of the body and its vital energy, it should weaken when this food is withdrawn, but the author shows that,—in all diseased conditions, at any rate,—that irs not the case, and that patients who enter upon a fast so weak and debilitated that they cannot walk down stairs, are strong enough to be walking four and five miles a day, at its conclusion, and after having fasted forty or fifty days! Again, the author points to the facts of every day experience. If we derived our energies from the food eaten, he points out, it would only be necessary to go first to the the dining-room and then to the gymnasium, in order to recuperate our strength and energies. But we all know from actual, practical experience that such is not the case; we must seek sleep and rest at the end of a trying day's work, and nothing will take the place of this rest and sleep, and no amount of food will replace the energy thus lost. There is therefore some source of energy other than the food, distinguishing the body from the engine on that account—whose energies are derived exclusively from the fuel consumed. In the self-recuperative powers of the organism, and in its necessity for sleep, the author sees distinctions which differentiate from the engine or any other mechanically operating machine. "The engine does not recuperate and restore itself, during its periods of rest, and the body does; the engine continues to wear out, and can never replace its own parts by new ones, and the body can. * * * The great difference between them is that one is self-recuperative and human and needs sleep in order to effect this; and the other is not self-recuperative, and needs no rest, so long as it works at all; and, in spite of this most obvious and all-important difference (since sleep is the greatest restorer of vital energy, as daily observation shows), and merely to bolster up the absurd attempt to include vital force in the law of conservation; and in spite of the most every day and obvious proofs to the contrary, the scientific world has continued to ignore this question of sleep altogether, and to treat this matter of the renewal of the vital force by food as a proved fact, instead of a mere theory,—open to these very objections, and a monstrous absurdity because of them. In short, the plain difference between the human body and the steam engine have been completely ignored, and treated as if they were non-existent—merely because they were impossible to dovetail into the present materialistic theory. * * *" (pp. 244-5).

There are pages upon pages of argument and facts such as the above, attacking the present theory from almost every conceivable standpoint, and to my mind annihilating it completely. The author contends that the life or vital force is wrongly placed in the circle of forces, each of which is convertible into the other—i. e., it is wrongly placed in the law of conservation of energy. Mr. Carrington holds that "life is absolutely alone,-separate, distinct, per se," and that "it is in no wise related to, or derivable from, any of the other forces." I cannot even summarize the author's arguments here, but will merely state that he considers that we replenish our energies by rest and sleep alone (this giving us a new theory of sleep)—it being defined as "that physiological condition of the organism in which the nervous system of the individual (in precisely the same manner as the electric storage battery) is being recharged from without, by the eternal, all-pervading, cosmic energy, in which we are bathed, and in which we live and move and have our being." (p. 309.) Mr. Carrington thus conceives the organism as a vehicle for transmitting vital energy merely—"we have the will to expend, but never to make or manufacture' this energy by any means in our power. I contend, further, that the body is not an exact parallel, in its action, to the steam engine * * * but is rather that of the electric motor which has the power of recharging itself with life or vital energy, just as the motor of the electrician receives its energy from some external source—the brain and nervous system being that part of us which is thus recharged, and constituting the motor of the human body; that this recharging process takes place during the hours of rest, and particularly of sleep, at such times only—all activity denoting merely an expenditure or waste of this vital force; that we can thus only allow or permit vitality to flow into us, as it were, in this recharging process—such coming from the universal, all-pervading, cosmic energy, with which we are surrounded, and which our nervous systems (and bodies) merely transmit or transform into the external work of the world, —acting merely as channels through which the all-pervading energy may find personal expression; channels through which it may individually manifest." (pp. 249-50.) Death is defined by the author as "that condition of the organism which renders no longer possible, the transmission or manifestation of vital force through it—which condition is probably a poisoned state of the nervous system,—due, in turn, to the whole system becoming poisoned by toxic material absorbed from the blood." (pp. 330-1.)

In fact the book throughout contains invaluable instruction in various matters concerning individual health, and we regret we have not space to give it further notice.

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9—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

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Jottings of Camp Life at Niantic, Ct.

We are having with us from the 9th to the 16th, Wellman C. Whitney of Springfield, Mass., lecturer and psychic, a pleasant and agreeable man, who will leave many friends when he goes. The subects taken by the guides the first Sunday, were very instructive and interesting, and though not a pleasant day for travel, yet the trolley from New London and surrounding towns brought in several interested listeners.

Yesterday evening, 11th, was a message seance at the Ladies' Aid building, where gathered swarms who were visitors to our home and camp. Wednesday afternoon a large audience greeted Mr. Whitney in the grove and to ourself came a message from one who went out in an auto crash, and wishing to find someone to recognize him, saying, he wanted to get at the root of the matter. We said: "Charlie Root—yes—yes; he went so quick with the rest he was so dazed he wished to reach out for those left and again said he wished to get at the Root of it all. I replied, "Willie is not here, he has just gone, it being my son with whom he was well acquainted in a business way. It was a convincing test of the continuity of life, and the need of being ready for that change.

Saturday, the 15th was devoted to the annual election of officers, which from what I have thus far learned, was satisfactory to our camp, and shows for its future good. Of course there must be more or less friction in all such matters where there is a body of thinkers like progressive Spiritualists, and they are here as well as west. We have many campers who like to take a ride Sunday morning, either by boat or bus, and if our food from the rostrum is too strong for them, let them go to their church, but the Spirit of Liberty is in the air, and as sure as they are here, just so sure their conservative armor will be hit by some shaft of light.

Sunday, the 16th. After the usual exercises and reading a poem of Ella Wheeler Wilcox, titled, "The Key," the guide took for his subject, "Divinity in its Central Light is Love." In this truth lies man's salvation. A true-hearted Spiritualist who lives in that thought loves his brother man. It has been said that the Spiritualists as a people have no God. Now we say Divinity in its central Life means Love, and Love is God; but in his travels he found some so-called Spiritualists as narrow-minded as ever was encased in church and creed.

In the messages given there were some of our old campers, E. R. Whiting, Jonathan Hatch and many others recognized by the audience.

The afternoon discourse was founded on these words: "Deeds and not Creeds make the man immortal." again the necessity of living each day our divine thought.

Whilst some talked the near consummation of the brotherhood of man, he could not see how it could be very soon brought about by the present environments of many ignorant souls who have had this life filled with the need of providing for the animal man, leaving the soul or spiritual man undeveloped in this earth expression.

Mr. Whitney will leave us with pleasant memories of a pleasant week passed.

Conferences are very pleasant in Ladies' Aid building.

B. F. Austin is our next Sunday speaker, Mrs. Cunningham being here in the week days.

Greetings came from Clara Banks from the Spirit Life.

MRS. N. H. FOGG.

Parkland Heights Camp, Pa.

The Parkland Heights Spiritualist Home and Camp-meeting Association, opened their meetings July 5, in their large auditorium, with Mr. and Mrs. George W. Kates as speakers. We had a good audience and good work was done. They were with us for three Sundays, and Sunday, July 26, our good sister Katie Hamm was with us. She had a large audience and gave grand messages from the soul world. She is to be with us for three more Sundays, and then our good brother, Prof. Macurda will be here for the last three Sundays of camp.

Our president Mr. Luce of Philadelphia, is doing all in his power to make the camp a success. Meetings are held on Tuesday and Thursday evenings. On Wednesday evening a hop given for the young people, and on Saturday evenings a progressive euchre party is given for the benefit of the camp. Our good Sister and public medium, Mrs. Augusta Volk, gave a lawn party on the lower grounds for the benefit of the Parkland Lyceum, and on August 10 another lawn party is to be given by Mrs. Volk for the benefit of camp. Mrs. Volk is an earnest and sincere worker, and always reaps a large sum for the treasury. The Ladies' Aid is to give their annual bazaar on the 19th of August, which is always a success, and helps to bear the expenses of the camp.

Parkland is a beautiful place. The Spiritualists have some pretty and comfortable homes on the heights, and the camp ground is an ideal place. At night it is lighted by electricity, which makes it attractive.

Our camp is young, but in the near future we intend to build hotels and cottages for campers during the season of camp.

Our good brother and sister Locke live on the heights and do all in their power to help to make camp a success. They entertain all the speakers and their hospitality towards the lecturers, is all that is needed to bring good results.

We are doing good work at Parkland, and our camp association is soon to be connected with the State association of Penn., which will help to strengthen the good work and bring comfort to many hungry souls.

MISS M. CARROLL.

Grand Lodge Camp, Michigan.

Will J. Erwood concluded his work with the camp on Thursday last; his work with us was highly appreciated.

Mrs. Amanda Coffman began her engagement on Saturday, August 15. The intense storm prevented as large an attendance as usual on Sunday, but the appreciative audience listened to two practical lectures from Mrs. Coffman, followed with messages which were well received.

Oscar Edgerly has returned after filling his engagement at Chesterfield, Ind. Mr. Edgerly is now acting as our chairman, and will give the concluding address of the camp session on Sunday, August 23rd. All mediums in attendance are doing an excellent work for the cause.

MAY F. AYERS, Sec'y.

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Chappaqua Mountain Institute,
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My dear Mrs. Matteson:—It is a great pleasure for me to write and thank you for all you have done for me for many years past. About twenty years ago, when I was nineteen years of age. I was taken seriously ill with diphtheria, which left me a bed-ridden invalid. For seven years I was helpless, and only moved from bed to bed by nurses; and during that time the skill of fifteen doctors was tried, several of the most prominent in the profession, and to whom we paid as high as fifty dollars per visit. Finally all gave me up, and said it was impossible for me to live over a few weeks.

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Your first bottle of medicine helped me so much that I continued your treatment, and in two years was restored to good health, and by an occasional bottle of medicine, and some good advice, I have had a reputation for years of doing more than my share of the world's work. Your wonderful gift has revolutionized my religious belief; for though I have studed medicine, I had never believed that such skill as you possess could be given to any human being; and the saddest thing to me is that the scientific world can not or will not know and accept it.

In gratitude, I am sincerely thine.
(Signed) CHAS. R. BLENIS.

The original of the above letter is in the hands of the publishers of REASON, who certify that this is a true copy.

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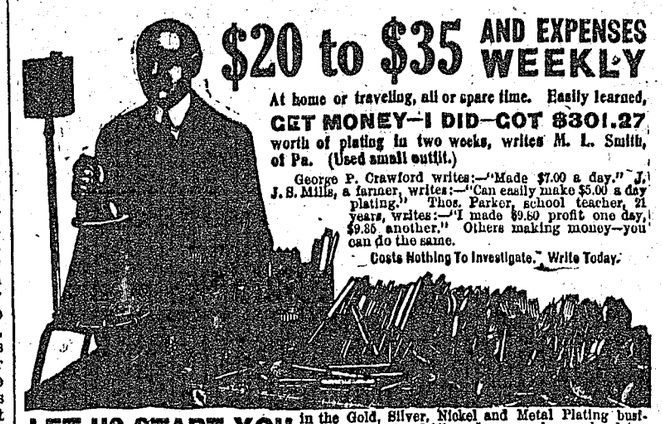
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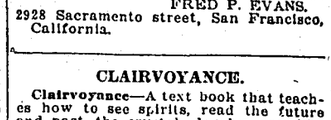
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 38 CHICAGO, ILL., SEPTEMBER 5, 1908 NO. 980

PECULIAR PHENOMENA.

Not Often Witnessed or Understood—A Prominent Medium and Distinguished Author, Thomas C. Buddington, Criticises the Methods of Mr. Norman at Lake Helen Camp.

To the Editor:—It is not often I trouble you with accounts of the mysterious phenomena that sometimes come within my own observation, but on reading some articles in your paper in that line, I think it may be of interest to hear or read of a very peculiar case that once came within my notice at one of the chief spiritual camps of this movement.

I happened to be on the grounds on strictly business relations unconnected with Spiritualism, but by a singular fortuitous chain of circumstances, the following description of a peculiar order of phenomena was presented to me for inspection.

Upon this camp-ground there was located a medium whose sign informed the public that "Independent Slate Writing," "Clairvoyance," "Spirit Photography" and some other lines of spiritual mediumship were at the service of the public.

There came to this ground an old German who was seeking for the consolation that is supposed to come by messages from the dead, and who told me that his chief motive in coming there was to hear from his deceased wife. I will give his own language as near as I can remember it, describing his experience with this medium for so many phases of occult work.

"Ven I comes into his room, he axed me to sit down until he could have chance to see the spirits. Vell, I sit still for a vew minutes, und he say: 'Have I any relatifs by der name of Julia?' I dells him 'No. I haf no relatifs or vrients by that name'. Ven he axes me if I haf any vrient by the name of Marla, I says, 'No, no one of my spirit vrients by that name.' Then he says, 'Do you know anyone by the name of Harriet?' und I says 'No, but I tinks of mine vife's name vich is close to it,' und he vatches mine face very sharp. Then he says, 'Haf I anyone by the name of Henrietta,' und I says, 'Yes; that is mine vife's name, I wish to hear from."

"Then he dells me to come to-morrow at three o'clock, and he will see what the spirits vill write on der slates, and to-morrow I goes to see vat dey vill write on der slates. Vell, ven I coomes into der room he dells me it vill be two dollars in advance before the spirits vill try. So I bays him the two dollar. Then he hands me von slate, and dells me to vash it clean und I vashes it clean. Then he hands me anodder slate und dells me to vash that clean, und I vashes it clean. He has another slate in his hand, vich he places on the floor near the table vich he does not ask me to vash, and then he dakes the last slate I vashes, and puts it und another slate on the floor under the leg of the table. Vell, we sits down und vaits avile, und he says he vill see if the spirits haf written on the slates under the table leg, und he dakes them up and on the slate close to the floor, there is a message in German. I reads the message, but there vas noddings written in it like Henrietta und then I see that the **slate had not been washed.** Und I told him it vas not vashed und showed him it had not been vashed, by vashing the other side. Und I told him I vas not satisfied that that message vas from Henrietta, for the slate vas not vashed. He said I vas putting stumbling blocks in his vay, und spoiling the conditions.

"I ask him how could I spoil the conditions ven I vashed the slates as he told me,' und he said, 'slatewriting vas a very mysterious venomena, und no one knew vat spirits vould do till they did it. He said he did not like to haf sitters go away dissatisfied, but if I vould try for spirit pictures und come again Wednesday we would try again on a pair of magnetized slates vich the price vas von dollar. So I paid him the von dollar, and I sit for spirit picture vich vas two dollar.

"Ven I vent to try Wednesday for slate wrking, he say he vas tired, und I haf to come again. I dell him I vas told to come then, und ask him vat be the matter with the spirits, vy they not write von day as vell as anodder, und he say, 'Spirits vas very mysterious. I then told him I gif him five dollars more if he get writing on magnetized slates vat he sold me,' und he say he vill not try again for five hundred dollars, for me at all, und then I told him he vas von big fake'. He get no spirit writing at all, und get German medium to write message on slate that vas not vashed.

When the old German had told me his story, and showed me the slate, it was plainly evident that the slate with Henrietta's message had never been "vashed" at all, and the great mystery is how Henrietta was able to write on the unwashed slate. But mysterious as this phenomena was, it was nothing to the result of the sitting for spirit photographs. Imagine my astonishment to instantly recognize the face of a lady who was stopping at the house where I was boarding, who asserted that she had never died, and had no connection by blood or marriage with the old German. She, however, came from the same section at the North, and was well acquainted with the medium, but she distinctly refused to acknowledge she was a spirit out of the flesh or ever had been as far as she knew.

Another "spirit" very strongly resembled W. H. Bach, former editor of the Sunflower, and another was pronounced to be the famous Lizzie Bangs of the Bangs Sisters.

The most mysterious of all spiritual mysteries was the coming of the "spirit" pictures of those people who were all alive, and greater than that, that they came to an old German who lived fifteen hundred miles from them, and had never heard of them.

Am I not right, Mr. Editor, in pronouncing this phenomena more astounding than the mere coming of ordinary spirits? Where in all the history of the movement has it been equaled?

No wonder that the Southern camps will soon be able to outshine the North in the varieties of astounding phenomena through such mediumship. I have waited long in vain for an account by others who heard the old German's tale of the unwashed slate, and saw the "living" spirit "pictures," for it was no secret on that ground at the time.

On departing from the ground the old German left the slates and pictures with me, so when I wished to be able to astonish the world with such evidence I could have the proof at hand.

I would also add that Henrietta became quite a household word at the camp, for her name was mentioned many times as being present by the platform test mediums, and at other seances, as well as by camp generally.

No wonder that the management of camps are proud of the commanding influence of Spiritualism in the world, when such manifestations of spirit power are given as evidence. The only trouble is that the old German was not wise enough to see the occult side of the phenomena, but the medium who told him that "Spirits" were beyond explanation in their mysterious manifestations, probably knew better than the old German the occult signification of writing on unwashed slates, and the coming of pictures of living persons as ghosts.

It would be unjust to this medium to question his ability for marvelous phenomena, and as he is already widely known as a medium for such phenomena, it is not necessary to mention him further than to say, he is able to cause the living as well as the dead to thus appear, and write even on unwashed slates, as well to come on "spirit" photographs.

But, Mr. Editor, there is a serious as well as humorous side to these manifestations. The old German came to hear from his deceased wife, whom he said he dearly loved as a companion for 25 years. He met—what? Disappointment and disgust with the whole business. Not a shred of evidence that his wife ever came within the atmosphere spiritual of such a place. What are the management of Spiritualist camps thinking of to permit the presence of such "performers" as mediums? In slate-writing the conditions are simple for genuine work. In photography no medium should ever handle the plates at all, or be allowed to take money from anybody on a camp ground, unless under the control of a photographer employed by the management to finish and develop the plates. Then there will be no likelihood of "living spirit pictures" coming on the plates, unless it be done to show the power of the invisibles to duplicate earthly photography. This once was done at my request (made mentally) when conducting experiments on that line. I got the picture of a person, living 1600 miles away, and on a plate taken in total darkness at 9 p. m. I knew the person well, and thought she might have passed away, but afterward I saw her alive and well then I knew that my mental request was answered in this manner. The medium never knew or saw this person, and as it was a scientific test of spirit power, I now for the first time mention it to the public.

The former humorous letter is bringing me many answers from all over the North as to the necessity of straight spiritual evidence. At the grounds about to be opened near Hawk's Park, the spirit scientists have already given absolute proof of their power in the lines of healing, and other ways of their presence.

Prof. Faraday asserts that psychological conditions are more important factors in physical phenomenal evidence than in purely mental manifestations. As it is impossible to obtain these conditions in most, if not all, of the camps as now conducted, the spirit scientists who have to conduct circles and use mediums for scientific evidence, have practically withdrawn from those camps and are not trying to work through the elements congregated there. Hence the the substitution of "Fake" phenomena as evidence, and the disgust of the spectators at its appearance and toleration by the management. This is the reason in a nutshell of the lack of phenomenal evidence of a reliable order in the camps. The remedy is to restore conditions so the spirit scientists can work out their problems without interference, and under such conditions as will preclude fraud.

The "New Thought" movement in the South will make phenomenal evidence a specialty, but the circles will be under the control of scientises in the spirit, and the material side will be under the control of the management direct. There will be no medium of the "fake" order permitted to take a position as a medium on the ground at all.

All mediums who may be directed by their controls to come here will be given a chance to do honest work, but the conditions for doing dishonest work will be promptly "sat down on" by the management at the beginning.

People coming to study the phenomena will be protected by the management from any imposition by any medium or spirit, to the best of the ability of the spirit scientists, backed by the mortal representatives of the Scientific Band. To facilitate this work, the spirit scientists have requested that profanity, vulgarity, drunkenness, scandal monging, and idle gossip should not only be abstained from, but that those who introduce such mental conditions shall be promptly warned and, if necessary excluded from the grounds by the assistance of the civil authorities. And I can assure the public that this request will be vigorously complied with, should there be any occasion for its enforcement. We intend to have one spiritual center where spiritual conditions are recognized and respected and all mediums who may read these lines can ask their controls if they are not essential to the production of true phenomena, and in full accord with the true philosophy as given at the beginning of this movement to enlighten mankind.

Letters from all over the North reach me by every mail, and many are offering to come and become a part of this new movement. It has struck a chord in the hearts of many veteran workers, and the material as well as spiritual side is a part of the program here, where you can come and have a place in your old age, if you prefer to come in line with the spirit of this movement.

As the Faraday Medium who first gave to the world the "law of control," on the theory of vibratory action in the ethers, I would say, that Prof. Faraday is now conducting the greater course of lectures, (illustrated with stereopticon) on the principles of "Creation of Form" from the ethereal relations of the elements, and these lectures will be a part of the intellectual and spiritual instruction given here the coming winter session. What other arrangements may be made will be given to your columns in due time.

THOS. C. BUDDINGTON.

Hawks Park, Florida.

The civilized stage turns every vice, which barbarism practices in a simple way, into a complex, ambiguous, equivocal and hypocritical form. It moves in a vicious circle, in the contradictions which it eternally reproduces without being able to remove them, so that it ever accomplishes the very reverse of that which it really does or pretends to aim at; for instance, that in civilization poverty is born of plenty.—Fourier.

RELIGION AND HEALTH.

The Success of Practically Every Known Religious System Based on Its Close Relation to Practical Health Problems.

Man wants, and therefore appreciates practical things. Obsolete, unreliable and impractical things are gradually but surely relegated to the rear, while the things that directly concern and benefit mankind are appreciated and hailed as the gift of the gods.

It requires neither a close acquaintance with theology, nor a deep knowledge of medicine to perceive analogies between the two; both are placed in man's hands to be made a practical success, trifled with, cast away, or scientifically studied, cultivated, treasured and preserved with ever increasing joy and satisfaction. They are, perhaps the two most important things in the world.

The religious instinct in man is inherent, and can not be downed. It must find expression in some form or another.

The desire for health is in fact nearer and more important than that of religion. Mens sana in corpore sano is a maxim that is old and true, and should be applied to our daily life now as much as it ever was. Everywhere is there a tendency towards health and repair, the vis medicatrix nature, without which the physician can do nothing, is inherent in everyone, but is by far the strongest in those who have a strong, vigorous constitution. The poor rhachitic child is the one which has the least chance in life, and usually dies early, while the strong one survives. The great law of the survival of the fittest is ever in operation. Man instinctly knows this, and therefore his desire to live becomes a secondary one—a religious one. The better a man's health is the greater is his physical capacity, and the more vigorous and prompt is his healing power which lies within himself.

It becomes then, a second duty to study the laws of health no less than the precepts of religion. The two are bound together inseparably. The human soul appreciates the advantages of modern scientific training in medicine, but naturally objects to being heavily taxed at a time when it should receive aid and help.

Medicine has been intimately related with the religious teachers in modern as well as all pre-civilized times, and when we get down to the real history of all religions we find their strength due to their practical health teachings. The Brahmans taught medicine, and their books on medicine, the Shastras, were held sacred. The Mosaic writings and recent archaeological findings reveal a system of medicine in Egypt from the earliest times, and we have the record of Ilmetop, an Egyptian priest-physician of nearly six thousand years ago, that has good service in it for to-day.

The old age of the Egyptians was directly attributed to the teachings of their priest-physicians in Egypt. The Greeks believed the divine art of healing was the gift of the gods. Hospitals were connected with the Greek temple of Aesculapius, and Hippocrates was the son of a Greek priest who ministered in this temple of health. Hippocrates was in fact the father of modern medicine, and lectured to students in the temple.

It is not necessary, I hope, to call your attention to the close relationship and influence of the priest, and the hygienic laws among the Jews. The very superiority of the Jewish race to-day, and perhaps its strength through many years of persecution, is directly attributable to the early **Spiritualistic-Hygienic Religion.** It is a fact that they are the only religious people to-day that carry out health laws with religious zeal. Perhaps the very fact that they possessed these psychic gifts to such a remarkable degree can be referred to their hygienic system, for surely all that they did possess was this great gift of psychic manifestation.

Christianity's early progress was no doubt to a great extent due to the sympathy shown to the sick by the Master in the command to "heal the sick." About the year 285 A. D., Laurentius, chief of the deacons, assembled a great multitude of the sick and poor, and they were supported by the alms of the church. In the year 380 A. D., a regular hospital was founded by a Christian woman named Fabiola as a religious offering. The crusades left a record in combining the practical help with religious. In A.D. 550, Emperor Justinian built the hospital of St. John at Jerusalem for the cure of the sick pilgrims and wounded crusaders. After the crusade the influence of the monasteries again shows the practical with the religious, and the task of nursing the sick becomes the special providence of the members of the religious bodies.

Among the American Indians the Medicine Man was the great priest, and the Shakers, Mormons, Dowieites and many other sects can trace a goodly share of the success to the close relationship and practical teachings in health matters.

It is needless to call attention to the influence of the church in hospital matters, as the church is gradually usurping the work that the physician was wont to do, and it is a fact that a wide breach is now opening between the medical profession and the religious hospitals, and unless the religious teachers will change their tactics and apply the same rules in studying religion as the doctors are doing to studying medicine, there will be a conflict in a near future. The doctor is now compelled to study psychotherapy, and ere long will be compelled to apply scientific methods to the deep problems of "ministering to a mind diseased."

True the cult that is now growing is supplying an ideal in a half way, but this cult will be compelled to travel the path that all religions have traveled, and will travel, unless they apply scientific methods to the real ideals that their followers are sincerely seeking after.

All the religions and cults now in existence will be compelled to give way to science, and the great **scientific practical religion** that will come to stay is not born yet.

Medicine itself was mere superstition until some thirty-five years ago, but now it is rapidly forging to the front, and the practical benefits it has given to humanity has made it so valuable indeed that the whole world respects it, and everywhere the laws of bacteriology and preventive medicine are making humanity one great system of brotherhood along these lines.

The care of the body should be made a religious duty, an element of religion as essential as religion itself. Carlyle said: "We touch heaven when we lay our hands on a human body."

The religion of the body is a complement of the religion of soul, and the welfare of the body is only second in importance, and perhaps as much, or even more so, than that of the soul. The ideals in religion to-day demand the same practical benefits as those in olden times, and which helped to bring followers to the religious systems of long ago; not only that inasmuch as we are living in an age of education, an age of science, the same laws of hard-hearted, merciless science must be applied to the fundamental principles of religion as are applied to the health problems. The field is now opening. Already the Christian church is surveying it, and trying to discover if it is possible to discard its old worn out dogmatic theories for scientific truths. Sooner or later the present doctors must assume the office of the priest-physician and by preventive measures teach the people how to live.

The political parties in America have both inserted a plank for a health bureau or cabinet position. The enormous death rate that could be avoided and the enormous increase in interest by the intelligent mothers in America in Eugenics shows that the harvest is ripe for a scientific Spiritualistic-Hygienic Religion.

Will the Spiritualists enter this great field, and by educational and modern scientific methods, boldly declare that they will take their stand among the greatest benefactors of this age, or will they go on with their unreliable mental phenomena, or encourage the system of artficial toggery, and thereby drive all the better element out of their ranks? The parting of the ways will come ere long, and those who will be weighed (by scientific methods) and found wanting will be compelled to go the way of their predecessors

Thousands of men and women in all walks of life are disgusted with dogmatic religion, and ere long many who are tired of sophies and pseudo-science of the enterprising cults of to-day, will welcome a scientific practical religious system.

DANIEL S. HAGER, M.D.

Chicago, Ill.

JOHN W. RING.

A Great Favorite in California, Where He Soon Goes to Fill Another Engagement.

To the Editor: This summer has been a most delightful one to me. I have been for four months on Shoup and Heck's Springflake Fisheries, Shelbyville, Ind., R. R. 12. This is the largest fancy fishery in the world, and the work with and study of, the beautiful little things has been a source of genuine pleasure. Then, too, Mr. Heck and family (wife and son) are truly devoted Spiritualists, which means much, and a certainty of pleasure to abide with them.

It was my privilege to attend Mt. Pleasant Park camp meeting at Clinton, Iowa, and to meet my co-workers was truly a pleasure—Miss Elizabeth Harlow, Max Hoffman, Frank Ripley, Edgar W. Emerson and many others, doing such a splendid work for our cause. Several new workers, to me, whose names I do not recall, caused me to rejoice that in fields where I am not acquainted the good work moves forward; the faithful ladies, as usual, doing a good work to uphold the camp.

Early in September I start West to take up a six months' work in San Diego, at the Temple; so after Oct. 1 my address will be Spiritualist Temple, San Diego, California.

My good will to the workers and friends in every portion of the field, and a mighty hip, hip, hurrah, for The Progressive Thinker.

JOHN W. RING.

Grand Ledge, Mich., Camp.

To the Editor: The Grand Ledge camp closed on Aug. 23, after a most successful four weeks' session: On the morning of the closing day we had a symposium, the best that the camp could afford. Mrs. May F. Ayers opened the meeting with an original inspirational poem entitled, 'Spiritualism," a most soul-inspiring production. All the mediums on the grounds took part in this meeting, consisting of Mesdames Oswald, N. W. Russell, Star, Shipman, and Mr. Charles Barnes, all of whom did splendid work. In the afternoon Mr. Oscar A. Edgerly gave one of his eloquent and instructive lectures. Mr. Edgerly, after serving our association as chairman and speaker for five years, is as popular with our people as ever, and has been re-engaged to serve as chairman next year.

Mr. John A. Ellis was elected chairman of the board for the coming year. Mr. J. W. Ewing continues on the board, and will attend to correspondence appertaining to business of the camp. Mr. A. F. Clark continues as manager. Upon Mr. Ewing and Mr. Clark depended largely the continued success of the camp. Things are shaping up in such a manner that we feel sure of a grand succes at this place next year.

Chicago friends ought to get the habit of coming to beautiful Grand Ledge.

MAY F. AYERS,
Secretary.

Hold your thoughts, your mind, your will in principle and you will succeed.—Hulit.

FINE SENTIMENTS.

Touching the "Teaching" of Religion in the Schools.—An Erudite Columbia Professor Raises Valid Objections to the Scheme.

In his paper in the July Hibbert Journal, Prof. John Dewey of Columbia University makes a philosophical examination of the question whether religion can be taught in our public schools, and reaches a negative conclusion. Both the nature of religion and institutions forbid. Incidentally he condemns the Roman Catholic plan of grouping pupils according to the religious persuasion of the parents. Professor Dewey argues:

"We have got to teach "something" as religion, and that means practically "some" religion. Which? In America, at least, the answer cannot be summarily given even as Christianity in general. Our Jewish fellow citizens not not only have the same "hands, organs, dimensions, senses, affections, passions" as the Christians, but, like them, they pay taxes, vote, and serve on school boards. But we should not be very much better off even if it were a question of Christianity alone. Which Christianity? Oriental in its origin, it has been Latinized and Germanized, and there are even those who have dreamed of humanizing it."

The problem is complex, he asserts, "as respects the process of learning, of coming to know." He asks:

"What shall knowledge of religion as an outcome of instruction mean to-day? Shall it mean the conversion of character into spirituality? Shall it mean the accumulation of information "about" religion? Or are there those who still believe in some magic power resident in memorized words, phrases and facts of transmitting themseves into personal insight, the development of fundamental mood, and the formation of permanent attitudes toward experiences?"

The problem still increases in difficulty when, we are told, knowledge is considered from the side of its method and from the standpoint of what it takes to get something worthy to be called knowledge. The writer asks:

"Can those who take the philosophic and historic view of religion as a flower and fruition of the human spirit in a congenial atmosphere tolerate the incongruity involved in "teaching" such an intimate and originally vital matter by external and formal methods? And can those who hold that true religion is something externally imported tolerate any other methods? Is it not confusion to seek a reconciliation of two such disparate ideas?

"Already the spirit of our schooling is permeated with the feeling that every subject, every topic, every fact, every professed truth must submit to a certain publicity and impartiality. All proffered samples of learning must go to the same assay-room and be subjected to common tests. It is the essence to all dogmatic faiths to hold that any such "show-down" is sacrilegious and perverse. The characteristic of religion, from their point of view, is that it is—intellectually secret, not public; peculiarly revealed, not generally known; authoritatively declared, not communicated and tested in ordinary ways. What is to be done about this increasing antinomy (self-contradiction) between the standard for coming to know in other subjects of the school, and coming to know in religious matters? I am far from saying that the antinomy is an inherent one, or that the day may not come when religion will be so thoroughly naturalized in the hearts and minds of men that it can be considered publicly, openly, and by common tests, even among religious people. But it is pertinent to point out that, as long as religion is conceived as it now is conceived by the great majority of professed religionists, there is something self-contradictory in speaking of education in religion in the same sense in which we speak of education in topics where the method of free inquiry has made its way. The "religious" would be the last to be willing that either the history or the content of religion should be taught in this spirit: while those to whom the scientific standpoint is not merely a technical device, but is the embodiment of integrity of mind, must protest against its being taught in any other spirit."

As to the "teachers" these further questions are asked:

"Where are the experts in religion? and where are the authoritative teachers? There are theologians; do we want theology taught? There are historians, but I fear the day has not come when the history of religion can be taught as history. Here precisely is one of those fields of clarification and criticism where much labor needs to be done, and where the professional religionist is one of the most serious obstacles to reckon with, since a wider and deeper historic knowledge would overthrow his traditional basis.

"There are preachers and catechists, but unless we are committed to some peculiar faith or institution, it is not exhortation or discipline of this sort that constitutes religious instruction. There are psychologists; but is introspection our aim? There remains, indeed, the crops of faithful, more or less well prepared, hard-working, and hard-worked teache s. This brings us to the crux of the whole matter. Is religion a thing so specialized, so technical, so "informational" that, like geography or history or grammar, it may be taught at special hours, times, and places by those who have properly "got it up," and been approved as persons of fit character and adequate professional training?

"We do not find it feasible of desirable to put upon the regular teachers the burden of teaching a subject which has the nature of religion The alternative plan of parceling out pupils among religious teachers drawn from their respective churches and denominations brings us up against exactly the matter which has done most to discredit the churches, and to discredit the cause, not perhaps of religion, but organized and institutional religion: the multiplication of rival and competing religious bodies, each with its private inspiration and outlook. Our schools, in bringing together those of different nationalities, languages, traditions, and creeds, in assimilating them together upon the basis of what is common and public in endeavor and achievement, are performing an infinitely significant religious work. They are promoting the social unity out of which in the end genuine religious unity must grow. Shall we interfere with this work? Shall we run the risk of undoing it by introducing into education a subject which can be taught only by segregating pupils and turning them over at special hours to separate representatives of rival faiths? This would be deliberately to adopt a scheme which is predicated (based) upon the the maintenance of social divisions in just the matter religion, which is empty and futile save as it expresses the basic unities of life."

Than to be simple, modest, manly, true,
Safe from the many, honored by the few;
Nothing to court in church, or world, or state,
But inwardly in secret to be great.
—Lowell.

AN ANSWER TO MRS. PETERSILEA.

The Nut is Cracked According to the Church of Universal Science.

In The Progressive Thinker of Aug. 22 was a beautiful narration of a dream or trance experience by Mrs. Petersilea, of the truthfulness of which no one could be skeptical. We think there are very few Spiritualists who have not had similar experiences, and it is just such that affirms so strongly in the belief of immortality of the soul, and the existence of a universal spirit, who is the Creator of all forms of life.

So far as this fundamental principle is concerned, all Spiritualists are unanimously united, but in ideas and understanding of the relation between man and the soul, between soul and spirit, and how manifestations in matter are brought about, there are hardly two persons who can see in the same light. Such understanding must come through growth during years of studies in physical, psychical and spiritual science.

Before making our explanation of how Mrs. Petersilea's vision was brought about, we will cite the following paragraph from Foundation Principles of the Church of Universal Science:

"104. It is the universal Spirit (God) with whom man essentially is one in the subjective mind, who manifests that which shall come to the objective mind of man. It is generally manifested in symbols, and only those who are spiritualized enough to understand the meaning of that language, can have the benefit thereof.

"105. In the inner world of Spirit all things are known, and when the external personality is asleep the soul is still awake and reflects from that fountain of knowledge, things that shall come.

"106. All that which shall happen to man in the external life is known to the Spirit within, so when we are in the spiritual state we see and know all things that are coming to us in daily life, but most of the time the external mind can not remember it when we wake up. It was with this knowledge Solomon said: 'Who can remember that which shall come?' (Preacher 1:11.)"

In the first place Mrs. Petersilea says: "One night after retiring to rest and becoming calm and passive, as one usually does before falling asleep, there appeared standing at the foot of my bed, the spirit form of my husband. * * * But it must be added just here, that I did not see him with the natural eye, but with the spiritual eye."

Consequently, when she did not see with the natural eye, her spirit-husband was "no matter." But being unconscious to the external, she was in the very same state as her spirit-husband, namely, in the spiritual state where all things are known and can be made manifest to the soul.

Now this lady in Massachusetts had already written the letter to Mrs. Petersilea, and not only that, but her soul's emotion during grief had gone out to her also. According to psychic law it is only the soul's emotions that are effective in the world of spirit.

So when Mrs. Petersilea was in that semi-sleep state, she could see all these things that the Massachusetts lady had in her spiritual sphere, as well as her own. Because she is strongly connected with her spirit-husband, it is natural that he will figure much in her dreams and visions.

It must be remembered that all beings and things that we have loved in earth-life always will be with us in spirit, and whenever we are in the proper state to get dreams or visions, these will appear as representatives of the real meaning in the revelation.

Now, in conclusion I will say, that although our departed friends continue to exist and are connected with us, they can not bestow any spiritual gift upon us, for such must come from the Spirit within. The law is universal for all souls, whether in physical or ethereal life.

Persons with gifts of music, art, healing, poetry or anything else, may be around us, but they could not give any of those gifts, for they must be given by the Spirit within—by the inner divine Being. Neither can any one see visions because the spirit friends are around us, but because our soul has eyes whereby to see and the same law holds good in the psychical kingdom.

ELLIS I. JACOBSON.

Chicago, Ill.

A HAUNTING SPIRIT AT WORK.

An Impressive Visitation of the Satanic Kind.—Luminous Phenomena in Italy.

"A correspondent" furnished the "Daily Chronicle on the 15th inst. with a detailed account of the "weird experience of a London family," and enclosed for the Editor's information, "and as materials for verification of the accuracy of the story, the true names and dates of places and persons and happenings," The story, briefly told, is as follows:—

Two years ago a lady took an old-fashioned eight-roomed cottage in a village, but she now wishes to leave it because of the strange disturbances which have taken place within it. Since the beginning of the present year the lady's daughter, a girl about fourteen years of age, occupied a spare bedroom near the roof, and one night—

She was suddenly aroused from sleep and was conscious of the presence of someone standing by her bedside in the dark. Startled, she was about to cry out, when a flabby, large, clammy hand was pressed firmly over her mouth.

She was a strong-minded girl. With an effort she sat bolt upright in bed, trying to tear the hand from her mouth. To her horror she found the hand of the invisible intruder strongly forcing her back on her pillow, and at the same time she was conscious of an intolerable odor. Hastily pulling the bedclothes over her head, she went fervently over her prayers—I may say it is a Catholic family—and, to her great relief and delight, the grasp of the hideous Invisible relaxed, and she went to sleep.

In the morning she thought it might have been a nightmare, and said nothing about it. The next time, however, when she had to sleep in that room the same horrible haunting occurred. Again there was a presence in the room, again the horrible odor as of decaying flesh, again the gruesome, flabby, clammy hand pressed on her mouth. She screamed, jumped out of bed, and went down to her mother, declaring that nothing could induce her to sleep in that room.

Some time later a relative spent three weeks in the house. On the twentieth night she had experience similar to that which had befallen the daughter of the house:—

She was awakened by the pressure of a hand upon her mouth. She shook herself clear and angrily addressed her visitor, but received no response. On the twenty-first night the same visitation occurred. This time the odor was so intolerable that she had to fly from the room, dreading suffocation. The next day she left the house.

Another lady, not a relation, for three nights in succession endured the haunting horror of the darkness, the phenomena in every case being the same; first the presence, then the hand, followed by the insufferable smell. My friend invited me to spend a night in the haunted chamber. It is an experience which I do not covet.

If this evil entity from the beyond would confine himself to this spare bedroom the room might be set apart for his accommodation, but unfortunately this is not the case. Last Thursday, for instance, while the family were sitting at lunch, they were subjected to what has now become quite a familiar visitation. Steps were heard descending the stairs from the haunted bedroom, apparently those of a heavy man wearing loose slippers. When he reached the foot of the stairs he entered the dining room, and with him came as a moving column, the pestilential odor!

They could see nothing, but heard the footsteps cross the floor, and presently there was a sound as if someone had sat down heavily in one of the chairs at the table. They heard the chair creak, but to finish the meal was out of the question. The room smelt like a pest-house. All the windows, were opened, but the odor filled the house.

As may be imagined from the fact that my friend has stood this for months, and is still standing it, she is very strong-minded. Believing that she is in the presence of a discarnate personality, who for some strange and mysterious reason is earth-bound, she has sometimes followed him to the bedroom, and attempted in vain to get into communication with him. Adressing him, whoever it may be, she has pointed out the extreme inconvenience which his inconsiderate visits were occasioning to the family. She has begged him to inform her what he wanted, undertaking to do anything in reason to ease his perturbed spirit, if thereby she could but secure release from his detestable presence. To all her adjurations and appeals there was only one reply—the continuous terrible odor.

The story may seem grotesque and ludicrous to your readers, but it is a very grim business for my friend. This is no imaginative story of ancient days which cannot be verified. The haunting has taken place this month, and is probably continuing at this moment.

It only remains to add that on making inquiries in the village, my friend was told that the last occupant of that house who an old imbecile, who died in what is now known as the haunted chamber. He was an enormously corpulent man, and it was some time before they could effect the structural alterations in the house necessary to remove his corpse, upon which decay had made great ravages before it was finally transferred to the grave. That is the story in the village, but why the smell and the presence should persist years after that malodorous funeral, I leave to wiser heads than mine to decide.

Luminous Phenomena in Italy.

Professor Dr. M. T. Falcomer, in the "Veltro," gives the weight of his authority to the following account of luminous phenomena observed in the neighbourhood of Vo Euganeo (Province of Vicenza), and sends it to me thinking it will be of interest to investigators of spiritualistic kindred facts in England. Having satisfied himself of the objectivity of the light, he did not hesitate to publish the written accounts of it which he received at first-hand from trustworthy witnesses, viz. : the Countess I. Correr, her two sons, and the Cavaliere C. Pollini, strengthened by the notoriety of the appearance in the neighbourhood of its occurrence.

The first witness, the Countess, is a lady well versed in the literature of mediumship, having experience of seances and "capable of every good work." Cavaliere Pollini is a man of superior education and so distinguished a musician that the Queen sends for him to the concerts of Stupinigi.

In a letter from Padua, dated May 25, 1906, the Countess wrote to Professor Falcomer, among other things:

I wanted to tell you also about the apparition of a luminous globe at my country estate; more than forty people have seen it floating about every evening for an hour or more; it rises, sinks and dissolves if anyone goes close up to it, and it reappears further away—and this for more than a month.

At the Professor's request for particulars the lady wrote to her country home to get exact data and, if possible, further details of the apparition of the luminous globe, after which she sent Professor Falcomer a letter, of which a large part is here inscribed:—

Villa Bucchia, Sept. 8, 1906.

For some time now the description of the phenomenon of which I told you—the luminous globe that floats every evening in a place near my house—has been lying on my table, but the description was given by a rutic of this place and needed explanations which, perhaps, I alone, who know his style, could give. I hoped to have met you here, and so I did not write; but now I have seen the globe of light myself, and can assure you that it is an indisputable reality. It rises from the earth among the fields, then sails gently through the air at a height of from six to eight yards. Now and then it sinks lower and often recedes and approaches with inconceivable swiftness. In size it is like a large electric street lamp.

In the winter (for it has been appearing for ten months with intervals) some stupid jokers fired a gun at it, whereupon the globe instantly disappeared and the next evening reappeared divided in two, and showed itself like this for a few evenings, after which it became one again. But since that time the peasants tell me it is no longer so large as at first, nor is the light as brilliant. However, yesterday evening I admired it for its magificent splendour, which had something of the brilliance of the stars. How I wish you could see it!

This phenomenon has manifested since last St. Martin's Day (November 11), when a family of cow-keepers came to live in a cottage which stands in the field where the globe appears. In my opinion, there must be a medium in this family, and I shall inquire into it. But how many precautions one has to take with these peasants! If they were to discover that a given individual were the subject of certain studies and research, it would be enough to make them burn the house down. * * *

"For two evenings," adds the Countess, writing on September 10, 1906, "the globe has not been seen."

Professor Falcomer says in his article:—

The globe of Vo may recall to mind an analogous phenomenon, the little flame that appeared at Quargnento, in the province of Alessandria; it was observed out in the country near a chapel, also in rainy weather; it seemed to move with a certain intelligence, and the people called it "a soul."

At my request, Captain Sirombo, of the 36th Infantry Regiment, collected information regarding it on the spot, and it was published in the "Rivista di Studi Psichici." There is also a little flame described in the S. P. R. "Proceedings" for 1905 Vol. XIX., and again, the little flame of Berbenno discussed in the "Uebersinnliche Welt" and other periodicals.

Considering the phenomenon at Vo in connection with this collection of facts it seemed desirable to make it more widely known, and the Professor accordingly asked the Countess's permission to publish her letter.

In her letter giving consent, the Countess said:—

You might add that all the village saw the phenomena during long months and more than forty people used to stand admiring the splendid apparition every evening. It appears that it is as I foresaw, in the cow-keeper's family there is a girl who has continual visions, but woe betide you if you speak to her of them? I could not even so much as see her. Oh, if you were but here!

In another letter the Countess adds that, besides herself her sons and Professor Pollini had witnessed the phenomenon.

Professor Falcomer is also of opinion that the manifestation is produced through the mediumship of this girl, although at some distance from her. Allan Kardec has observed that spirits can carry the fluid from the medium to produce their phenomena at a distance.

The Professor concludes with a quotation from Stainton Moses' "Spirit Identity," as to the probability of a concerted plan among the spirits to convince us of their action and influence, and so this appearance at Vo may well have produced an effect on some who saw it, turning their thoughts to the other world.

I remember some twenty years ago a long narrative in "Psychische Studien" of the appearance of similar globes of light. I think they showed intelligence and were held to be actual spirit personalities. I think I remember that there was a connection between some of these and a battlefield.

In many places in the Alps globular lights and flames have been seen by Swiss peasants, and are always believed to be souls in purgatory. In the case of flames, they may possibly have a purely natural origin.—Light, London, England.

Mysteries of the Soul.

As Set Forth by That Eminent Scientist, Camille Flammarion, in the Chicago Sunday Examiner.

Our brains are composed of molecules which do not touch and which are in constant vibration. But why should I speak of brains? Cannot thought, will, psychic force, whatever its nature may be, act on a being to whom it is attached by the sympathetic and indissoluble ties of intellectual relationship? Do not the palpitations of the heart suddenly transmit themselves to the heart which beats in unison with ours? Are we to admit in the case of apparitions that the mind of the dead has really assumed bodily form when near the observer? To me this doesn't seem necessary. In our dreams we see persons who are not before our closed eyes at all. We see them perfectly, as well as in broad daylight. We speak to them, converse with them. Surely it is neither our retina nor our optic nerve which sees them, any more than our ears hear them. Our brain cells alone are concerned in it.

Certain apparitions may be objective, exterior and substantial, others may be subjective—in that case the being who manifests himself would act from a distance on the being who sees, and this influence on the brain would determine the interior vision which appears exterior, as in dreams, but may be purely subjective and interior.

Just as the thought, a memory, may arouse an image in our minds which will for a moment give him an illusion of reality. It is not the retina which is affected by a positive reality; it is the optic thalmi of the brain which are excited. In what way? The present state of our physiological and psychological knowledge does not teach us that.

Such are the most rational inductions which it seems possible to derive from many unexplained though very old phenomena, for the history of all people from the remotest antiquity has preserved examples of it which it would be very difficult to deny or efface.

But, it will be asked, will we admit in our age of experimental methods and positive science that a dying or even a dead man can communicate with any one? What is a dead man?

A human being dies every second on the globe—that is 86,400 a day, about 31,000,000 a year, or more than 3,000,000,000 in a century. In ten centuries more than thirty thousand millions of corpses have been committed to the earth and given back to general circulation under the form of various products—water, air, gas, etc. If we keep an account of the diminution of human population as we count up the historic ages, we find for ten thousand years at least two hundred thousand millions of human bodies have been formed from the earth and from the atmosphere by respiration and nourishment and have returned to it. Molecules of oxygen, hydrogen, carbonic acid and nitrogen, which have constituted these bodies, have enriched the earth and been given back to atmospheric circulation.

Yes, the earth we inhabit is now formed partly of the thousands of millions of brains which have thought, the thousands of millions of organisms who have lived. We walk over the remains of our ancestors as our descendants will walk over ours. The brows of thinkers, eyes which have looked, smiled and wept, mouths which have sung of love, rosy lips and marble bosoms, mothers' flesh and blood—all who have lived, all who have thought, lie in the same earth. It would be difficult now to take a single step on the planet without walking on the remains of the dead; it would be difficult to breathe without inhaling the breath of the dead.

Should we think that this be all of humanity, or shouldn't we rather think that it may have left something nobler, grander and more spiritual? Does each of us give the universe when we breathe our last nothing but sixty or eighty kilograms of flesh and bone which will disintegrate and return to the elements? Does not the soul which animates us endure by the same right as every molecule of oxygen or nitrogen or iron?

We have no right to affirm that man is composed solely of material elements and that the thinking faculty is only one property of the organization. On the contrary, we have the strongest reasons for admitting that the soul is an individual whole, that it is that which governs the molecule to organize the living form of the human body.

What becomes of the invisible and intangible molecules which have composed our body during life? What becomes of the equally invisible and intangible souls? It may be thought that they also reincarnate themselves in new organisms, each in accordance with its nature, its faculties and its destiny.

The soul belongs to the psychic world. Doubtless there is on earth an innumerable quantity of souls still heavy and coarse, barely free from matter and incapable of conceiving intellectual realities. But there are others who live and study in contemplation, in the culture of the psychic or spiritual world, and these cannot remain imprisoned in the earth, but must continue to live.

What is the inner nature of the soul? What are its ways of manifestation? When does its memory become permanent, and maintain with certainty a conscious identity? Under what variety of forms and substance can it live? What extent of space can it overcome? What is the order of intellectual relationship which exists among the different planets of the same system? What is the germinating force which sows the world with seed? When can we put ourselves in communication with the neighboring planets? When shall we penetrate the profound secret of destiny?

All these things are mysteries to-day, but they will surely not always remain so, and the time will come when we shall be able to answer each and every one of these questions which are now puzzling our minds.

UNDER SPIRIT CONTROL.

This Man Never Touched Brush or Pallette Until He Was 60 Years Old and His Work Shows Ability.

Believing that the spirit hand of Raphael, the prince of painters, guides his own, Abel Taylor has painted more than a thousand pictures. He refuses to sell any of them for profit, and declares that he never touched pallette or brush until he was past sixty years of age, and he has been painting excellent pictures for the last fifteen years.

He says that the spirit of his sister told him that it was the spirit of Raphael who guided his hand in painting the pictures, and he is now firmly convinced that this is true, although he was skeptical at first. Mr. Taylor lives in the so-called President's cottage, now one of the dormitories of the Soldiers' Home. The walls and corridors of the cottage are lined with the productions of the artist.

A quiet, earnest man in manner is Mr. Taylor, who never smiles, and who speaks of his spiritual experiences reverently.

"I never sell my paintings," he says, "for more than the paint and the canvas cost me."

A suggestion that he part with some "spirit" photogarphs, in which he recognizes departed kindred, brings forth a pained and shocked expression.

The Beginning.

The beginning of Mr. Taylor's intercourse with the inhabitants of the spirit world, as narrated by himself was dramatic.

"At that time," he says "I was unfortunately addicted to taking liquor, sometimes in injudicious quantities. On one occasion, when I had fallen off in this wise, I was resting upon one of the benches in the home grounds.

"My only companion was a bottle, containing the liquid demon that makes such havoc in this world. As I took this bottle forth, for the purpose of adding to my spiritual and mortal misery, it suddenly shivered into 1,000 pieces, though without injuring me. My first emotion was one of chagrin, but this soon passed away, and I fell into a deep slumber.

"The incident made no remarkable impression upon my mind, though the manner in which the flask had been smashed was truly amazing. Then a friend of mine induced me to attend a Spiritualistic seance. While here the spirit of my sister came forth, and told me that it was she who had broken the bottle of liquor that day in the grounds. She reasoned with me against my habits of intemperance, and then told me that I should become a painter. 'But,' says I, 'I never handled a paint brush in my life!'

Raphael Will Guide You.

"'No matter,' she says, 'the spirit of Raphael is here, and says he will guide you.' Then she gave me directions to go home and secure the necessary materials, and await the coming of my spirit guide. Sure enough, one day as I sat helplessly before the untouched canvas, with my brushes and paint, the inspiration came. It was like an electric shock passing over me, at first, and then clearly in my mind's eye, I saw the scene I was going to paint. It was a bit of woodland through which a stream ran, and I recognized it at once as being near my birthplace in England. Often as a boy I had spent happy hours in this spot, fishing and romping with companions.

"These I began to paint, and somehow it didn't seem so difficult. The picture in my mind began rapidly to take form and color on the canvas. I worked faster and faster, and, in a couple of hours, there was the picture. Here it is, and you can see for yourself that, although somewhat cruder than my later work, it is not so bad for an utter novice.

A Thousand Pictures.

"Since then, I have painted more than a thousand pictures, and have sent them all over the country. Some points in my work have attracted the notice of artists, who can hardly believe that I have never taken lessons. But to those who do not know the influence of the spirits it is useless to endeavor to explain. Latterly, I have actually seen the hand of my spirit guide, who I have been told, is none other than Raphael, upon my wrist as I paint. At night the spirits come around me, and I see them plainly. I have frequent conversations with my sister, who has wrought this great good in my life, and other relatives. When I first began to see the spirits, and talk with them, my room-mates thought I was losing my mind, and some of them were disposed to put a wrong construction upon the matter in the light of my former drinking habits. Some got to display a measure of superstitious fear.

"Now, however, I believe my comrades realize the situation as a serious one, and as I carry on my conversations with my spirit friends in a low tone, they do not mind. Then, too, I usually meet my companions in the other life at a very good friend's house. This gentleman is a medium, and he has set aside a room in his house for my special use. Here I sit alone and a music box is set going. Then I have the most beautiful manifestations, the spirits coming around me, and calling me back to my past life. My sister and I talk over old times, and you cannot think how soothing to my mind these occasions are.

"Sometimes my spirit guide comes to me in the night, and once actually induced me to commence and finish a painting in the dark. There was absolutely no light in the room, yet the ghostly hand guided mine with the utmost facility and, in the course of a couple of hours, I had dashed off one of my very best efforts. It is a scene in a Californian forest, which I recall very well, for it was here that upon a merry march one day we halted to rest. The trees are so lofty as to cause the lower portion of their trunks to be enveloped in semi-darkness though, as you perceive, a single brilliant shaft of sunlight shoots through the gloom, to fall upon the somber bark of the giant of the forest. Many persons think this picture is my masterpiece.

"I assuredly believe in the genuineness of spirit photography, for I clearly recognize relatives and friends who have 'passed over.' Here, for instance, is an unmistakable likeness of my sister, who is always near me. In this photograph my guide stands near me. In the upper portion of this picture, you will see some spirits as they are just after leaving the body. They are small, and not developed, but they float lightly and happily through the ether, from which they will eventually gain the power to materialize more completely and perfectly. These spirits are often, as they are just released from the body, tenuous in the extreme, but they gather the power to materialize very rapidly.

"I shall go on painting after I have passed over, I believe, either through the instrumentality of a mortal, or in the spirit world. I have gained through this means, peace of mind, and release from the thralldom of the grosser bodily senses. And I am always looking forward to better things in the future."—The Washington, D. C., Times Magazine.

The Michigan State Spiritualists' Association.

While you have not heard from us lately, let me say we have been busy. We have held two mass meetings so far since the new officers were installed; one in Grand Rapids, from June 7 to 14. This was in the form of a camp meeting, as a large auditorium tent was used at Briggs Park. Grand Rapids has always responded nobly, and this time was no exception, and this was a large undertaking, the expenses alone being $150.81, and we balanced even.

All workers donated their services, we only paying railroad expenses. The workers were: Dr. Geo. B. Warne, N. S. A. president; Mr. and Mrs. E. W. Sprague, of Detroit; Will J. Erwood, of Elkhart, Ind.; Mrs. Morrell, Mrs. Belle Fuller, Mrs. Amanda Coffman, Miss Emma Gibbs, and James E. Walker, president M. S. S. A., all of Grand Rapids, and many others who assisted with the music and in various ways. We wish to thank all who assisted us; while we may not mention all names, they are not forgotten, and their good work will live forever.

The next meeting was held at Haslett Park, Aug. 15. Haslett Park camp being the only camp that would consider giving the M. S. S. A. a day They not only donated their speaker, Dr. Angus, of Port Huron, but they donated the gate receipts for the day.

Dr. Angus and James E. Walker, of Grand Rapids, with Mrs. Flora Fulghum, of Battle Creek, as message bearer. She is one of the young workers, and her work was fine and greatly appreciated, every message being recognized. The Wattles family arrived on the grounds that day, as they were to fill an engagement the following week, and favored the friends with several of their songs, which were greatly enjoyed. The friends responded nobly to the call for money, about $25 being raised.

I wish to extend to the Haslett Park Association the sincere thanks of the M. S. S. A. for its courtesy and assistance, and to all the friends who assisted with money or in any way; their efforts will reap a harvest in the great by and by.

MRS. EMMA SNOW HOYT,
Secretary M. S. S. A.
Battle Creek, Mich.

The Clinton, Iowa, Camp.

Every room and tent on the grounds was ocupied and crowded to their uttermost with cots, and many came in the morning of the 23d, thinking to have one more week on dear, beautiful Mt. Pleasant Park.

Our worthy president, who so nobly served us last year, was re-elected for the ensuing year. Brother Ireland, of Tampa, Florida, who came to camp with his dear, good wife and darling mother, won the hearts of all, and was elected vice-president of our association.

All who attended our camp put their hands down in their pockets, and most generously contributed to the association, as did the Woman's Union.

The speakers were excellent, having great talent and wonderful inspiration; such as Miss Elizabeth Harlow, Dr. Peebles and J. W. Ring. Our message bearers, Mrs. Laura Jones, Edgar Emerson and Mrs. Eva McCoy, did excellent work.

Our dear Mollie B. Anderson was re-elected secretary, and with a great majority.

Our grounds were more beautiful than ever.

Every medium, I am sure, did well, financially, and looked happy and contented.

Dr. T. Wilkins was welcomed by all and all regretted his short stay.

Miss Harlow was the joy of the camp, and all expressed their love and greetings to her on the evening of our closing exercises. I do not think we ever had a more happy closing meeting, and all predicted a much more prosperous year in 1909.

The board of trustees is a strong one, and will be very careful in its selection of talent for next year's camp, and see that all workers are worthy and up-to-date in giving the truth of our philosophy. All mediums are invited to our camp.

Long live the M. V. S. A.

ELIZABETH J. JAQUET.
Clinton, Iowa.

Lake Brady, O., Spiritualist Camp.

This camp closes Sunday, Aug. 30. Since our former report, Aug. 8, we have enjoyed intellectual feasts each Sunday from the following named speakers and platform mediums;

Aug. 9 came Miss Elizabeth Harlow, and gave us two fine addresses. Much has already been published of this worthy advocate's electrifying inspirational powers, to convince aspiring mortals of our beautiful philosophy, and its relation to evolution and religious progress.

Sunday, Aug. 16, Mrs. Francis Spaulding occupied our rostrum twice, and Monday evening again. Her addresses bring our spirit-loved ones very near, and she will long hold a warm place in many a kindred heart, both upon mundane and spiritual planes of soul life, for the communion made possible by her beautiful inspirational mediumship, both in her addresses and loving spirit messages.

Aug. 23, Mr. W. V. Nicum gave two impressive eloquent lectures. Your correspondent was message bearer at the close of Mr. Nicum's address, also concluding the service in the afternoon of Miss Harlow's lectures.

There is closer tie which is growing stronger at every gathering upon these sacred grounds, and without any doubt next season a greater work will be accomplished. Our management and members feel that successful currents are tending toward this chosen center of advanced spirit intelligences.

Believing in all good and acting in accord therewith, we have knowledge supporting and sustaining our efforts for the future of our cause in all our camps, local societies, State and National organizations. Some of our societies and camps may have failed in one sense; in another they have but only disorganized to rebuild better the next time.

The names of the newly elected board of trustees of Lake Brady Camp Association: Mr. Hunger, Mr. Eckert and Mrs. Lena Deibolt, of Cleveland; Mr. Ford C. Myers, of Myersville; Mr. Randall, of Cuyahoga Falls; Dr. Cox, of Canton; Mrs. Mary E. Gaskill, of Lake Brady; Robert Miller, of Akron; Mr. Sexhaur, of Canton; Mr. A. Hasbrook, of Ravenna; Mrs. Mary E. Fisher and Mrs. Elizabeth Mee, of Lake Brady.

MARY C. WARD.

Mt. Pleasant Park Camp, Clinton, Ia.

The M. V. S. A. held its closing feast at Mt. Pleasant Park, Clinton, Ia., Aug. 23. The camp, taken throughout the entire four weeks, was a decided success. Greater harmony reigned than had been at Mt. Pleasant Park for a long time. All seemed to enjoy themselves and feel they were greatly benefited for having visited the camp, as indeed they should, under the management of such a good, grand soul as their president, Mr. E. L. Kilby. All of the lectures were fine and highly instructive.

The camp was opened by Mrs. Cora L. V. Richmond giving the first lecture. Her ability is known throughout our country, Benj. F. Wilson closing the week.

Dr. J. M. Peebles, who is loved by all that hear him, possesses a wonderful knowledge of ancient and modern Spiritualism. I hope he will live many years and be given strength to voice the great truth of Life Eternal to humanity. After Dr. Peebles came our beloved brother, John W. Ring, whose wonderful inspiration is a revelation to all who have the pleasure of hearing his clear, well poised voice. All who have heard him, must surely realize such grand, beautiful, inspiration can come only through a pure, highly developed soul. Mr. Ring's presence is a suggestion of sunshine to all.

Miss Elizabeth Harlow closed the season of lectures to good attendance. Miss Harlow is another that scatters sunshine wherever she goes, with her grand, beautiful lectures. The message bearers were good, Mrs. Jones and Mr. Emerson being exceptionally good. In addition to the regular program were two lectures by Mr. Ireland, of Tampa, Florida, one by our good brother, Mr. Emerson. The independent mediums on the grounds seemed to give good satisfaction. All felt pleased with the attendance, having people from many states.

We all hope the coming season of 1909 will have a large attendance, as surely the beautiful camp deserves.

GUY W. BALLARD.
Mt. Vernon, Iowa.

Suited With Grand Ledge Camp.

I have just returned from Grand Ledge camp, where I spent about ten days, and would like to add just a word in praise of the many I met there.

Grand Ledge, to my idea, is the ideal camp of Michigan in regard to scenery and natural surroundings; this coupled with the workers connected with the camp, makes it an ideal place for a rest, and this is what I went for, and was not disappointed. It is here that harmony prevails. The officers were fitted for their respective places, at the same time looking out for the comfort of their guests.

I wish to state that this camp was the only one out of four in Michigan that extended a hand to a new worker, who asked their confidence. This to me is one of the ways to progress, to encourage the young worker, for to them we will have to look ere long, and the helping hand of older workers is the greatest incentive to those trying to gain confidence.

Long live Grand Ledge, and every one of its noble band of workers, for they are sowing the seeds of right and harmony, love and justice.

MRS. EMMA SNOW HOYT.
Battle Creek, Mich.

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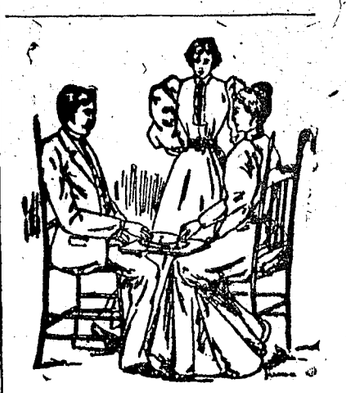
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FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP

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The Cause in San Jose, Cal.

Perhaps a brief outline of our work in San Jose might be of interest. Since the report of our President some time ago, we have had well attended meetings, and good lectures every Sunday evening. This is not the result of chance, but by the untiring efforts and zealous work of Brother and Sister Howe, who use every means in their power to make the meetings so interesting that we generally have a large attendance, excellent instrumental and vocal music, a poem by some member of the society, a good lecture by Brother or Sister Howe, followed by readings from flowers or other articles or spirit messages by mediums who are present.

When I look over the people assembled I see but few of the old familiar faces that were constant attendants fifteen years ago; almost all have passed to the higher life, and I believe that they are still interested and striving to assist those who are doing their level best to carry on the work—the promulgation of the beautiful philosophy of Spiritualism.

At a business meeting of members on August 2, delegates were elected to attend the California State Convention of Spiritualists, to be held in San Francisco, September 4, 5 and 6, this being the first time since the earthquake that the convention has been brought from the south. Five delegates and five alternates were elected. We also have nine delegates at large, 6 ordained and three endorsed workers, so we hope to have a good representation, and it is expected much good will be accomplished at the convention.

As we do not use our hall on Sunday afternoons, we have rented to "The People's Progressive League," a free platform for the discussion of all subjects of live interest, non-sectarian and non-partisan. A large attendance greeted the Prohibition speaker, C. J. Hall, Esq., from Los Angeles, who, being in this place to attend a convention, very kindly and willingly accepted an invitation to speak for the League. I think everyone was glad to hear him. Next Sunday, A. S. Howe will speak on evolution.

Under the auspices of our society Mrs. Lucille Kenworthy, formerly of Seattle, gave an entertainment last month, assisted by local talent, consisting of instrumental and vocal music, recitations, both comic and serious, and did ample justice to each in turn. The audience was delighted and wish to see her again. She is just beginning as a spiritual speaker, and we are glad to give the hand of welcome and encouragement to those who are striving for the right and the upbuilding of Truth's Temple.

I hope Dr. Wilkins will be able to count many dollars for receipts for his beautiful poems. I intend to have a copy myself. They are adapted to almost every occasion. I take great pleasure in reading all the poems published in The Progressive Thinker and have memorized quite a number of them, as I am acquainted with some of their authors. They almost seem like a personal interview, and I think they give pleasure to others as well when I sometimes speak one at our meetings.

MRS. H. L. BIGELOW.
Secretary First Spiritual Union.

MORE THAN A BELIEF OR HOPE.

Immortal Life a Matter of Absolute Knowledge.

To the Editor:—I wish to tell you of an experience that came under my observation, proving the truth of the statement that the silent but subtle power of the spiritual world is not confined to any sect or party, but its influence is felt by all of earth's inhabitants.

August 14, I attended the funeral of Mr. Michael Claus of Niskayuna, N. Y. He was an old friend whom I had known for the last forty years. The family were members of the Reform Church. The pastor Rev. Ditmire stated that when he was informed that the father and brother had passed over the words of Paul came to him: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens." He emphasized very strongly the fact that it was more than a mere belief and a hope of its possibility, but it was absolute knowledge, a consciousness of the truth of immortal life that could not be questioned.

The feelings of sympathy and consolation that were extended to the family were beautifully expressed by citing them to the fact that as each week, month and year passed by they would be nearing the time when they could meet those who had passed over and hold communion face to face, and where the grief of parting would be unknown. That it was only a vail that intervened between them and that beautiful city where the arisen one had found a dwelling place, and that in the silent watches of the night they could hold sweet communion with the one who had gone on before.

The only thing that symbolized mourning was the small crape placed on the altar by the undertaker. The mother and daughters and other relatives were robed in white, beautifully illustrating the spiritual resurrection. The I. O. O. F., of which the arisen brother was a member, were represented, and their ceremony at the grave touched the tender feelings of those present. I thought how near related we all are when we near the borderland of that country which is to be our eternal home; and how foolish it is to contend over mere differences of opinion regarding the externalities of life, when all of the riches, honors, rank and titles will there be as useless rubbish; but if we seek to do good to our fellow beings we will be laying up a treasure that will be our blessed inheritance when the mortal is laid away and we enter into the fullness of the immortal life.

HAMILTON DE GRAW.
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Proofs of the World Invisible.

As Set Forth by That Eminent Scientsit, Sir Alfred Russel Wallace in the Chicago Tribune.—"The Man of the Future Portrayed by Another Eminent Writer."

That intelligent beings may exist around and among us unperceived during our whole lives, and yet capable, under certain circumstances, of making their presence known by acting on matter will be inconceivable to some, and will be doubted by many more, but we venture to say that no man acquainted with the latest discoveries and the highest speculations of modern science will deny its possibility. The existence of such superhuman intelligences, if proved, would only add another and more striking illustration than any we have yet received of how small a portion of the great cosmos our senses give us cognizance of.

Even such skeptics on the subject of the supernatural as Hume or Strauss probably would not deny the validity of the conception of such intelligences, or the abstract possibility of their existence. They would, perhaps, say: "We have no sufficient proof of the fact; the difficulty of conceiving their mode of existence is great; most intelligent men pass their whole lives in total ignorance of any such intelligences; it is amongst the ignorant and superstitious alone that the belief in them prevails. We cannot deny the possibility you postulate, but we must have the most clear and satisfactory proof before we can receive it as a fact."

All the most powerful and universal forces of nature now are referred to minute vibrations of an almost infinitely attenuated form of matter; and by the grandest generalizations of modern science the most varied natural phenomena have been traced back to those recondite forces. Light, heat, electricity, magnetism, and probably vitality and gravitation are believed to be but modes of motion of a space filling ether; and there is not a single manifestation of force or development of beauty but is derived from one or other of these.

The whole surface of the globe has been modeled and remodeled, mountains have been cut down to plains and plains have been grooved and furrowed into mountains and valleys, all by the power of ethereal heat vibrations set in motion by the sun. Metallic veins and glittering crystals buried deep down under miles of rock and mountain have been formed by a distinct set of forces developed by vibrations of the same ether.

Every green blade and bright blossom that gladdens the surface of the earth owes its power of growth and life to those vibrations we call heat and light, while in animals and man the powers of that wondrous telegraph whose battery is the brain, and whose wires are nerves, probably are due to the manifestations of a yet totally distinct mode of motion in the same all pervading ether. In some cases we are able to perceive the effects of these recondite forces yet more clearly.

We see a magnet without contact or impact of any ponderable matter capable of our imagination of exciting force, yet overcoming gravity and inaction, raising and moving solid bodies. We behold electricity in the form of lightning riving the solid oak, throwing down lofty towers and steeples, or destroying man and beast, sometimes without a wound.

And these manifestations of force are produced by a form of matter so impalpable that only by its effects does it become known to us. With such phenomena everywhere around us we must admit that if intelligences of what we may call an ethereal nature do exist we have no reason to deny them the use of these ethereal forces which are the overflowing fountain from which all forms, all motion, all life upon the earth originate.

Our limited senses and intellects enable us to receive impressions from and to trace some of the varied manifestations of ethereal motion under phases so distinct as light, heat, electricity, and gravity; but no thinker for a moment will assert that there can be no other possible modes of action of this primal element.

To a race of blind men how utterly inconceivable would be the faculty of vision, how absolutely unknowable the existence of light and its myriad manifestations of form, color, and beauty. Without this one sense our knowledge of nature and of the universe would not be a thousandth part of what it is. By its absence our intellect would have been dwarfed, we cannot say to what extent, and we must almost believe that our mind nature never could have been fully developed without it and that we hardly would have attained to the dignity and supremacy of man. Yet it is possible and even probable that there may be modes of sensation as superior to all ours as is sight to that of talk and hearing.

The Man of the Future.

As man evolves in spirituality and transcends any heights he ever has attained in the past cycles of his existence the third eye, the eye of the soul and spiritual understanding will again come into requisition and the old mythological stories will again be realized in actual living. The body is simply the irresponsible organ, the tool of the psychic if not of the spiritual man. And it is only in accordance with the evolution of the man himself that the body can develop.

The superior vision of the coming race will bring within the ken of the living man of the world the sights of the other world which now is unseen, although enveloping as throughout our lives.

Heaven, life after death, purgatory, the survival of souls, their return to the earth after a period of blissful repose in the heavenly state, all will be matters that can no more be subjects of doubt than can the present observations of science.

Doctor Will Be Clairvoyant.

Mrs. Besant calls attention to the fact that the doctor no longer will be obliged to guess at a disease from outside symptoms, but will diagnose by vision and not by reasoning. Some men already are beginning to diagnose by the use of what are called clairvoyant faculties. Instead of the doctor being shut out by the density of the physical body he uses the clairvoyant, whose marvelous sight pierces through the physical matter, who can see the disease and can see exactly what is wrong with any one of the organs of the body; he, by this vision, giving the needed information to the doctor, enables him to act definitely and to trace the effects of his remedies. The future physicians will be the clairvoyants.

So with chemistry. How much more might the chemist do than he can do to-day if his eyes were opened, how much more if he could trace all the stages of the combination of materials, if he could make his compounds by vision instead of by guess work, awaiting the result of an experiment ere he can be certain of the effect.

So with psychology. Men will communicate with each other through the swift exchange and intercommunication of thought with thought instead of by the slow methods of pen and print. Thought will speed from brain to brain. Separation will be a thing of the past. No continent or ocean will be able to divide man from man, friend from friend, or relative from relative.

When men will have attained this plane of consciousness they will be able to communicate with each other directly, and that whether the people with whom they speak are at their side or across the ocean or "dead." When man will have perfected his astral vehicle he will be within constant reach of those he loves, separation having lost its pain and death its power to divide. The two greatest sorrows that oppress humanity, separation and death, will be sorrows of the past. There will be perpetual communion and presence.

New Colors Will Be Visible.

Art will be marvelously enriched. There will be new forms which are indescribable to the present day humanity. For the astral plane opens up a new dimension, a new plane of expression, the fourth dimension, superadded to the third. There will also be colors dazzling beyond imagination, colors unknown in the physical world, that take existence in the stubtler matter of the astral plane, "colors that none can describe because a color that in not known cannot be understood by verbal descriptions."

Later will come the development of consciousness on the mental plane. This will mean that spoken words will no longer be necessary. Were there an orator and audience, instead of hearing the orator's eloquence, articulate sounds that reach the ear and convey only imperfectly and inadequately but a small portion of the thought, they would see thought as it really is; "thought springing out before the eyes in radiant color, beautiful in sound, exquisite in shape," and they would be spoken in the harmonies of music, in color and form, until the whole hall would be full of music and color and shapes.

The man on the physical plane has his windows of the soul, his eyes, his ears, his nose. But the man who is conscious on the mental plane receives knowledge flowing in upon him on every side. "Not through senses as we know them, but through a single sense that answers to every vibration that comes from without. And as man goes down into the tower; he can only see as much as the eyes and the ears and the nose, the little windows in the wall, enable him to know of the outside world; for the senses are only windows, and the wall of the body shuts us in, and only as we rise above the body are we able really to see the world around us in its glory, in its beauty, and in its wonders."

Read History From Nature's Records.

Pen and print will no longer be needed for men of the advanced humanity, nor for intercommunication, nor for the preservation of records. In studying the past the coming race will turn to the pages of nature herself and call upon the imperishable records kept forever in the everlasting memory of nature, which holds the literal "natural history" of the world, the Akashic records. These are the imprints on the subtle matter of the finer worlds of every act of humanity of the past and of every fact of human history, whether individual or collective, the story of an insignificant man or of a powerful nation, of a society or of any one member of that society.

"The time will come when all history will be written from that instead of in the ignorant way that it is written now, and men when they want to know the past will look back into the imperishable records and use them for swifter development, utilizing past experience to promote the swifter growth of humanity."

Mme. Blavatsky teaches that even now under our eyes the new race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced. Pure Anglo-Saxons hardly 300 years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and intermarriage, almost a race sui generis, not only mentally but physically.

Americans are, in short, the germs of the sixth sub-race, and in some few hundred years more will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race, until, in consequence of cataclysms, the first series of those which must one day destroy Europe and still later the whole Aryan race, the sixth root race, will have appeared on the stage.

Abnormalities Will Become Usual.

When shall this be? queries Blavatsky. All we know is that it will silently come into existence so silently, indeed, that for long milleniums will its pioneers, the peculiar children who will grow into peculiar men and women, be regarded as anomalous, abnormal oddities physically and mentally. Then, as they increase and their numbers become with every age greater, one day they will awake and find themselves in a majority.

Then the present men will begin to be regarded as exceptional mongrels, until they die out in civilized lands, surviving only in small groups on islands, the mountain peaks of to-day, where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri hills are dying. All these peoples are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of modern generations, just as we shall vanish from the memory of the sixth race humanity.

Some time after the birth of the new race, it is said, a new continent, the sixth, will have appeared above the new waters on the face of the globe so as to receive the new stranger. To it also will emigrate and there will settle all those who will be fortunate enough to escape the general disaster which will repeat the deluge chronicled in the Bible and all other world Scriptures.

STATE OF WASHINGTON.

President R. F. Little Writes of the Work Done, and the Plans for the Future.

Just before entering upon the work of our annual encampment I penned a few lines to The Progressive Thinker with refernce to general conditions in the state of Washington, and at the same time threatened to repeat the infliction at close of camp work. As I like to keep my promises, when not too inconvenient, I would like to continue my review of the work in this state.

I am anxious to do this at this time, because the attention of the United States and Canada, and possibly other important points, is centered upon us.

I know this is so, for the entire press of the state is solemnly affirming it. It cannot be that we are egotistical.

Is not the greatest exposition of modern times to be held in Seattle in the rapidly approaching year of 1909. And is not Washington presenting the last opening for the migratory tendencies of the American people? Why should we not reach out for every good thing in sight, and invite it to "walk into our parlor"—with its magnificent surroundings of mountain and valley, of lake and ocean; its brainy cosmopolitan inhabitants, and its boundless resources of mill and mine.

Whether we will or no, the tide of life is setting strongly in this direction. And the fact is forced upon our attention that thousands of our "own way" of thinking are joining in the rush.

We are desirous, therefore, of capturing as many of this class as possible, and of shaping our mutual interests into tangible form.

Apropos our late encampment, I wish to state that it was one of the most harmonious and effective gathering I ever attended. The unity of purpose and willingness to respond to all proper demands, manifested by those present, was truly encouraging. I think I have never witnessed a more unselfish concentration upon the important work in hand than was manifested this year. Only one result could follow this earnest devotion to the cause of Spiritualism. It follows that we are drawn together in firmer friendship and enduring loyalty.

Of course we should have realized a sense of incompleteness, had there not been an occasional ripple of annoyance. A cross vibration is sometimes conducive to good health, in that it calls into action functions that otherwise might lay dormant.

The "Kitchen Vaudeville" was called a little earlier in the routine than usual; but a change of "chef" brought a placidity in the kitchen which easily and naturally affected the entire camp.

For the promotion of harmony, there are few things so potent in camp life as a well ordered "base of supplies." Every well trained corps of managers will keep an "eagle eye" on the curriculum of the cook-room. Any weakness in this direction spreads with a velocity that electricity cannot rival. But with a strong and well balance culinary department, a guarantee of "peace with honor" may safely be given.

I may say also with equal delight and pleasure, that the little axes that are sometimes presented at these annual gatherings in this and other states were not in evidence. They had all been put in good form, evidently, and we were spared the doubtful necesity of devoting any time or attention to that class of work. And all united in securing the greatest possible good to the encampment—and the cause represented by it. So may it ever be.

The attendance during the week was not so large as I have known it to be, and my anticipations as to attendance from abroad were not fully realized. This was owing, no doubt, in a large measure to the fact that we had not thus assembled for two years; and the further fact that we made but little effort to attract attention from abroad in any public manner. This we are preparing to remedy the coming year, and this notice through The Progressive Thinker is a feature of the work.

The class and quality of the work done, however, amply atoned for any deficiency in the direction named. As time passes, we have a right to expect a gradual improvement in our work. It was plainly evident that our psychics had gained a clearer knowledge of, and firmer hold upon, the channels of inspiration and of positive demonstration. Some of the best work I ever witnesed was given from our rostrum. It was shown also that all our workers realized the obligation resting upon them as creators and molders of modern thought. In short, the earnestness of our public workers is a source of strength to the officials selected to in some measure shape the policies of the coming time.

As a parting thought upon this subject, I would like to pay tribute to the hearty co-operation accorded during the past year, by every one with whom I came in contact. Few can realize how much easier the work becomes, and how much more can be accomplished when such conditions prevail. The best results can only be obtained when the cause is first and and above all other considerations.

Returning to the coming year of 1909 let me say that we are now inaugurating our plan of campaign, and I am authorized by the management to call attention to our plans. The State Association owns a tract of ten acres, located about nine miles from Tacoma, and accessible by rail. This tract is platted in lots and streets. These lots are not for sale, but we lease them for from one to five years at $2.50 a year.

The locator can erect a residence to suit the purse, or we can rent you a tent at a nominal cost. We have a good well of water and fuel may be obtained for the gathering.

There are people located all around us, who work or do business in Tacoma, going to the city in the morning and returning in the evening. This year we are planning to erect an auditorium of good size, thus providing ample accommodation for gatherings appropriate to our work. The ground is already used as a neighborhood resort for boating, picnicing and other wholesome amusements.

If any of our friends desire a temporary home, this furnishes a fine opportunity, and is now, or at any time available. We are not attempting to divert any one from well defined plans of their own, but desire to let it be known that this opportunity exists. As a matter of fact we are continuing in some form our regular encampment enterprise. The "opening season," so called, will continue throughout the year. We will not break our psychic connection with this, our chosen center. Doubtless, with the spring and summer months of 1909, regular campers will be located, and finally the annual encampment of several weeks will be given.

If this reaches the attention of any desiring to avail themselves of its provisions, please communicate with Secretary D. D. Foster, 112½ Pike street, Seattle, or with myself. "General Delivery" should be placed on all communications addressed to me.

Now, friends and co-workers, do not pass this by, as simply a communi written in the spirit of co-operation. If you can come to this state do not "scatter out." Keep in line with the work.

I am reminded of that old and homely saying of "Birds of a feather should flock together." Spiritualists should grasp and apply its philosophical meaning.

If not—why not?

Fraternally,
R. F. LITTLE,
Pres. Wash. S. S. Assn.
Seattle, Wash.

AN IMPRESSIVE ASSERTION.

Mourner's Weed a Menace to Health and Happiness.

I know a woman whom nature meant to be happy. She endowed her with the priceless possession of a sunny spirit, a disposition impregnable to ill-nature and a laugh so cheery and spontaneous that the grumpiest misanthrope could not resist its infection.

A year ago death to a relative, and the rigid adherence to conventions inculcated by an old-fashioned parent, cause her to substitute the conventional black for bright colors she had worn from girlhood. With the gay ribbons disappeared her happy laugh and bubbling optimism. She was not griefstricken. It was a bereavement merely in name, but her sensitive disposition succumbed to the somber colors that continually impressed her imagination with their gloom.

I know another woman who lost her husband more than a year ago. He was not much of a husband even as husbands go. He was too lazy to work and spent most of his time at the corner saloon, while she gave music lessons to pay the butcher and grocer, and to send the children to school.

There was no heart-break when he died. Even the children shed few tears for the father who never had filled a father's place. But custom demanded that the widow array herself in the black garments of woe, and she complied. She still wears them, and they diffuse a melancholy atmosphere throughout a home that otherwise would be far happier than when it was cursed with a drunken husband and father.

What a farce is this mistaken sentiment that saddens the lives of the living and aids not the dead! Why mar the sunshine with the shadow of the tomb? Why enshrine sorrow as a fetich and nourish grief?

The mourning habit is at war with both religion and common sense. We teach the doctrine of the resurrection in our churches. We affirm that to die is to enter into life. We tempt the imagination by visions of golden streets and celestial music and happiness forever, without end. Then when the buffeted soul has passed, and the trouble-worn body finds its everlasting rest, we make of grief something to be cherished and preserved. We clothe ourselves in the insignia of despair, when, if our belief is sincere, we should think of the lost one as having emerged triumphantly from shadow into sunshine, from stress and tempest and disappointed hopes into the placid restfulness of eternal peace.

Those who still remain also have a right to be considered. Life is none too satisfying at its best, and it is the duty of all humanity to aid in making this world as cheerful an abiding place as human frailty and selfishness will permit. What right have we to ask the world to share our sorrow, to flourish our badge of bereavement in the faces of the merry, and carry with us everywhere the suggestion of unforgotten grief?

It is time the world was done with this morbid and medieval custom. Consideration for the living will not make our love for the dead less sacred and abiding. Let us enshrine their memory in our hearts, not burlesque it in crepe upon our backs.

When I come to the end of this uncertain pathway I want to leave no heritage of sorrow to those I love. For them the flowers will bloom, the birds sing merrily and the joys of life flow on. They will love me best who wear for me only blossoms as bright and fragrant as those they heap upon my grave.—Madaline Deane, in the Chicago Journal.

LIFE'S ALLY.

The hysterical cry
Goes repeatedly by,
"There is no Death to-day!
'Twas all a mistake
Of our forefather's make."
We've cast the mistake away."

But the cry is absurd
As the beast and the bird,
And the tree and the flower can say;
And our relatives all
Who have answered a call
By deserting their bodies of clay.

From life to life we cannot go
Without the aid of Death,
The power that frees us here below
And speeds our parting breath.

And when, in yonder spirit land
We reach a great divide,
And, lingering and bewildered stand
Before the other side,

With subtle force then Death again
Will twine his arms around us
To help us to a higher plane
Than that whereon he found us

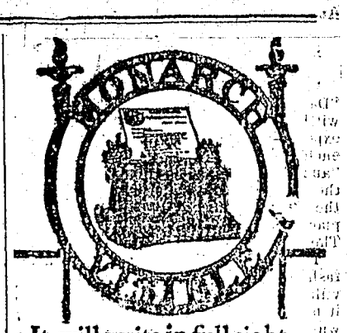
Nor even then his work will cease:
A further change awaits us,
When Death, by causing fresh release,
To loftier spheres translates us.

Revealing thus his threefold power,
He acts as Life's ally,
And ever at the appointed hour
Unfailingly draws nigh.

And tho' his work beyond our sphere
Evades our earthly ken,
We all can see he's surely here
With every race of men.

Then drop the thoughtless parrot cry
That says: "There is no Death,"
At least until you've passed him by
To merge in mightier breath.

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What Will Be the End?

This time it is Prof. Herbert L. Willett, of the University of Chicago Divinity School, who uses the following pointed language:

"No man ever lived who could perform a miracle, that is, could cause a change of God's laws of government of the universe. The Old Testament miracles, as narrated by Old Testament writers, are chiefly fanciful narratives based on fact or legend, and should not be taught children as a description of facts. You cannot teach children in school of the unchangeable laws of nature and then teach them in Sunday schools that these laws are at times broken by God or his prophets."

No person with brains can dispute Prof. Willett's position. It is identical with what has been taught in these columns for many years.

But here comes that colloquy between God and the snake, the latter walking on his tail before that event; a universal flood, with the windows of heaven opened to supply water, and all life destroyed other than that saved in a box, for such is the English of the word ark; the destruction of the cities of the plain, and turning Lot's wife into a pillar of salt; the conversion of the waters of Egypt into blood, and the dust into lice; opening a passage through the Dead Sea, at the command of a murderer; and thus on through hundreds of equal impossibilities; then a virgin bearing a son for God; a dove representing the Holy Ghost, declaring the baptized Jesus was his son; and all this climaxed by a fish, bearing in its mouth a coin to pay Jesus' taxes to Caesar. The Bible is filled with miracles, parables and allegories. These eliminated and what remains?

Yet each, to use Rev. Billy Sunday's often repeated classic, is a "lie."

But Rev. Willett is a Christian professor. His mission is to educate young men for the Christian ministry, in a great Christian university. Does not this fact alone show the trend to which all churches are rapidly hastening? When they shall comprehend the truth that the sacred book on which Christian teaching is founded, is fraudulent, what will the end be?

An Innovation.

The newspapers report that Judge Caruthers, of the Sixth Judicial District, at Bristow, Oklahoma, on recently convening court, requested a local preacher to open the court by prayer, asking all to stand. Wonder if this new innovation will become common? And what will be the next in order?

All Honor to the Pen.

Since the amicable settlement of the outrages perpetrated by British shipping on American commerce, by President Jefferson, there have been sixty-five international disputes and outrages adjusted by arbitration. Many of the noblest victories of the world have been won when needless battle flags were furled.

Perhaps.

"How do you suppose the story of Jonah and the whale originated?" inquired a studious and thoughtful Christian of his beginning-to-think pastor.

"Probably Jonah had been out on a bum, and that was the best excuse he could think of at the moment to offer his jealous wife for his protracted absence."

A Fish Story and a Fox Hunt.

We read the other day an account of a fishing adventure, wherein the late President Cleveland and Joe Jefferson were star actors. The President had failed to supply a sinker for his line, so as the story ran, he utilized his keys for that purpose. A vigorous bite, and an eel, five feet in length, was with difficulty pulled to shore. Then the sport commenced, as the victim was determined to regain its native element, whilst the disciples of Ik Walton were intent a choice transverse section should adorn their dinner table and minister to their famishing appetites. Each struggled with the lithe and slippery water-nymph. The latter wriggled and flapped himself in the contest some distance from shore. Loose for an instant he made a spring, caught its tail in its mouth, resolved itself into a hoop, and with the speed of an automobile when turned loose, it made a dash for the water, and gained it.

The narrator does not say the eel, when safe from danger, placed its thumb on its nose,, and wriggled his fingers with giggling laugh at his would-be captors.

This much for a modern Fish Story, without the usual frills. Now a Fox Hunt, and the sequel, by an inspired penman in ye olden time:

There was one Samson, a judge in Israel for twenty years. Displeased with the Philistines, he caught three hundred foxes, turned tail to tail, tied them together, with firebrands between; set them loose in the corn, burning not only that in shocks, but the standing grain, as also the vineyards and olives. He was angered at the Philistines, because his father-in-law was of that people, and would not allow him to see his wife, but offered a younger daughter instead.

Is not the story told with an abundance of trimming, in Judges 14, all of which partakes of the miraculous? Just the kind that makes good reading for our friend of Marblehead, who wished to learn, "Why we should seek to destroy the comfort millions of perplexed souls find in what they understand to be the promises of God?" Instead of "seeking to destroy" this tale which has given pleasure to countless millions, may be for 4,000 years, we don't care how long, we are trying to give it greater prominence, and add to the comfort of our many readers.

Besides a hunter, Samson proved to be something of a warrior. Says verse 15, of the chapter cited:

"And he [Samson] found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith."

The Lord seems to have been a looker-on at the slaughter, for Samson turned to him and asked the World Builder if he was going to let him die for thirst, and fall into the hands of the uncircumcised? This seemed to have been a poser to God, so, verse 19: "God clave a hollow place that was in the jaw, and there came water thereout," and the victor, with the blood of a thousand victims on his hands, "drunk," says the inspired volume, which would suggest to a carping skeptic that the jaw-bone from which the liquor flowed, may have been used by a boot-legger before the son of Zorah laid hands on it, and used it as a "big stick" to slaughter the friends of his father-in-law, who was insistent the Nazarite—for such it appears Samson was—should be content with a younger sister of the wife, instead of the wife herself.

But a query arises: How did God learn of the secret spring in that jawbone, by which he was enabled to "clave" or may be press on it, and induce the liquor within to flow therefrom? That is just what The Progressive Thinker wants to know.

The difference in the foregoing Munchausens: One was written by some eulogist of the lamented President Cleveland, to amuse the reader, and excite merriment. The other, the church for authority, is divine revelation, inspired by God himself, and preserved by miraculous interposition through three and a half thousand years, for the delectation of admiring and credulous Christians.

Inside Evidence.

The claim that the Old Testament is but altered and adapted Phenician history seems strengthened by this quotation from 2 Chronicles 9:25:

"And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed [made a gift of] in the chariot cities, and with [to] the king at Jerusalem [Solomon]."

The words interpolated in brackets are but definitions of the half obscure terms used by the translators. It is clearly represented that Solomon gave to himself and to the chariot cities the 4,000 stalls for horses and the 12,000 horsemen.

It indicates that in the original, before the passage was doctored, the name Hiram occurred where Solomon now appears.

This idea, hardly questionable, that it is the just one, shows how we read, and hurriedly pass over such disjointed passages, without catching the idea really expressed by the author.

The strongest antipathy in the world is the hatred of fools to men of sense.—Pope.

Books are embalmed minds.—Bovee.

Grief borders on the extreme of gladness.—Italian.

A Practical Illustration.

On the tenth anniversary of his wedding a merchant was approached by a book agent, who offered for inspection a new edition of the Bible. He said:

"I have been told that this is your wedding anniversary, and you could make no better present to your wife than a family Bible; and this splendid edition which sells for $15 at retail, I am now able to offer to you for $10, spot cash."

He made the sale, giving a beautiful imitation morocco case, which he claimed was genuine. Then he hastened to the home of the merchant, induced the wife to buy another edition of the family Bible as an appropriate wedding present for her husband.

When they exchanged presents that evening there was a commotion in the home, and the husband was beside himself with rage, forgetting that both of those Bibles contained the injunction: "Let not the sun go down upon thy wrath." Being unable to go down town he telephoned a friend to go to the station and bring that book agent to the house without fail, but didn't say why he wanted the fellow. The friend hastened to the depot, caught the book agent, delivered the message and insisted upon the agent delaying his departure. The wily fellow, full of business, replied:

"I offered him a copy of this Bible for $10, and he put it off for the time. I am very sure that he has repented and wants a copy as a wedding present for his wife. He has undoubtedly told her of the bargain, and she wants it. I cannot remain over, however, for one sale, but you can take it to him and he will be delighted and will forever thank you for having overtaken me. The price is only $10, and you had better take it to him, as his wife is probably crazy to get it."

The friend paid the $10 and took the Bible home to his anxious friend; and, what then happened and what was said, would not be proper to print.

We clip the above from the Woman's National Daily. It well illustrates the methods employed to give the "Holy Bible" such a wide circulation. They who are ignorant of the facts suppose the Bible societies are eleemosynary institutions, founded with the charitable purpose of extending the inculcations of Christianity into the homes of unbelievers. Inquire into the truth and it is found the officers, managers and agents of such societies are salaried and are working for pay. By a judicious system of beggary they tease from Sunday school children, and from the hypocritical pious, the requisite finances to keep up current expenses, including the printing, binding, and the very limited gratuitous distributions. The society, if reports can be trusted, has waxed wealthy while translating the Scriptures into foreign tongues, and disposing of them to the heathen, to those in fact, who contribute their wealth, to make such distributions possible.

Prevention Better Than Cure.

It is announced that Illinois is about to institute a new sanitarium, to cost $125,000, with hydropathy as the curative agent, for treatment of the insane.

In skilled hands we have no question the proposed remedy will be more effective in that ailment than any other.

A preventive is better than any system of treatment, and the probabilities are a larger number can be saved from becoming mental wrecks by the arrest and detention of the inciters of insanity, the self-styled evangelists, and the revivalists of the Billy Sunday stripe—than by any system of medication.

In a better informed and a more advanced civilization, religious propagandists, whose trail can be traced by the lunatics they leave in their wake, will be silenced as disturbers of public tranquillity.

A Family Scene of the Long Ago.

Inquiring Boy—"Ma, did animals use to talk?"

Ma—"It seems so. The Bible tells of a conversation between Eve and the Serpent, and afterwards the snake with God. That was when the snake stood on his tail, before God compelled him to crawl on his belly for seducing Eve. And then there was Balaam's ass that talked. Elder Smith says: 'Every word between the two kivers of that sacred book came from God,' so I suppose there is no doubt animals used to talk."

I. Boy—"Why don't they talk now?"

Ma—"God confounded language so people could not understand each other. He was afraid they would conspire together, build a tower, scale heaven, and rob him of his throne. Because of this I suppose he silenced the speech of animals, since which snakes can only hiss, the donkey bray, the dog bark, the cat mew, the lamb bleat, and the ox bellow."

Older Than Christianity.

In answer to the question: "Has not Christianity brought civilization?" The Truth Seeker answers:

"Civilization antedates Christianity. It was on earth thusands of years before the advent of the Christian era. Christianity no more brought civilization than Christian Science brought health."

Should We Ever Be Discouraged?

A Pertinent Letter from the N. S. A. Secretary.

I am asked: "Don't you feel discouraged sometimes when you consider the contributions of Spiritualists towards philanthropic and reformatory work?"

The results of calls for such contributions are of a character to often discourage an iron man; and again the most stoical heart melts with the fervor of some contributors.

It is very difficult to obtain financial results from the majority of professed Spiritualists. I have had a couple of object lessons this summer at camp meetings. The programs called for certain sessions in the interest of the National Association; and I urged attendance to hear of the national work, and to understand more with regard to the results of organized effort. The people were told by the chairman to bring their pocket-books. That request killed the meeting; for they concluded it would be a meeting to solicit funds. They had heard of the N. S. A. missionaries and officials as being incessant beggars. They felt no personal interest in any affair that sought to obtain financial help. If it were to be a seance or message meeting, they would go; and some would stay from there if ten cents were charged. And yet less numbers would pay ten cents to hear a lecture. Such conditions of public spirit are met by every speaker and medium for Spiritualism.

BUT, THEY DO NOT OFTEN BECOME DISCOURAGED.

There is an impulse from the spirits that sustains the natural desire to assist humanity, which keeps the workers going on.

There is something more than dollars to labor for. But, dollars are now absolutely necessary! The spirits can contribute most of all other motive energy than dollars. And yet, some expect the spirits to supply the dollars. There are human duties! The matter of duty is not all with the spirits! We of this world should meet the spirits half way in the effort to propagate truth and bring joy to the despairing and sorrowing. Spiritualism is not for any one person or association of persons alone; but is for ALL PEOPLE!

The earnest Spiritualist should never be discouraged.

Optimism is always better than pessimism.

Results come apparently slow to our cause; but, in reality, they have come rapidly and with an esprit to make us proud!

Look about you and discover the many enterprises that Spiritualists have, considering the short time of its public propaganda.

Compute the property they possess in camps and local churches or meeting places, and some surprise awaits you. But, there is one great fault: That computation is difficult to obtain, because they do not supply the same on call. The N. S. A. asks for that, and many think it impertinence. The N. S. A. wants to supply such statistics for public information, to the credit of our mutual cause.

I trust that every N. S. A. auxiliary will send their annual report including financial and property possessions to the secretary in time for a compilation at the coming convention. IT IS HIGH TIME TO MAKE A SHOWING. A great amount of money has been given to the cause of Spiritualism. But, I ask with some conviction, has it been wisely given? The time has come to give our donations to the organized work, and not waste it in wild-cat or selfish enterprises.

I want to resent the assertion that the N. S. A. officials are beggars. They are soliciting for your benefit! No selfish motive ever actuated an N. S. A. solicitor! The solicitation is not a begging effort; but it is an appeal for the giving of that which you owe to humanity and the spirits. The solicitation is for the good of all and each, everywhere! No one locality or beneficiary is the recipient, but the cause everywhere is in the keeping and asks the assisting of the N. S. A. And, such is freely given, when worthily entitled or needed.

Yes, the majority of Spiritualists give missfly to the cause; but many, very many, are giving liberally. The local managers of meetings have serious obligations, which the critics of their efforts do not respect. Too many hold aloof, from small motives; and complain of irresponsible management; whereas, by their assistance the management would have the power to create grand results. Too few are the supporters, and too many the growlers! I prefer to feel hopeful and assist by even a "mite," than to stay outside and complain that the results are bad, and often disgraceful. They who hold off and fail to support, are the ones responsible for all failures!

Suppose there are a dozen or several dozen affairs in Spiritualism asking for our support. We should be proud that such is the case! It shows enterprise! Let the demands increase, rather than diminish.

Herald your projects unto the people, and do not hide out and wait for financial lightning to strike you! Create some magnetic power of your own to attract the electric force of finance to strike in your midst! You will then attract the multitude to see what sort of a display you are making. Sit down and whine, and the world's people will pass you by in pity and contempt. Assert yourself, and you gain force with every effort.

Discouraged? No, I am far from it. I have faith in the future! And I have much to feel grateful for in the present. Many people send small amounts to the N. S. A., and some send very liberal donations.

Let me whisper that the astrological signs are for many liberal gifts to the N. S. A., and a couple of promises are well defined for early results, which will enable that body to do great work for the cause of Spiritualism. Rest assured that the cause of Spiritualism is here to stay, and for grand efforts in behalf of human progress.

The future of the N. S. A. is bright with the promise of a "good time soon to be."

Fraternally,

GEORGE W. KATES,
Secretary.

Washington, D. C.

INTERESTING PARTICULARS.

First Phenomena Through Andrew Jackson Davis, in 1843 and 1844, in Poughkeepsie, N. Y.

In the autumn of 1843, Prof. Grimes delivered in Poughkeepsie a number of lectures on animal magnetism, performing during his course a number of illustrative experiments.

Among the persons on whom Mr. Grimes essayed to operate was young Davis; but in this instance his most powerful efforts failed to produce any apparent effect.

(Writer's comments.) In my 53 years' investigation I find those in earth life that have cultivated and unfolded mental powers to enable them to give inspirational instructive addresses without notes, when they vacate the physical form become conscious quickly and put in practice that strong affirmation Jesus of Nazareth made, "My father worketh hitherto and I work." Benjamin Franklin, Thomas Paine, Geo. Fox, Elias Hicks, Wm. Ellery Channing and a host of names I could give, are a band in spirit realms that found the Fox sisters at Bath, Canada. In 1843 they found from the aura evolving from young Davis they could use him to a greater advantage for the education of the people than if he fell under the influence of Prof. Grimes, which they successfully prevented.

By Prof. Grimes' lectures and successful experiments accompanying them, much excitement was created in the (then) village concerning this important branch of psychological science. Among those deeply interested was William Levingston, a tailor. A number in his shop were discussing the subject when young Davis happened in. Mr. L. said, "Suppose I try Davis." (This about Dec. 1, 1843. Mr. Davis, 17, Aug 11-12.) His first effort was successful and the boy exhibited powers of clairvoyance—which was truly surprising in describing places he had never seen, also when blindfolded. Levingston would take up any book, ask Davis to read to him on a given page, which Mr. L. did not know. He tried many pages and succeeded every time. Mr. L. gave a public exhibition of this kind. My uncle, Isaac Merritt, who owned three cotton factories at Hart's Village, now called Millbrook, was present. He was in the habit of dealing with one bank, and almost always carried their bills (bank notes). After Mr. L. had many successful experiments, Uncle said, "Let me try him," and taking hold of a note in his pocket Davis read rapidly fine and coarse type. "Uncle exclaimed, "I've got him," but on taking the note out of his pocket, he found to the astonishment of himself and all present Mr. Davis had read it correctly, Uncle having had a different note from what was in his mind. For two months Mr. Davis was thrown into the abnormal state, and Levingston's home was filled with investigators. Then Mr. Davis suggested the gift ought to be turned to better account than curiosity and amusement. Soon after he was influenced to diagnose diseases and prescribe remedies, mostly botanical, and was very successful. Not long after this, and by progressive stages, his scientific powers became immensely unfolded.

The scribe, Wm. Fishbough's Introduction, and A. J. Davis' address to the world, in the wonderful book, "Nature's Divine Revelations, and a Voice to Mankind," ought to be read by all.

TITUS MERRITT.

A PLEA FOR MUSIC.

Miss Elizabeth Harlow Presents Some Facts for the Consideration of Spiritualists.

It is a well known fact that the Spiritualist body in general, has little or no music, beyond the Longley publications, and there is a great need of a suitable publication that can be used in any and all lines of the work; and such a one will come within the range of the average voice.

The N. S. A. Convention of 1907 had its attention called to the fact, and President Barrett appointed a committee to see what could be done. The chairman of this committe is Mr. Solomon Dill, of Centreville, Mich. The committee have done what they could, with what they had to do with. They would like contributions of songs, music and money, and as much as they can get, before October 1st., so as to be able to make a good report at the coming convention.

I hope that all in any way interested will send the same to Mr. Dill at once.

ELIZABETH HARLOW.

A SPIRIT VOICE SAVES SON'S LIFE.

Mother of George Traeumer Hears Warning and Rescues Dying Man.—Asphyxiated in Bath Room.—Woman Also Sees Vision of Victim in Peril and Rushes to Save His Life.—She Believes in Spiritualism.

Warned, as she believes, by spirit voices and by a vision of her son's plight, Mrs. Louis Traeumer found her son, George Traeumer, asphyxiated and apparently at the point of death in the bathroom at her home, 314 First avenue, and by almost superhuman efforts succeeded in bringing him back to life.

Strongly tinged with the supernatural, the story, as told by Mrs. Traeumer, is one of intense interest. Her son has for years been a photographer at Klein's studio on Wisconsin street, and Mrs. Traeumer is the widow of Peter Traeumer, who for twenty years was director of the South Side Turning Society. She has been a Spiritualist for a number of years.

Used Gas Water Heater.

"My son came over to see me after supper," said Mrs. Traeumer," to-day, "and after we had talked awhile, he suggested that he would like to take a bath. So I got towels for him, and he went into the bathroom, lighted the gas heater which is in the room, and was there for some time, preparing for his bath, while the water was heating. Finally he turned the gas off and got into the tub. He noticed, when he first lighted it, that there was an escape of gas, but thought nothing of it, supposing that it had escaped before he applied the match. I learned these details afterward, of course.

"Now it always is my custom to sit of an evening on our front porch, facing the west, where I have daylight until the last moment. But on that evening I seemed to be unable to leave the little side porch which is separated by the brick wall of the house from the bathroom.

Hears Spirit Voice.

"I tried to read the paper, but couldn't fix my mind on it. Then I began to feel depressed and sad, as if trouble were coming. All at once, as I stood on the side porch, with the wall between my son and me, I heard a voice saying, 'Watch that bathroom.' I heard it just as plainly as I heard my own voice, and though I knew it for the voice of a spirit friend, I did not recognize it. The warning puzzled me, and I thought, 'Why in the world should I watch the bathroom? A grown man can take a bath without needing watching over.' And then I thought, perhaps he was going to have some sort of fit or become ill in the bathroom.

Sees Son in Vision.

"As if in answer to my thought, I heard the voice say, 'No,' and then I saw the vision. I saw George lying in the bathtub, his eyes closed, his head lying back, and one hand beneath it, trying to lift his head up. Still I didn't realize that it was a warning.

"Then I heard a sound, as though George was trying to shut the door tighter, and I thought perhaps he was ill and didn't want me to know. I turned to walk away, but something made me turn around and go back, and then I heard a sound of moaning. I went to the bathroom door and found it shut. I called and called, but there was no answer. Then I tried to open the door, but it was fast. I pushed and pushed, and finally could see that he lay on the floor, having fallen in such a way that he lay across the door. By main strength I got it open, and found him as if dead. His head dangled when I raised it up and his arms and all his body were like a dead man's. The air was heavy with gas.

Mother Revives Him.

I was all alone in the house and didn't dare leave him to call help, lest the last breath of life leave him. I rubbed him and fanned him and after a long time he became partly conscious. Then I got him on a chair,, and as life began to come back to him, I hurried to the drug store and got some medicine. When he finally could walk a little I supported him to his own home at Sixth and National avenues, and his wife and I walked the streets with him until long after midnight that he might not go to sleep again."

George Traeumer's account supplements that of his mother.

"After I had been in the bathtub for a time, I began to feel a tightening of the muscles, and I found that I couldn't lift my head. I put my hand under my head, trying to lift it up, and couldn't. Then I found the muscles of my arms tightening, and my heart beating fast and a queer drumming in my ears. With an awful effort I raised up. How I got out of the tub and to the door I do not know. I lost consciousness and the next thing I knew I found mother working over me."

It is supposed in lighting the heater the lower stop cock was turned on too fully, allowing more gas to escape than was burned.—Evening Wisconsin, Milwaukee.

NUGGETS.

The Fop.

A dapper man is the city fop,
With stylish clothes, just out of shop;
Thought girls may deem him best of beaux,
To dress and flirt is all he knows.

The Merchant.

The merchant, good, who never lies,
In all the prints will advertise,
How rich his goods, how cheap he sells 'em,
Are not his lies,—the printer tells them.

The Lawyer.

The lawyer turns and twists the laws
To serve a good, or evil cause,
He pleads the court to be compliant
To suit, or non-suit, his dear client.

The Farmer.

The farmer wakes at early dawn
And works all day with hardy brawn;
Though all he owns is little worth,
He's happier than the kings of earth.

DEAN CLARKE.

A higher morality, like a higher intelligence, must be reached by a slow growth.—Herbert Spencer.

OBEYED SPIRIT, LOST ALL.—"SPIRIT" PHONED FOR COIN.

Mrs. Jennie Beals, Says She Parted with Her Money in Response to "Spirit Letters" From the Shades of "White Swan" and "Sun Beam" and, in Obedience to Their Wish, Drove Her Children From Home.—Woman Who Says She Was Cheated, and Wants Terrestrial Agents of Ghosts Arrested.

As a rule those who are swindled by the spirits are the ones who do not read The Progessive Thinker and are not posted as to the questionable character of certain communications that emanate from the Spirit World. That there has been a great many swindles perpetrated through the instrumentality of spirits, is now generally known, and those who do not happen to be aware of the fact are the ones who are separated from their hard earned money. The Los Angeles, Cal., Examiner of Aug. 12 has the following:

Although White Swan was an Indian chief contemporary with Columbus, and died long before the first settlement in America, he operated a twentieth-century hotel in Los Angeles up to a few months ago. It was the Tremont House, opposite the Arcade station, and Mrs. Jennie Beals, who once owned it, told City Prosecuter Guy Eddie yesterday that the red-skinned spook handled all the money, and finally sold the place, keeping most of the price. Five hundred dollars was all she got out of an investment of thousands.

Mrs. Beals went to the prosecutor to procure warrants aagainst Mrs. May E. Maley and Will J. Gould, manager of an insurance agency at 111 South Broadway, who she said, were the earthly agents through whom the Indian chief operated from the spirit world.

Says Shade Used Phone.

White Swan, according to Mrs. Beals, was far superior to any ordinary slate-writing wraith who could not appear excepting in a dark cabinet. He not only was general manager of her hotel, purchasing agent and disburser of her funds, but he could write letters. He mailed them himself, so he asserted in his communications to Mrs. Beals via the postman. And once he called her up on the telephone.

"Hello, Squaw," he said over the wire. "My Meda needs a white shirtwaist and $10 to pay the rent with. Send it to her. Your White Swan, who loves you, know it's all right."

White Swan's "Meda" was Mrs. Maley, who is said to use the name Crossman on occasion. He never appeared personally. All his operations were carried on through Mrs. Maley. Sun Beam was the spook hotel manager's assistant. She died when a pappoose about 400 years ago. Yet she also showed a suprising knowledge of modern conditions and fashions. She asked for sealskin saques and money for Medie, and she would probably have demanded a sheath gown, too, had the Directoire made its appearance at that time, and the noise it made on earth penetrated to the spirit world.

Drove Children Away.

Mrs. Beals said she became acquainted with Mrs. Maley a little more than a year ago, when Gould brought the woman to her and asked for a place to hold spiritualistic seances. This was only a short time after Mrs. Beals had lost the greater part of her wealth through other spirit advisers, who caused her to invest in a fake mine. But it required only a few weeks for White Swan and Sun Beam to acquire such influence that they were able to induce her to drive her son and daughter away and cleave only to the "medie" to the two Indians, Mrs. Maley.

"They made me drive my daugther, who is now Mrs. Stella Harrington of San Francisco, out of my house," said the woman. "After that I fell so completely under their control that I had a special letter of instruction from White Swan or Sunbeam. They sent me to San Francisco and then they sold my place, through Mrs. Maley and Gould. I got only $500 out of it, and when I asked her about it, Mrs. Maley refused to tell me at what price they had sold the house."

Ruled by "Spirit Control.

Mrs. Beals has been for the last two months trying to force a settlement from Gould and the spirit medium, and, failing, she went to the prosecutor yesterday with the tale of her woes.

"The letters that these controls are supposed to have written seem absurd to me now," she said. "But then I believed implicitly that they were messages from the other world written by souls that were working only for my good.

"I was hypnotized, that is all. Here is a specimen of the spirit letters:

"Well, my squaw, here I am down here again writing. I am only going to say a little this time. In the first place, I want you to pay the rent Tuesday, and pay the whole month. Send it down to this squaw, and when you send it make another postoffice money order for $10. This squaw will pay it back in a short time. She needs it for carfare. It is so hard for her to walk about attending to your interests.

" 'Now, squaw, do all I have asked in this letter for my sake, and you will get your reward. Good-by, my squaw.

"WHITE SWAN."

Gould Known as "Mr. G."

"Mrs. Maley lived at my place all the time," Mrs. Beals went on. "Mr. Gould had an office there, too. Mrs. Maley would not let me call him his name. Her orders were to refer to him only as "Mr. G." White Swan and Sun Beam never used anything but the initial."

Mrs. Beals is now living with her daughter and the latter's husband in San Francisco. She said last night that she had nothing left but a little lot that the spirits also tried to get.

"I woke up too soon. That's why they didn't," she exclained.

When she came down here two months ago to endeavor to procure a settlement, Mrs. Beals found Mrs. Maley at 517 West Eighth street, moved, and all efforts to locate her failed.

Gould's attorney, John R. Laying, wrote the victim of the spirits a letter yesterday, saying that her communications, demanding settlement of his client, were a violation of the United States postal laws, and conveying the information that if she pressed the case counter proceedings would be instituted against her.

"RELIGION."

A NEW PRESCRIPTION FOR DISEASE.

Various Churches are Taking the Lead in Uniting "Religion" with the Treatment of disease, thus doing a philanthropic work. Whatever a "Religion" may be, whether Spiritualism, Unitarianism, Christian Science or what not, if it does not unite philanthropic work therewith, it is a brazen skeleton, a tree without fruitage, and it in no wise represents the higher influences of the celestial spheres. There is a Vein of Truth in the sermon by the Rev. C. Waldo Cherry, and Spiritualists will read with pleasure and profit, and fully endorse it in some respects.

Pastor of Fifth Avenue Presbyterian Church Develops Thoughts on Modes of Living as Regards Religion vs. Disease.

Rev. C. Waldo Cherry at the Second Presbyterian church, Troy, N. Y., delivered an impressive sermon on the subject, "A New Prescription for Disease—Religion." His text was:

"And Jesus went about in all Galilee preaching the gospel of the kingdom and healing all manner of disease and all manner of sickness among the people." He said:

"In many minds to-day there is no connection between religion and medicine; between the healing of the soul and the cure of disease. For centuries Christianity practically ignored the physical man. The old heresy of the essential evil of matter somehow worked its leaven into mediaeval Christianity to such an extent that men thought that to take care of the body was a crime against spirituality. The body was nothing, the soul was everything. Physical pain and suffering were necessary in order that the soul might be perfect for heaven. It is not to be wondered then that this disposition to divorce religion and healing is part of our inheritance from the past, that in modern civilization the clergyman and doctor stand for entirely distinct and separate professions and that for centuries Christianity has had no message for the multitudes tortured by physical pain and suffering save to remind them of God's goodness, exhort them unto patience and to promise them peace and healing in another world.

Of late years there has been a great revolt from this doctrine of religion which limits its benefits purely to the soul of man. It has been felt that a religion which has nothing to offer but a vague and shadowy hope of the future, a religion that only takes in part of the future life; and that has nothing of alleviation or uplift for the life that now is, fails in its mission and cannot hold the devotion of men and women who are suffering and battling with the ills of this life. This conception that a true religion ought to help man here and now by relieving physical pain and bestowing bodily health and strength has found its expression in various sects such as Dowieism, faith cure, and the various cults of mental and Christian Science, the basis of whose creed is that religion provides a cure for physical disease, who say to the lame and the halt and the blind, to the neurotic and melancholic, to the morally and intellectually degenerate, "Come unto us, banish your drugs and doctors and by the exercise of our religious faith we will lift you up and make you well."

A Remarkable History.

"These movements have had a remarkable history in the past quarter century. They have numbered their converts by thousands and they have on record cures whose authenticity it is difficult to doubt. The feature of these movements has been their independence of historic Christianity. They have either rejected it entirely or so distorted and mangled its doctrines by elimination and substitution that when the process was complete there was little of the original left. But in the past two years a movement for the cure of disease has grown up within Christianity itself and in one of the most conservative of our denominations. This movement is based on the assumption that it is not necessary to go outside Christianity to find healing. The men responsible for the movement believed that something had been lost out of Christianity since Jesus asked the blind man at the pool of Bethesda if he would be made well. They believed that Christianity had a redeeming power for the cure of the body as well as for the soul and they began to carry their belief into practice. This movement is known as the Immanuel movement. Its originator was Dr. Ellwood Worcester, an Episcopalian rector in Boston. The success of the movement was beyond all expectation. To-day the meetings are being attended daily by a multitude of 500 to 1,000 people who gather to hear the story of the gospel and its healing for disease. Eminent physicians and psychologists have attended these gatherings, testified to the genuineness of the cures that have been effected and have given the whole movement their approbation. The question is whether as Christians we can indorse such a movement? Is there anything in Christianity that makes for the cure of physical disease? Does being a Christian help a man to bodily strength as well as to spiritual strength? I believe that there is a good deal in this doctrine, that it is one of the submerged and forgotten truths of Christianity which we need to uncover to our age.

"When Christ came into this world He came with healing power. He was the great physician. He cured men's bodies as well as their souls. Our text tells how He went through ancient Galilee preaching the gospel of the kingdom and healing all manner of diseases. His preaching work was accompanied by healing work. The two went together, spiritual renewal and physical cure.

"Turning away then from all the wild absurdities upon this subject to which impostors and charlatans have given birth, there is something then in this doctrine of the relation between religion and medicine. There are grounds for our believing that to be a Christian increases a man's physical well-being. What the real connection is between these two is our purpose to discover.

Mind and Body.

"Christianity is a religion of health because it has power to control and renew those mental forces which dominate many's physical being. **SCIENCE IS RECOGNIZING TO-DAY AS NEVER BEFORE THE INTER-RELATION BETWEEN THE PSYCHICAL AND THE PHYSICAL.** The mind controls the nerves and the nerves control the body. The thoughts of a man's heart have their effect not merely upon his character but upon his health as well. A psychologist named Mosso conducted an ingenious experiment. He placed his subjects upon a table so carefully balanced that the slightest increase of weight at either extremity would turn the needle. He found that any active thinking by the subject like the solving of a problem, would at once cause the head end of the table to go down in consequence of the influx of blood to the head. That experiment proved beyond question that there is a connection between thought and the circulation of the blood, between the mental and physical.

We are all familiar with the effect of anger, worry, fear, upon certain secretions. It is a recognized fact that these emotions are the foes of health. On the other hand faith, hope and love are curative and life giving. Long centuries ago the wise man said, "A merry heart doeth good like medicine." This relation then between the mind and the body explains the existence of a vast number of diseases. A prominent nerve specialist is on record as stating that ten years ago there were 50,000 cases of nervous wreck in one form or another in the United States, and that number to-day has increased to 250,000. There is a formidable list of ailments which can be traced to deranged mental and spiritual conditions.

Suffering and Disease.

"In other words, there is a vast deal of suffering and disease in the world which is the product of men's thoughts. But if a disease is caused by the mind it is certainly reasonable to believe that it can be cured by the mind; to give the sufferer a new outlook upon life, to inspire courage and hope and faith, to renew the forces of the will, to turn away the mind from conditions which have caused nervous overthrow will bring physical cure. The world is full of facts which demonstrate the power of such a method to cure disease. The cures to which Ireneus bears witness in the second century, the marvelous physical results of the preaching of Bernard, the raising of Melancthon from what seemed immediate death at the prayer of Luther, the thousands of cures which have been wrought at shrines and sacred places or that have been brought about by the use of relics of the saints or of water that has been blessed, the cures of mental science and Christian Science are all testimonies not that mind is everything and that matter is nothing, but that the mind and body are indissolubly joined together and that the one may have an effect upon the other to a certain extent both for disease and for cure.

"But if it is true that the cure of certain kinds of disease can come through the mind then Christianity has a power of healing far above all other creeds. Christianity has the power to 'minister to a mind diseased,' emancipate it from care and worry and sin, to inspire it with fresh hope and determination. Tranquillity is health and the mind that thinks much on Christ and which desires to emulate his virtue will become a tranquil mind. Joy is health, and the mind conscious of God's forgiveness and his favor will be joyful.

"'I heard the voice of Jesus say, 'Come unto Me and rest;
Lay down, thou weary one, lay down thy head upon My breast.'
I came to Jesus as I was, weary and worn and sad,
I found in him a resting place, and He has made me glad.'

"And thus so far as disease comes from a condition of the mind, the principles of Christianity sincerely accepted and faithfully applied are calculated to bring physical healing. It is this truth about Christianity which the Immanuel movement is bringing out. Its leaders are Christian men. They cling to every doctrine of our evangelical faith. They do not ignore the fact of sin; they do not deny the reality of sickness. They stand for everything in healing that Christian Science or any other cult can do, but they stand for it as a part of Christianity, not apart from it. And the multitude of authenticated cures which have resulted from their labors stand as witnesses to the truth that Christianity is a religion of healing. But there is another truth along this line which is in great need of emphasis in these days.

The Reason Why.

"Christianity as a religion is a source of health because its moral law is the law of physical well-being. Nature has her laws of health as well as her laws for the cure of disease, and other things being equal the man who obeys those laws will preserve health and the man who disobeys those laws will lose his health.

"This is a fact that we do not often enough appreciate, that behind every diseased body, behind every bit of physical suffering is a broken law. The man himself may not have broken the law, but someone before him has transmitted the punishment. Intemperance, overwork, excess of any kind has its results in the breakdown of the nervous system, in an enfeebled and diseased body.

"It is a good thing to have a cure for disease, but it is a better thing to prevent it. And here is the remarkable truth that I wish we might note, namely, that the laws of Christianity are the laws of health, that the commandments God gave man for his moral and spiritual well-being also decide the quality of his physical life. We are impatient with many of these laws. We think they are arbitrary and unnecessary, but it is not so. Take for instance the legislation of Moses. There is much of it that is out of place and obsolete to-day; nevertheless it is the verdict of scientists and physicians that those laws of ceremonial cleansing, of the clean and unclean, beside having a religious significance, also had a physical value and that they preserved the health of the Israelitish nation, and it is not without significance that in history the Jew has been one of the most virile and persistent races that we know. Take the law of the Sabbath that commanded rest and relaxation from ordinary pursuits and avocations. Man may make light of that law to-day and call it arbitrary, but science is showing more and more that the human body is a machine that can run so long and then needs to be slowed down for repairs and rest or else disaster ensues. Take that law of chastity and I need not tell you that half the horrors of disease that have caused men to writhe in agony and have brought suffering to future generations have come from the breaking of that law. Obedience to the law of Christianity brings not only spiritual but physical well-being. Christianity demands of men that they shall be self-controlled, that they shall reverence their bodies as the temple of God, and other things being equal the man who obeys the laws of Christianity will preserve health, live to a good old age and transmit health, not disease, to his posterity.

Spirit of Philanthropy.

"Christianity is a religion of health because its spirit of philanthropy inspires men to minister unto the sick and to seek to alleviate their suffering. Jesus not only thus ministered but he called upon his disciples to do so, and ever since he lived he has inspired men with the feeling of pity and compassion which has been fruitful in the alleviation of human suffering. What a contrast between conditions in the world when he left and conditions to-day. No explorer in the ruins of Egypt or of Greece has yet come across the remains of a hospital. No student of ancient history has found a nation which devoted themselves in particular care and tenderness to the sick and to the diseased. But to-day every Christian community has its hospitals and its institutions for the care and cure of the suffering; has its special workers who devote their lives to ministering unto the sick and in seeking cures for disease, and I believe that the facts will bear me out when I say that spirit of pity and of helpfulness finds its inspiration in Him who called upon His followers to love each other. It is that spirit of Christian philanthropy that inspires the trained nurse and sends her out to be an angel of ministry by the bedside of pain. It is that spirit of philanthropy that brings the skilled physician at your summons at any hour of the day or night. There is no more devoted class of men in the world than our physicians. There are none who do more gratuitously. All the great discoveries of medical science have been given to the world freely, without money and without price. It is an unwritten law among physicians that they shall not advertise because they refuse to put their services upon a commercial basis.

"And it is that same spirit of Christian philanthropy that has inspired the tremendous advance which medical science has made in the last century in the discovery of how to combat pestilence and disease.

"Lastly it is that spirit of Christianity that sends the medical missionary out into the heathen world, there to bring the best knowledge and skill of the twentieth century to fight the fearful suffering and the terrible disease of pagan lands.

"Behind all our splendid knowledge of medicine, behind all our glorious victories in the campaign against disease and pain, behind all the great and noble names of the medical profession there stands that spirit of philanthropy which is the spirit of Christ.

"Let us then draw our conclusion. Christianity is a religion that makes for health and healing, in the faith it inspires, in the laws it enforces and in the spirit it inculcates. I know that as I speak these words thousands of true and devoted Christians are lying upon sick beds, are suffering from disease and yet that is not because Christianity does not possess the power of healing, but because we have not yet fully applied that power to the conditions which cause disease. The root cause of disease is sin, sin against God's law or against nature's law. And when obedience to Christ shall have brought man into conformity with the law of righteousness then the Son of Righteousness will arise with healing in his wings.

The Secret of It.

"My friends we do not need a new religion in order to have healing, we need to use the religion that we have. One of our pastors tells of meeting a man who for twelve years had suffered without a day's respite from pain; for twelve years he had taken strong medicine; one day when he was especially ill he found his physician had left the city. The man who was with him insisted on carrying him off to a lady who told him there was no such thing as matter or sickness, that all that is is good. And after three or four days she succeeded in making him believe that he could live without medicine, and in a months' time he stood forth blessed with perfect health and with the strength only less than that of an athlete. The secret of it was that he cast out fear and worry. He began to trust God for his future and the trustful, happy spirit within was medicine to the body without. That is Christ's principle, not Mrs. Eddy's. It belongs to the Sermon on the Mount, not to the philosophy of man. What we need to do is to read our Bibles more, to heed the teachings of our own faith. If we were stronger spiritually we would be stronger mentally and physically. What we need is more faith, more prayer, more trust in God. So shall we be cured of many ills, so shall we bring courage and cheer and helpfulness to sick and suffering humanity.

JOTTINGS.

As They Emanate From the Pen of Mattie E. Hull.

To the Editor:—It seems to me that every Spiritualist who reads the paper published in defense of his cause, has a reason these days to "rejoice and be exceeding glad" as he contemplates the outlook of the movement so dear to him. There may have been occasions in the past when some of our most faithful and honest workers may have been partially excusable in becoming somewhat pessimistic, but that time is not now.

One of the most discouraging phases in the field of local and also of general work, has been a diversity of opinions, on vital issues relative to methods.

Whether one has been willing to admit the fact or not (it has been recognized just the same) **the false and the true, the simulated and the genuine, have stood side by side—abreast, among the rank and file, who are "Workers in the vineyard."**

Many honest, well-meaning people, have said, "It is better not to attempt the effort of making a discrimination." They said, "Let the wheat and tares grow together; if there are those who are not wise enough to make the distinction, let them take the consequence."

It has been lamentable to know that honest people were being duped **—robbed of time, confidence and their means,** but this was not all—the true was condemned with the false, and every medium was under ban and regarded with suspicion while their names were grouped in advertisements with those who were known to be charlatans.

The question arose, time and time again, "How shall we draw the line of discrimination?"

The Chicago Ordinance.

Since the appearance of my previous article in The Progressive Thinker, I have received several letters from good friends who have taken issue with me relative to the passage of the Ordinance which I endorsed, and they claimed it was "an act of injustice to the 'dear mediums'" I replied in every instance, if I understand the matter it is to be the medium's defence; If I am wrong, I desire to be corrected.

Mr. Editor, I am heartily glad you published the history of the much discussed and largely condemned Ordinance in the last issue. Since hearing it read, and afterward carefully reading it myself, I am more than ever convinced that many who have denounced the measure, have done so through

Misunderstanding.

O, that one word! how much meaning it holds; never is it impressed upon my mind more deeply than when "those of our own household of faith" are engaged in controversy and denunciation. If we would give more time to reflection in these matters, and deal more with principles and less with personalities, the cause "would be the better for it." If we had a better understanding of principles we would surely have less misunderstanding of persons.

Lily Dale's Triumph.

Perhaps it would be more appropriate to say, "P. L. O. A. Keeler's triumph!" I will let it go as above written, because Mr. Keeler has for so many years been identified with Lily Dale, and has done so great a work there, one can hardly disassociate.

The request of the Official Board of the Assembly was a just one, on behalf of the cause of Spiritualism, and the Association conducting meetings at Laly Dale. Mr. Keeler's attitude toward the management was not only a test of integrity as a man, but gave absolute proof of his trustfulness in his "Spirit Guides."

Dr. Warne of the Official Board of Lily Dale, may have been inspired when he referred to Talmage, "the great preacher," who six times delivered his unwarranted, and most bitter attack on Spiritualism, as having been under the influence of excarnate spirits who "hated Spiritualism," when he stated an eaves-dropper must have been around, when he found between the closed slates, a response to his words, signed, "Moses Hull."

This was very natural. Mr Hull, as many of my readers know, replied in full to Mr. Talmage's terrific onslaught on Spiritualism. Possibly many who read these lines, read the the reply published first in the Banner of Light, afterwards in pamphlet form. It was entitled, "Talmagean Inanities."

It is quite natural to suppose Mr. Hull would be present on that occasion, as he long since became interested in the work at Lily Dale, and for many years had been confident of the genuineness of Mr. Keeler's mediumship.

Another Proof of Mr. Hull's Presence at Lily Dale.

On one occasion (I think this occurred at a session of the meeting held at Forest Temple) a friend with whom I am in correspondence, living a short distance from the Dale, was told by a medium—an entire stranger—that Moses Hull was present, and desired to give her a message. He cited the fact that she had recently received a letter from me, and he referred to certain contents in the letter; he also gave her a test aside from this.

The Morris Pratt.

The vacation days are fast slipping away. In a few weeks the beautiful Temple will be opened, and students will be in the class room. Dear reader, whoever you are, wherever you may be, if you are unacquainted with the work of this grand Institute send your address to Prof. A. J. Weaver, and ask for printed matter giving you information.

Some of Our Graduates.

are already in the field at work, and we trust others will be one year hence.

Miss Sara Hull, (Mr. Hull's niece) is the first among our students to appear as a lecturer, on the Pacific Coast. She is filling a month's engagement with the First Spiritualist Society of Seattle, and we learn her work is well received. The writer learns from a correspondent at Lily Dale, that Amalia Pfenning, a member of the first class graduated from the M. P. I., was well received as a lecturer on the platform at Lily Dale. Complimentary words were sent me regarding her work.

Yesterday, the 11th inst., was the day set apart at Mt. Pleasant Park (Clinton, Iowa) to consider the interest of the school. I am informed that two of the trustees and several students, among them several graduates, will participate in the work of the day.

Field Work.

I desire to state again that I intend to make a brief eastern trip in a few weeks and would like work along the line in Indiana, Ohio, or Western N. Y. If any desire to correspond with me relative to the matter write soon, please.

To those who have sent orders for Mr. Hull's Biography, and written me such delightful letters since the publication of my former article, I send thanks.

Although bearing at times, burdens many, and walking at times through shadowy places, I know in truth there are no sunless days or starless nights. We cannot see beyond the clouds, with our finite vision; we cannot penetrate with mortal sense the blackened night-sky, but we know the sun shines and the stars glisten.

As I look upon my surroundings from the porch this lovely summer day, the grass, flowers and vines are sad reminders of the dear one who, only a little while ago made them his pride and care, and for a moment the sense of a great physical loss overwhelms me. Then there falls on my spirit a calm, and

"The hush o'er my heart is as holy"
As a spot some angel had known.

O, the comfort, the hope, the strength that Spiritualism gives us. I daily pledge my devotion, my strength and what little talent I possess in the defense of the Soul's Teacher, and comforter, Modern Spiritualism.

MATTIE E. HULL.

Whitewater, Wis.

THE POTENCY OF THE INVISIBLE.

The Wonders Accomplished Through Its Influence.—Motive Power by Wireless.

Running trains by wireless [says the Chicago Tribune] is the idea of Frederick H. Millener, who has perfected and proved an invention for moving huge bodies by electricity wirelessly conducted. The apparatus consists of a truck weighing nearly three tons and having about ten horse power. Including its own weight it hauls a load of more than twenty tons. The wireless truck carries 144 feet of copper wire made into wireless wings or antennae, and fixed one set on each side of the truck at a height of about four feet from the ground. The cylindrical shape is preferred by Dr. Millener, as it permits the placing of the antennae so low as not to interfere when cars pass through tunnels or under bridges—an important consideration. Similar wings, built in the cylindrical form and attuned to the electrical truck, swing from a sixty-five foot flagpole at the central station, and from these antennae flow the controlled power waves which move with unfailing accuracy to the traveling truck and control its movements with unfailing perfection. Dr. Millener's invention may be applied to railroad signaling, which is now done by cumbersome lever and wires, and therefore cannot be done at any great distance from the signal towers. With Dr. Millener's invention any number of signals can be thrown or lowered by the mere touching of the sending device, and it matters not whether the signals be fifty feet, or fifty miles away. The device can be also applied to railroad telegraphy. Dr. Millener can ring a bell in a given one of any number of stations and leave bells in the others undisturbed. Torpedoes equipped with Dr. Millener's "selective device" can be steered through the water with unfailing accuracy by having the control of the rudder attuned so as to be controlled thereby. It is thought that one man can operate a number of trains on a railroad system of several hundred miles in length with the selective device attuned to the locomotives of the several trains, so that a certain truck would affect only a given locomotive; "and with a system of electric registration lights to show where each train is and its course of movement, it is not out of the range of the probable and practicable. When a train is ready to leave a station, the station agent merely would have to send a wireless flash to the central operating station, whence the locomotive would be started and run to the next station." Dr. Millener thinks that by his invention it will be possible to telegraph from a moving automobile.

JOHN A. HOWLAND.

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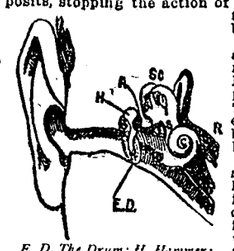
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Pastor of Fifth Avenue Presbyterian Church Develops Thoughts on Modes of Living as Regards Religion vs. Disease.

Rev. C. Waldo Cherry at the Second Presbyterian church, Troy, N. Y., delivered an impressive sermon on the subject, "A New Prescription for Disease—Religion." His text was:

"And Jesus went about in all Galilee preaching the gospel of the kingdom and healing all manner of disease and all manner of sickness among the people." He said:

"In many minds to-day there is no connection between religion and medicine; between the healing of the soul and the cure of disease. For centuries Christianity practically ignored the physical man. The old heresy of the essential evil of matter somehow worked its leaven into mediaeval Christianity to such an extent that men thought that to take care of the body was a crime against spirituality. The body was nothing, the soul was everything. Physical pain and suffering were necessary in order that the soul might be perfect for heaven. It is not to be wondered then that this disposition to divorce religion and healing is part of our inheritance from the past, that in modern civilization the clergyman and doctor stand for entirely distinct and separate professions and that for centuries Christianity has had no message for the multitudes tortured by physical pain and suffering save to remind them of God's goodness, exhort them unto patience and to promise them peace and healing in another world.

Of late years there has been a great revolt from this doctrine of religion which limits its benefits purely to the soul of man. It has been felt that a religion which has nothing to offer but a vague and shadowy hope of the future, a religion that only takes in part of the future life; and that has nothing of alleviation or uplift for the life that now is, fails in its mission and cannot hold the devotion of men and women who are suffering and battling with the ills of this life. This conception that a true religion ought to help man here and now by relieving physical pain and bestowing bodily health and strength has found its expression in various sects such as Dowieism, faith cure, and the various cults of mental and Christian Science, the basis of whose creed is that religion provides a cure for physical disease, who say to the lame and the halt and the blind, to the neurotic and melancholic, to the morally and intellectually degenerate, "Come unto us, banish your drugs and doctors and by the exercise of our religious faith we will lift you up and make you well."

A Remarkable History.

"These movements have had a remarkable history in the past quarter century. They have numbered their converts by thousands and they have on record cures whose authenticity it is difficult to doubt. The feature of these movements has been their independence of historic Christianity. They have either rejected it entirely or so distorted and mangled its doctrines by elimination and substitution that when the process was complete there was little of the original left. But in the past two years a movement for the cure of disease has grown up within Christianity itself and in one of the most conservative of our denominations. This movement is based on the assumption that it is not necessary to go outside Christianity to find healing. The men responsible for the movement believed that something had been lost out of Christianity since Jesus asked the blind man at the pool of Bethesda if he would be made well. They believed that Christianity had a redeeming power for the cure of the body as well as for the soul and they began to carry their belief into practice. This movement is known as the Immanuel movement. Its originator was Dr. Ellwood Worcester, an Episcopalian rector in Boston. The success of the movement was beyond all expectation. To-day the meetings are being attended daily by a multitude of 500 to 1,000 people who gather to hear the story of the gospel and its healing for disease. Eminent physicians and psychologists have attended these gatherings, testified to the genuineness of the cures that have been effected and have given the whole movement their approbation. The question is whether as Christians we can indorse such a movement? Is there anything in Christianity that makes for the cure of physical disease? Does being a Christian help a man to bodily strength as well as to spiritual strength? I believe that there is a good deal in this doctrine, that it is one of the submerged and forgotten truths of Christianity which we need to uncover to our age.

"When Christ came into this world He came with healing power. He was the great physician. He cured men's bodies as well as their souls. Our text tells how He went through ancient Galilee preaching the gospel of the kingdom and healing all manner of diseases. His preaching work was accompanied by healing work. The two went together, spiritual renewal and physical cure.

"Turning away then from all the wild absurdities upon this subject to which impostors and charlatans have given birth, there is something then in this doctrine of the relation between religion and medicine. There are grounds for our believing that to be a Christian increases a man's physical well-being. What the real connection is between these two is our purpose to discover.

Mind and Body.

"Christianity is a religion of health because it has power to control and renew those mental forces which dominate many's physical being. **SCIENCE IS RECOGNIZING TO-DAY AS NEVER BEFORE THE INTER-RELATION BETWEEN THE PSYCHICAL AND THE PHYSICAL.** The mind controls the nerves and the nerves control the body. The thoughts of a man's heart have their effect not merely upon his character but upon his health as well. A psychologist named Mosso conducted an ingenious experiment. He placed his subjects upon a table so carefully balanced that the slightest increase of weight at either extremity would turn the needle. He found that any active thinking by the subject like the solving of a problem, would at once cause the head end of the table to go down in consequence of the influx of blood to the head. That experiment proved beyond question that there is a connection between thought and the circulation of the blood, between the mental and physical.

We are all familiar with the effect of anger, worry, fear, upon certain secretions. It is a recognized fact that these emotions are the foes of health. On the other hand faith, hope and love are curative and life giving. Long centuries ago the wise man said, "A merry heart doeth good like medicine." This relation then between the mind and the body explains the existence of a vast number of diseases. A prominent nerve specialist is on record as stating that ten years ago there were 50,000 cases of nervous wreck in one form or another in the United States, and that number to-day has increased to 250,000. There is a formidable list of ailments which can be traced to deranged mental and spiritual conditions.

Suffering and Disease.

"In other words, there is a vast deal of suffering and disease in the world which is the product of men's thoughts. But if a disease is caused by the mind it is certainly reasonable to believe that it can be cured by the mind; to give the sufferer a new outlook upon life, to inspire courage and hope and faith, to renew the forces of the will, to turn away the mind from conditions which have caused nervous overthrow will bring physical cure. The world is full of facts which demonstrate the power of such a method to cure disease. The cures to which Ireneus bears witness in the second century, the marvelous physical results of the preaching of Bernard, the raising of Melancthon from what seemed immediate death at the prayer of Luther, the thousands of cures which have been wrought at shrines and sacred places or that have been brought about by the use of relics of the saints or of water that has been blessed, the cures of mental science and Christian Science are all testimonies not that mind is everything and that matter is nothing, but that the mind and body are indissolubly joined together and that the one may have an effect upon the other to a certain extent both for disease and for cure.

"But if it is true that the cure of certain kinds of disease can come through the mind then Christianity has a power of healing far above all other creeds. Christianity has the power to 'minister to a mind diseased,' emancipate it from care and worry and sin, to inspire it with fresh hope and determination. Tranquillity is health and the mind that thinks much on Christ and which desires to emulate his virtue will become a tranquil mind. Joy is health, and the mind conscious of God's forgiveness and his favor will be joyful.

"'I heard the voice of Jesus say, 'Come unto Me and rest;
Lay down, thou weary one, lay down thy head upon My breast.'
I came to Jesus as I was, weary and worn and sad,
I found in him a resting place, and He has made me glad.'

"And thus so far as disease comes from a condition of the mind, the principles of Christianity sincerely accepted and faithfully applied are calculated to bring physical healing. It is this truth about Christianity which the Immanuel movement is bringing out. Its leaders are Christian men. They cling to every doctrine of our evangelical faith. They do not ignore the fact of sin; they do not deny the reality of sickness. They stand for everything in healing that Christian Science or any other cult can do, but they stand for it as a part of Christianity, not apart from it. And the multitude of authenticated cures which have resulted from their labors stand as witnesses to the truth that Christianity is a religion of healing. But there is another truth along this line which is in great need of emphasis in these days.

The Reason Why.

"Christianity as a religion is a source of health because its moral law is the law of physical well-being. Nature has her laws of health as well as her laws for the cure of disease, and other things being equal the man who obeys those laws will preserve health and the man who disobeys those laws will lose his health.

"This is a fact that we do not often enough appreciate, that behind every diseased body, behind every bit of physical suffering is a broken law. The man himself may not have broken the law, but someone before him has transmitted the punishment. Intemperance, overwork, excess of any kind has its results in the breakdown of the nervous system, in an enfeebled and diseased body.

"It is a good thing to have a cure for disease, but it is a better thing to prevent it. And here is the remarkable truth that I wish we might note, namely, that the laws of Christianity are the laws of health, that the commandments God gave man for his moral and spiritual well-being also decide the quality of his physical life. We are impatient with many of these laws. We think they are arbitrary and unnecessary, but it is not so. Take for instance the legislation of Moses. There is much of it that is out of place and obsolete to-day; nevertheless it is the verdict of scientists and physicians that those laws of ceremonial cleansing, of the clean and unclean, beside having a religious significance, also had a physical value and that they preserved the health of the Israelitish nation, and it is not without significance that in history the Jew has been one of the most virile and persistent races that we know. Take the law of the Sabbath that commanded rest and relaxation from ordinary pursuits and avocations. Man may make light of that law to-day and call it arbitrary, but science is showing more and more that the human body is a machine that can run so long and then needs to be slowed down for repairs and rest or else disaster ensues. Take that law of chastity and I need not tell you that half the horrors of disease that have caused men to writhe in agony and have brought suffering to future generations have come from the breaking of that law. Obedience to the law of Christianity brings not only spiritual but physical well-being. Christianity demands of men that they shall be self-controlled, that they shall reverence their bodies as the temple of God, and other things being equal the man who obeys the laws of Christianity will preserve health, live to a good old age and transmit health, not disease, to his posterity.

Spirit of Philanthropy.

"Christianity is a religion of health because its spirit of philanthropy inspires men to minister unto the sick and to seek to alleviate their suffering. Jesus not only thus ministered but he called upon his disciples to do so, and ever since he lived he has inspired men with the feeling of pity and compassion which has been fruitful in the alleviation of human suffering. What a contrast between conditions in the world when he left and conditions to-day. No explorer in the ruins of Egypt or of Greece has yet come across the remains of a hospital. No student of ancient history has found a nation which devoted themselves in particular care and tenderness to the sick and to the diseased. But to-day every Christian community has its hospitals and its institutions for the care and cure of the suffering; has its special workers who devote their lives to ministering unto the sick and in seeking cures for disease, and I believe that the facts will bear me out when I say that spirit of pity and of helpfulness finds its inspiration in Him who called upon His followers to love each other. It is that spirit of Christian philanthropy that inspires the trained nurse and sends her out to be an angel of ministry by the bedside of pain. It is that spirit of philanthropy that brings the skilled physician at your summons at any hour of the day or night. There is no more devoted class of men in the world than our physicians. There are none who do more gratuitously. All the great discoveries of medical science have been given to the world freely, without money and without price. It is an unwritten law among physicians that they shall not advertise because they refuse to put their services upon a commercial basis.

"And it is that same spirit of Christian philanthropy that has inspired the tremendous advance which medical science has made in the last century in the discovery of how to combat pestilence and disease.

"Lastly it is that spirit of Christianity that sends the medical missionary out into the heathen world, there to bring the best knowledge and skill of the twentieth century to fight the fearful suffering and the terrible disease of pagan lands.

"Behind all our splendid knowledge of medicine, behind all our glorious victories in the campaign against disease and pain, behind all the great and noble names of the medical profession there stands that spirit of philanthropy which is the spirit of Christ.

"Let us then draw our conclusion. Christianity is a religion that makes for health and healing, in the faith it inspires, in the laws it enforces and in the spirit it inculcates. I know that as I speak these words thousands of true and devoted Christians are lying upon sick beds, are suffering from disease and yet that is not because Christianity does not possess the power of healing, but because we have not yet fully applied that power to the conditions which cause disease. The root cause of disease is sin, sin against God's law or against nature's law. And when obedience to Christ shall have brought man into conformity with the law of righteousness then the Son of Righteousness will arise with healing in his wings.

The Secret of It.

"My friends we do not need a new religion in order to have healing, we need to use the religion that we have. One of our pastors tells of meeting a man who for twelve years had suffered without a day's respite from pain; for twelve years he had taken strong medicine; one day when he was especially ill he found his physician had left the city. The man who was with him insisted on carrying him off to a lady who told him there was no such thing as matter or sickness, that all that is is good. And after three or four days she succeeded in making him believe that he could live without medicine, and in a months' time he stood forth blessed with perfect health and with the strength only less than that of an athlete. The secret of it was that he cast out fear and worry. He began to trust God for his future and the trustful, happy spirit within was medicine to the body without. That is Christ's principle, not Mrs. Eddy's. It belongs to the Sermon on the Mount, not to the philosophy of man. What we need to do is to read our Bibles more, to heed the teachings of our own faith. If we were stronger spiritually we would be stronger mentally and physically. What we need is more faith, more prayer, more trust in God. So shall we be cured of many ills, so shall we bring courage and cheer and helpfulness to sick and suffering humanity.

JOTTINGS.

As They Emanate From the Pen of Mattie E. Hull.

To the Editor:—It seems to me that every Spiritualist who reads the paper published in defense of his cause, has a reason these days to "rejoice and be exceeding glad" as he contemplates the outlook of the movement so dear to him. There may have been occasions in the past when some of our most faithful and honest workers may have been partially excusable in becoming somewhat pessimistic, but that time is not now.

One of the most discouraging phases in the field of local and also of general work, has been a diversity of opinions, on vital issues relative to methods.

Whether one has been willing to admit the fact or not (it has been recognized just the same) **the false and the true, the simulated and the genuine, have stood side by side—abreast, among the rank and file, who are "Workers in the vineyard."**

Many honest, well-meaning people, have said, "It is better not to attempt the effort of making a discrimination." They said, "Let the wheat and tares grow together; if there are those who are not wise enough to make the distinction, let them take the consequence."

It has been lamentable to know that honest people were being duped **—robbed of time, confidence and their means,** but this was not all—the true was condemned with the false, and every medium was under ban and regarded with suspicion while their names were grouped in advertisements with those who were known to be charlatans.

The question arose, time and time again, "How shall we draw the line of discrimination?"

The Chicago Ordinance.

Since the appearance of my previous article in The Progressive Thinker, I have received several letters from good friends who have taken issue with me relative to the passage of the Ordinance which I endorsed, and they claimed it was "an act of injustice to the 'dear mediums'" I replied in every instance, if I understand the matter it is to be the medium's defence; If I am wrong, I desire to be corrected.

Mr. Editor, I am heartily glad you published the history of the much discussed and largely condemned Ordinance in the last issue. Since hearing it read, and afterward carefully reading it myself, I am more than ever convinced that many who have denonnced the measure, have done so through

Misunderstanding.

O, that one word! how much meaning it holds; never is it impressed upon my mind more deeply than when "those of our own household of faith" are engaged in controversy and denunciation. If we would give more time to reflection in these matters, and deal more with principles and less with personalities, the cause "would be the better for it." If we had a better understanding of principles we would surely have less misunderstanding of persons.

Lily Dale's Trimph.

Perhaps it would be more appropriate to say, "P. L. O. A. Keeler's triumph!" I will let it go as above written, because Mr. Keeler has for so many years been identified with Lily Dale, and has done so great a work there, one can hardly disassociate.

The request of the Official Board of the Assembly was a just one, on behalf of the cause of Spiritualism, and the Association conducting meetings at Laly Dale. Mr. Keeler's attitude toward the management was not only a test of integrity as a man, but gave absolute proof of his trustfulness in his "Spirit Guides."

Dr. Warne of the Official Board of Lily Dale, may have been inspired when he referred to Talmage, "the great preacher," who six times delivered his unwarranted, and most bitter attack on Spiritualism, as having been under the influence of excarnate spirits who "hated Spiritualism," when he stated an eaves-dropper must have been around, when he found between the closed slates, a response to his words, signed, "Moses Hull."

This was very natural. Mr Hull, as many of my readers know, replied in full to Mr. Talmage's terrific onslaught on Spiritualism. Possibly many who read these lines, read the the reply published first in the Banner of Light, afterwards in pamphlet form. It was entitled, "Talmagean Inanities."

It is quite natural to suppose Mr. Hull would be present on that occasion, as he long since became interested in the work at Lily Dale, and for many years had been confident of the genuineness of Mr. Keeler's mediumship.

Another Proof of Mr. Hull's Presence at Lily Dale.

On one occasion (I think this occurred at a session of the meeting held at Forest Temple) a friend with whom I am in correspondence, living a short distance from the Dale, was told by a medium—an entire stranger—that Moses Hull was present, and desired to give her a message. He cited the fact that she had recently received a letter from me, and he referred to certain contents in the letter; he also gave her a test aside from this.

The Morris Pratt.

The vacation days are fast slipping away. In a few weeks the beautiful Temple will be opened, and students will be in the class room. Dear reader, whoever you are, wherever you may be, if you are unacquainted with the work of this grand Institute send your address to Prof. A. J. Weaver, and ask for printed matter giving you information.

Some of Our Graduates.

are already in the field at work, and we trust others will be one year hence.

Miss Sara Hull, (Mr. Hull's niece) is the first among our students to appear as a lecturer, on the Pacific Coast. She is filling a month's engagement with the First Spiritualist Society of Seattle, and we learn her work is well received. The writer learns from a correspondent at Lily Dale, that Amalia Pfenning, a member of the first class graduated from the M. P. I., was well received as a lecturer on the platform at Lily Dale. Complimentary words were sent me regarding her work.

Yesterday, the 11th inst., was the day set apart at Mt. Pleasant Park (Clinton, Iowa) to consider the interest of the school. I am informed that two of the trustees and several students, among them several graduates, will participate in the work of the day.

Field Work.

I desire to state again that I intend to make a brief eastern trip in a few weeks and would like work along the line in Indiana, Ohio, or Western N. Y. If any desire to correspond with me relative to the matter write soon, please.

To those who have sent orders for Mr. Hull's Biography, and written me such delightful letters since the publication of my former article, I send thanks.

Although bearing at times, burdens many, and walking at times through shadowy places, I know in truth there are no sunless days or starless nights. We cannot see beyond the clouds, with our finite vision; we cannot penetrate with mortal sense the blackened night-sky, but we know the sun shines and the stars glisten.

As I look upon my surroundings from the porch this lovely summer day, the grass, flowers and vines are sad reminders of the dear one who, only a little while ago made them his pride and care, and for a moment the sense of a great physical loss overwhelms me. Then there falls on my spirit a calm, and

"The hush o'er my heart is as holy"
As a spot some angel had known.

O, the comfort, the hope, the strength that Spiritualism gives us. I daily pledge my devotion, my strength and what little talent I possess in the defense of the Soul's Teacher, and comforter, Modern Spiritualism. MATTIE E. HULL.

Whitewater, Wis.

THE POTENCY OF THE INVISIBLE.

The Wonders Accomplished Through Its Influence.—Motive Power by Wireless.

Running trains by wireless [says the Chicago Tribune] is the idea of Frederick H. Millener, who has perfected and proved an invention for moving huge bodies by electricity wirelessly conducted. The apparatus consists of a truck weighing nearly three tons and having about ten horse power. Including its own weight it hauls a load of more than twenty tons. The wireless truck carries 144 feet of copper wire made into wireless wings or antennae, and fixed one set on each side of the truck at a height of about four feet from the ground. The cylindrical shape is preferred by Dr. Millener, as it permits the placing of the antennae so low as not to interfere when cars pass through tunnels or under bridges—an important consideration. Similar wings, built in the cylindrical form and attuned to the electrical truck, swing from a sixty-five foot flagpole at the central station, and from these antennae flow the controlled power waves which move with unfailing accuracy to the traveling truck and control its movements with unfailing perfection. Dr. Millener's invention may be appled to railroad signaling, which is now done by cumbersome lever and wires, and therefore cannot be done at any great distance from the signal towers. With Dr. Millener's invention any number of signals can be thrown or lowered by the mere touching of the sending device, and it matters not whether the signals be fifty feet, or fifty miles away. The device can be also applied to railroad telegraphy. Dr. Millener can ring a bell in a given one of any number of stations and leave bells in the others undisturbed. Torpedoes equipped with Dr. Millener's "selective device" can be steered through the water with unfailing accuracy by having the control of the rudder attuned so as to be controlled thereby. It is thought that one man can operate a number of trains on a railroad system of several hundred miles in length with the selective device attuned to the locomotives of the several trains, so that a certain truck would affect only a given locomotive; "and with a system of electric registration lights to show where each train is and its course of movement, it is not out of the range of the probable and practicable. When a train is ready to leave a station, the station agent merely would have to send a wireless flash to the central operating station, whence the locomotive would be started and run to the next station." Dr. Millener thinks that by his invention it will be possible to telegraph from a moving automobile.

JOHN A. HOWLAND.

"This Mystical Life of Ours." Selections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price $1.10.

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"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents.

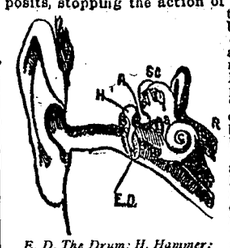
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E. D. The Drum; H. Hammer; A. Anvil; S. Stirrup; S. C. Semicircular Canals; C. Cochlea.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Has anyone a "Life of Oberlin the Pastor?" If so, write to this office stating price.

Bishop A. Beals writes from Summerland, Cal.: "Brother Dean Clarke's 'Epigrams and Nuggets,' that appear in The Progressive Thinker contain a sermon in each one, and are full of wit, reason and common sense and for household words make a rich setting for our everyday life and a compliment to the worthy author."

Dr. J. M. Peebles writes to Dr. T. Wilkins, with whom he had made an engagement to assist in opening the Golden Rule season of meetings, that he has been suddenly called to the bedside of his sick wife in New Jersey, and cannot tell as to his engagement with that society. It will be a disappointment to many, and it is a great sadness to Dr. Peebles. The Golden Rule Society gives promise of a good program at the opening, and will issue the same soon.

Mrs. Hilbert returned from the Chesterfield camp early last week, and seems to have had a good rest, though ailing most of the time while on the grounds. She reports a very quiet camp, with a few kickers against the C. S. L. and the I. S. S. A., but she is always able to hold her own with such persons, at any rate those who do not know what they are talking about. She knows what both those organizations stand for.

Correspondent writes: "Once more the name of Mrs. G. Partridge the well known psychic comes before the people, this time in Los Angeles, Cal. It is a pleasure to know this lady has not gone back on her mediumship, for the world needs many more such as Spiritualism she. The real need in she. The real need in Spiritualism to-day is the genuine workers and none but the genuine."

Mrs. C. Bergere writes: "The Fraternal Daughters' Social, held at the home of Mrs. Foute on Wednesday, August 26, was an enjoyable affair. The supper gets better every time and the smile on the face of the financial secretary will be hard to remove. While some were having readings, those waiting were entertained with music and song. We had also a short talk on Spiritualism by Mr. Warner, followed by one on the standing of the Order financially, etc., by Mrs. Adams. Prayers, both verbal and silent, were offered for the speedy and full recovery of our beloved Sister, Mrs. Ada T. Knapp."

R. W. Tennant writes: "There was another large and very interesting gathering at our Sunday evening meeting, at 77 East 31st St. Owing to the presence of many strangers with us, we omitted the usual lecture upon this occasion. We had a short but pleasant talk by Dr. Burgess, who has just returned from a delightful visit to Lily Dale; a pleasing poem from Dr. T. Wilkins; messages from our President, Mrs. Maggie Henry, Mr. Mansell of Boston, Mrs. White of California, and Mr. Schaefer, altogether one of the best possible evenings of enjoyment and interest, etc."

B. Weinberg, secretary, writes: "We have good news to all Spiritualists and investigators of the city, something which one and all ought to be proud of. The time has come when an "Old Spiritual Home has been erected by the First German Spiritual Society, known as Gartleman's, located at the corner of Ashland avenue and Thirteenth street, where the weekly meetings are held each Sunday at 3 o'clock, with very good lectures and spirit communications, all carrying a very harmonious and good influence. The society will have a picnic in its own grove, known as Gartleman's Grove, where the Home is located, on Monday, September 7, Labor Day, which will give all a good chance to enjoy themselves. We invite all Spiritually inclined persons to be there in time, so that we will be able to start our meeting at 3 o'clock sharp, Each one should take an interest in the work, and help enlarge our treasury, so we can open the doors of the Home for such needy ones as may apply. The Home is not intended for Germans only; it is for all who are spiritually inclined. The way to the Grove: Take Aurora-Elgin L. at 5th avenue terminal station, and Marshfield avenue; 52nd avenue; Desplaines avenue; 5th avenue, Maywood; 17th avenue, Maywood. Admission at gate 25 cents.

Will V. Nicum writes from Lake Brady Camp: "I have one more week of camp work which closes a very successful season, and then I begin my fall work, September and October, at Pittsburgh, Pa. I have a few open dates for the winter months, and any society desiring my services can address me at 1561 West 2nd street, Dayton, Ohio."

Harry J. Moore desires to correspond with societies wishing to employ a speaker for the fall and winter months. Address him at 818 Erie street, Toledo, Ohio.

Miss Eugenia Rouble, the efficient Secretary of the Illinois State Spiritualist Association, has been with her old-time friend, Mrs. Amanda Coffman at Grand Rapids, Mich., taking a much needed rest. Her arduous work as assistant chief bookkeeper at the Postal Telegraph headquarters, her close attention to the duties of Secretary of the I. S. S. A, her two or three series of entertaining visitors at her beautiful home, and the too great amount of work generally and too little rest, made it necessary to take a rest. It is honed she will return recuperated greatly."

BEAR IN MIND that the Editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Correspondent writes: "Miss Elizabeth Harlow paid a flying visit to Chicago last week, and spent a day with Dr. and Mrs. Caird. Chicago friends, while pleased at her success, are sorry to learn that owing to engagements they will be unable to hear her until after 1910. We hope this will prove an incentive to our people to get together and make Chicago the center from which such stars radiate, instead of passing through."

H. Hegdahl writes from Minneapolis, Minn.:: "From July 26th to the 29th, I held meetings in Princeton. They were well attended by a class of good thinking people. There will in the near future be an organization there, with new life and activity. There was an organization there, but many of the old members had moved to other parts to live, and many others have moved beyond the Veil of Earthly existence, and now there must be added new blood to our ranks. This we hope at Princeton. There is need of young people to take up the work. Sisters and brothers at Princeton, take moral courage, come out and stand for the truth. You have nothing but old superstition to lose, and eternal knowledge to gain. Get together and work; without work there is no gain. Spiritualism is a truth that engages the attention of the whole thinking world, not Princeton alone. Set aside one or two evenings a week for your own spiritual good; one or two hours for your own soul's spiritual unfoldment."

Chris Krattle writes from Albion, N. Y.: "I have received your 8 premium books, and return my thanks to you for the same. I never expected to get such a number of so good books as these for such a small amount of money. I have been greatly surprised with them. I am so glad now to have sent for them."

Correspondent writes: "The funeral services held over the form of Mrs. Effie Moss, the well-known materializing medium, who died recently at Carlsbad, New Mexico, at Mr. Perrigo's morgue chapel, on Wednesday, August 26, was largely attended by the Spiritualists of the city. Mrs. Nora E. Hill offered the invocation, Mrs. Maggie Waite, Dr. T. Wilkins, Dr. C. A. Burgess and W. J. Lynn delivered short addresses. Dr. C. A. Burgess, president of the Chicago Spiritualist League, under whose auspices the funeral was conducted, took charge of the program, and nicely was it carried out, and to the entire satisfaction of the children of Mrs. Moss, and as was her last request. The services at the grave, in Oakwood Cemetery, were very impressive, conducted by Mrs. Waite, Mrs. Hill, Mrs. Brockway and Dr. Wilkins. Mr. Perrigo acted as funeral director himself, and was very attentive to the wants of the followers of the beloved arisen. The Chicago Spiritualist League has already received high praise for their attention to every detail of the ceremony and methodical rites."

Oscar A. Edgerly's engagements as made for the season of 1908 and 1909, are as follows: September with the Ladies' Spiritual Temple Fund Society of Cleveland, Ohio; October, with the Fraternal Order of Spiritualists, of Chicago, Ill.; November with the First Spiritual Church of Pittsburg, Pa.; December, 1908, and January 1909, with the First Church of Spiritualists of Baltimore, Md.; February and March with the Southern Cassadaga Spiritualist Camp meeting Association; April and May with the Spiritual Fraternity, Ayer's Temple, Boston, Mass.; June 1909, is still open for engagement. Mr. Edgerly's home address is 42 Smith street, Lynn, Mass.

Mrs. Hattie F. R. Peet, Corresponding Secretary, writes: "Members and friends of the Band of Harmony enjoyed a delightful afternoon and evening at the beautiful suburban home of Mr. and Mrs. Rohrbach, Rogers Park on Thursday last. Our next and last social of the season, will be held at the home of Mrs. E. A. Dyuliner, 93 Bowen avenue, Thursday afternoon and evening, September 10. There will be a grand Tea-Party in the afternoon, with readings and Progressive Euchre in the evening, with many fine prizes. Ladies bring lunch for themselves and friends; coffee served at 6 p. m. All cordially invited. We hope each member will accept this invitation, and all unite to make this social a success. Take Cottage Grove avenue cars to 41st street; go east to Ellis avenue; then south one block to Bowen avenue.

Mrs. M. E. Taylor writes from Wichita, Kan.: "Rev. Edna McCarthy has given us several of her fine lectures here, and something to think about. A large and appreciative audience greeted her as on former occasions. While here she stopped at the home of the writer, who feels highly honored to have the pleasure of entertaining her. Anyone wishing to correspond with her, will please adress her in care of Josephine Bruer, Sterling, Kan."

The Chicago Spiritualists' League will begin its regular monthly, Saturday afternoon and evening meetings on Saturday afternoon and evening, October 3. Everybody knows what that means, and will be ready to take up the thread of these interesting meetings where they left off at the beginning of the heated term. Don't forget to bring your lunch, as you tocmfwypetaoinshrdluaoincmfwyp the League committee expect to serve the coffee, as usual. The Programs will soon be out, and a good one it promises to be, an uplifting one.

TO THOSE INTERESTED IN PSYCHICAL RESEARCH

It is acknowledged by the leading Spiritualists that the investigation of the phenomena by trained minds and the application of scientific methods have done more for Spiritualists' belief than all others combined. The leading cities of the world have such societies. Chicago has none. There is now being an effort made to establish such a society in Chicago. No dues payable until the society is organized. Those who would encourage such a project by becoming members, are invidet to send their names to

D. S. HAGER, M. D.
181 West Madison St., Chicago.

Treasurer writes: "The Golden Rule has its cards out for the opening of the season's work and to see the program is to want to catch the vibration of this interesting occasion. To say that Dr. Burgess, as chairman of the committee on arrangements, has put his activity into the opening, is sufficient to assure its success. The speakers and mediums will be in their best fettle, and the meeting, all day, will be full of interest."

Correspondent writes: "The picnic of the Progressive Spiritual Church at Rasch's Grove, was a success, even if it was a very hot day. Everything went along without a hitch, and all were in their usual enthusiastic mood, with the increase of enthusiasm of the woods and the beach added. The evening services were presided over by the pastor, and the speakers and mediums were at their best. All the afternoon and until a late hour in the night these good people were telling what the spirit and Spiritualism meant to them, led off by a short talk by Dr. T. Wilkins and one by Dr. Burgess, and a message by the latter. As the names of some of the mediums have escaped, we hesitate to mention any of the names. It is but just to say that the management proved their power over the spirit of the occasion."

Mrs. Nora E. Hill has returned from her pleasant outing and engagement at the Delphos, Kansas, Camp meeting. She looks as though the trip, the rest, the change of pasture, the satisfaction of having done some good while she was gone, have rejuvenated her. Nora is always ready for the spiritual work, though she may be ailing in the flesh, at times.

Brother Will M. Kellogg sends us $17 in subscriptions from the Clinton camp. A pretty good showing this year.

Correspondent writes: "Miss Mattie Woodbury, of Laingsburg, Mich., is ready for work in any town in the state. She is known as an honest representative of the Cause, and one who appreciates The Progressive Thinker."

On and after Sept. 1 Chas. A. Thompson's address will be 717 Monroe street, three doors west of Lincoln street; transfer on either Madison or Robey street cars. Circle every Thursday evening at 8 p. m. Admission 25 cents.

Prof. W. M. Lockwood speaks in high terms of the Lily Dale camp. He says: "I have had a splendid class from start to finish. Over 200 were present at my last class lecture, and much enthusiasm was manifested. We will return to 723 Prospect avenue, Buffalo, N. Y., our address in the future."

Mrs. Alex. Caird, secretary, writes: "The Illinois Sunflower Club held one of the largest gatherings of the season at its hall, 70 E. Adams street, Tuesday, Aug. 25. In spite of the strenuous work done by the mediums present, Mrs. Howes doing special work, many of those in attendance were obliged to leave without receiving the much looked-for reading. The next tea party will be held Sept. 22. Several new mediums have promised to be present. Watch the next Progressive Thinker for a list of names; so be on hand, friends. Do not be discouraged, but try again. The regular business meetings will take place Sept. 8. All members are requested to be present."

ONSET CAMP MEETING.

The last week of camp has arrived, and certainly this has been one of the best seasons ever held. The speakers have been the best we could procure, and everybody has seemed pleased with the results. Sunday, the 23rd, we had two of the greatest lectures it was ever our privilege to hear, Mrs. Cora L. V. Richmond gave one of the lectures, her subject, "The Unfrequented Way." She handled it most masterfully, and she held her audience in rapt attention. In the afternoon Mr. Elbert Hubbard gave his address on "The Signs of the Times." His manner is most charming, his witticisms appreciated, his points most pointed, and his audience most appreciative.

Mrs. Walter Smith sang a vocal selection which was finely rendered. In the evening a meeting was held in the Temple. It was surprising to see how eager the people were to listen; and a real love feast was presented. Dr. Hale sang several of Prof. Longley's songs. Mr. E. W. Hatch gave piano selections, and Miss Susie C. Clark, Mrs. Cora L. V. Richmond, Mrs. Milton Rathbun and Mrs. Annie Coggeshall, all gave of their work, making all together a most harmonious meeting.

The vice-president of the association, Mr. J. B. Hatch, presided.

Monday we had a very enjoyable conference. Tuesday we had for speaker Mrs. Milton Rathbun, who gave us a most instructive and admirable address. Wednesday was conference day again, and as usual the time was most profitableably spent.

Thursday Mr. Thos. Cross gave a masterly address on the subject, "What Has Spiritualism Accomplished?" He felt that Spiritualists needed a little encouragement, so much soiled linen had been washed in public lately, that it looked to many as though it was our linen, when in reality it did not belong to us at all. He told of the accomplishments which had been done in the past 60 years, and after he was through with the lecture, every one felt better for having listened. Dr. Hale was the vocalist, and sang several selections. In the evening Mr. T. A. Wiggin gave one of his remarkable test seances, and everything about it was of the best.

The weather is delightful here, and everything promises good for the closing of the season. We have had a Morris Pratt day, which was under the direction of Mrs. Cora L. V. Richmond; it was of a most interesting character, and of benefit we hope to the school.

Greetings to all readers.

HATCH.

PASTOR TURNS ON CHURCH.

Man Driven to Retirement by Weak Eyes Quits Faith as He Dies—Shoots Himself After Writing to Friend and His Two Children—Had Given Up Struggle—Former Preacher, Broken in Health and Fortune, at End of Life Gives Credit to Ingersoll and Says He Could Not Justify His Life by Teachings of Jesus—Regrets That Money Is So Necessary to Life and Says He Cannot Worship It.

A special dispatch from New York to the Cleveland Plaindealer, Cleveland, Ohio, has the following:

The history of a broken man, a former pastor who renounced his belief in the efficacy of the church, who gave up with a bitter smile the struggle for existence, and who was driven half mad by illness and approaching blindness, came out to-day in the suicide of the Rev. Albert H. Trick.

Mr. Trick, who was once pastor of a Presbyterian church in Chicago, and later had a charge in Saratoga, N. Y., shot himself in a room in a Mills hotel to-day. He left letters saying that he could not worship "America's trinity—success, pleasure and gold," and lamenting the fact that he could not better provide for his children.

Failing sight is thought to have had a great deal to do with the suicide. Weakened eyes drove the pastor from his work in Saratoga several years ago, and since then he had obtained an insecure livelihood as an insurance agent in this city.

In a letter which he left to Charles N. Dowd of this city, who had befriended him, the former pastor declared that he was lonely even in the church when he attempted to "square his soul by the teachings of Jesus," and asserted that the modern church more nearly follows the example of Robert Ingersoll, that those of Jesus. The letter read in part as follows:

"I have never been able to conquer an inborn contempt for the place money has in this world, though knowing so well how absolutely necessary a fair amount of it, at least is to all of us. I never could adapt myself, in view of my early ideas, to the methods by which money is made. They are so transparently selfish and more or less unscrupulous, whether used by the church or the so-called 'world.' I never could worship America's trinity—success, pleasure and gold. I am too old and settled in my character to change, though my eyes have long been spent on my delusions.

Was Lonely in Church.

"I took deeply to heart the teachings of Jesus, and tried hard and long to square my soul by them. I found at last what a pitiful mistake I had made, and how lonely I was even in the church. The average man cares little about what Jesus taught, and it makes one heartsick to hear its ecclesiastics prate about it.

"I rejoice in the better day dawning when society, with its superstitions and errors, like all the other religions of men, shall have passed away and religion itself, free and simple, religion that has a passion for truth, justice, love and liberty, purity and humanity shall prevail. Ye gods, what does the church care for these things? It twists all the facts, philosophy and expressions of history to make them square, with the petty traditions and systems of a day.

"The day will soon come when the world will prove that, sacred as the place Jesus holds in the world's esteem, they are no more bound by what he taught, did and thought than they are by the precepts of Robert Ingersoll and the modern church more nearly follows this exemplary and kindly and honest American than they do the oriental.

"I wish I could live and preach this, but I am broken too much and the habit of my long life of self-denial and suffering—always so tragical—forbids it. I do not complain. It is all of destiny."

To his two sons and a daughter who live in Brooklyn the former pastor wrote:

"I did this myself. Do not blame me. I am unable longer to providee for you. However, go along in the way that I have taught you. Do not mention my domestic troubles to anyone.—Your father."

Later a second letter was found which was also adressed to the children. This letter read:

"My dear children: I solemnly warn you never to reproach each other or yourselves on account of this matter. You are not to blame if your father has proved unable to provide for you. Do not talk about our little domestic matters. It will do us no good. Your lives are before you. Make the best of them and forget and forgive your father, who, you all know loves you all, and has at least given you all he had. I am grateful that you are as old as you are and as well as you are.—Your devoted father."

Questions Asked by an Anxious Student of Nature.

1. Is electricity a principle or a substance?

2. What relation has the statement in the 8th chapter Revelations, 4th and 5th verses, to electricity?

3. Also, can you explain 10th Chap. Rev., 3 and 4 verses?

Answer.—1. Electricity is a principle, a force, also a substance, all depending upon what capacity it is used in or serving in.

Ans.—2. The passage in 8th Chapter Rev., verses 4 and 5, also in 10th Chapter of the same book, were lessons on symbolism, describing the dynamic output of the people, their exhaled electro-magnetic substance sent forth in strong desires and thoughts, which, when pure, rise as incense and are collected by those in authority, for action to improve the world and people.

It is also true that the symbolism points to electrical demonstrations which are destined to be realized on Earth in the last, or seventh cycle of the present eternity, which time is now.

During this advancing cycle all nature's secrets will be revealed, also demonstrated. This is in compliance with immutable law. Where the vision belonged to things to be realized in the so-called latter days, the seven thunders uttered their voices etc," it has reference to the seven specific grades of electricity which are incorporated in mankind as the principles of life and motive power, but the further elements contained in the human mechanism are also a necessity, for in man all of nature's forces and substances are interactive the same as in nature, wherefore man is called an epitome of the universe.

Here other questons were asked, viz.: How will those seven thunders utter their voices? If it has reference to different grades of electricity and means elemental and electrical disturbances, then we would be pleased to know if there is a special time for it, or a special process made use of, governed by those seven spirits of God, referred to?

For answer to these last questions two mighty spirits appeared before me, not visible to the others. One called himself Jupiter, master over electrical forces and displays. He caused to appear, an immense tube. Its size was enormous. As he approached me he said:

"Behold, I have collected so great an amount of surplus electricities, that were I to unbolt it all the so-called mundane would be shattered into fragments; but this is not granted nor desired on our part, but the necessary electrical display will take place and in accordance with nature's own ruling in all her realms; but at a time when planetary conjunctions call for special demonstrations then they take place.

All intervention in nature's just rules are prohibited. All interactive forces play for demonstrations at such times, however, are presided over by the respective Rulers in each special dominion. Thus these Masters utter their voices and the statements in the book cited are very incorrect and misleading. The original script was not rightly deciphered, and incorrectly translated.

The forces and principles of nature are wishes governed by those Masters styled the Seven Spirits of God, not for destructive purposes, but to become servants of the people and benefactors as the people learn by demonstration how to gain control of them to use them rightly.

The face of an immense clock was then shown me, which was explained as being the Great World Clock by which all events were regulated and the time for the referred-to demonstration has arrived.

This ended the vision. These are repeated visions, in part, that is, similar things were shown and explained to me in former years. Its repetition convinces me that the time for something special is very close.

MRS. M. KLEIN.

Van Wert, Ohio.

NOT IMPOSSIBLE.

An Impressive Story About Bryan.

To the Editor: I enclose herewith a clipping from a secular paper in 1903, thinking I would see if anything ever did come of it, or not.

W. E. ROBINSON.

"Speaking of Washington," said the newspaper man, "I have a little story about William Jennings Bryan that will be interesting to the people who believe in spirits and other supernatural things, which I don't have any faith in. Along in 1892 I knew in Washington one of the most intellectual and intelligent women I have ever known. She believed in all these psychic folderols which I did not believe at all, but her mental qualities attracted my highest admiration and I talked with her whenever I had the opportunity. One evening at her house she told me she had met a few evenings before a young man, introduced by a Senator, whom she believed to be the coming man. She said his name was Bryan and that he was from Nebraska, but more than that she did not know. She said he had in him the making of one of the greatest men the country had ever known, but that he did not know it yet and would not until the occasion offered for him to come to the front. She asked me if I knew him, and I told her I did, and that I thought he was bright enough, but nothing unusual. She told me to wait and see how much I was mistaken. She then went into a mental analysis, or whatever you might call it, of him, and wound up by asking who was to be the Democratic nominee at the next convention. I told her it was altogether too far away to make any forecasts. She said Bryan would be the man, but that he would not be elected. The President and he would practically revolutionize the politics of the country, if not the government. Of course I laughed at her then, and afterwards when she talked of her man of destiny, but she never changed her opinion in the slightest. One day, a couple of years after meeting Mr. Bryan, she died suddenly. Just went out like a brilliant light that consumes itself.

"In time the date of the Democratic convention of 1896 arrived and I went to Chicago for the newspaper I represented. You all know the result of that convention. I came back to Washington immediately after it was over and in the mail waiting for me was a letter from a reputable physician of Washington, whom I did not know personally, but by reputation, and who knew me in the same way. He apologized for writing, but said a patient of his, a young woman and a medium, had at one of her seances received a message from some one she had never heard of addressed to me, and had asked him to send it to me. It was plain to read between the lines that he did not like the task assigned but he was doing it to please his patient. The young woman I had never heard of. Neither she nor the physician understood what the letter meant, nor did they know the name that was signed to it, and they sent it to me because they thought it might be of some importance. The note was very brief and said simply: "Dear Friend: What do you think now of what I told Oct. 15, four years ago?" It was signed by the full name of the lady who had made the prediction to me, and the date was right, because I remembered it as an anniversary. But how did those people know about it, and where did the message come from? The sender had been dead for two years or more, and she did not know these people at all. As I said before, I don't believe in the supernatural, but when a thing like that happens to a man it makes an impression that he cannot forget. I still have my doubts, but if Bryan ever is elected, I'll be blamed if I don't give up orthodoxy and go over to the spirits."

Rational Memory Training. A series of articles on memory. How to improve and develop. A most excellent book. Price, 50 cent.

SIXTEENTH ANNUAL CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily.

Lectures and messages each evening.

Noted speakers and mediums in attendance will conduct evening services.

Speakers:—Miss Elizabeth Harlow, Mrs. Helen L. P. Russegue, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood.

Message Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. Laura M. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.

Others are invited and will also take part. Special vocal and instrumental music will be a feature each evening.

Special hotel rates have been secured at the Hotel English.

Hotel Rates for Rooms:—One dollar per day, two in a room. With bath, $1.50 per day. American plan, $1 per day extra.

It Will be Best to Secure Your Rooms in Advance.

Delegates and visitors will be given a Grand Reception in the Hotel English, Monday evening, Oct. 19.

Mass meetings in unison with the Indiana State Association Sunday, Oct. 25.

All Spiritualists will find much interest at this convention and its meetings.

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Association. You cannot afford to miss it.

DR. GEORGE B. WARNE,
President.
GEORGE W. KATES,
Secretary.

Texas Spiritualists, Attention!

The eleventh annual convention of the Texas State National Association of Spiritualists will meet at Dallas, Sept. 25, lasting three days.

Each chartered society must send delegates, and per capita tax should be sent the secretary, Mrs. Annie J. Quinn, 218 N. Hill avenue, Station B, Dallas, Texas. Let every Spiritualist in the state take a personal interest in this meeting, and we can accomplish miracles. Send per capita tax and notice of delegates as soon as possible. One delegate for every ten members or major fraction thereof."

CARRIE M. HINSDALE,
Pres. Texas State N. A. of S.
R. R. 5, Box 141,
Fort Worth, Texas.

Harmony Grove Camp, California.

I depended on another to write up our Harmony Grove camp meeting, but seeing nothing as yet, will at this late date ask space for a short item.

The camp just ended has certainly been a very successful one in every respect. The association tents were all occupied during the entire camp, and at times we could have rented more if we had them, which makes me think the company should prepare a number before another camp opens. We had a fine corps of workers, both lecturers and message mediums, who worked together and harmonized so nicely that it seemed like one large family of brothers and sisters,

This was my fourth year as secretary and camp manager, and it does me proud to know that the camp has gone ahead in the way of improvements during that time, more than it ever had before. It is also a great satisfaction to me, now that I have declined the secretaryship any longer, to know that the camp is absolutely free from debt, and has a few dollars in the treasury to begin with another year.

And my earnest desire is, that my successor, M. D. Thiebaud, of San Bernardino, who was unanimously elected secretary for the ensuing year, will meet with even greater success in the future.

The camp undoubtedly has as fine a board of officers as could be found anywhere, with J. L. Dryden, of San Bernardino, as president; E. B. Lowman, of Escondido, vice-president; Ezra Foster, of Bernardo, treasurer; Henry Nulton, of Escondido, and Mrs. C. A. Dodge, of San Diego, directors; and M. D. Thiebaud, of San Bernardino, secretary, which certainly assures the future success of Harmony Grove.

T. J. McFERON,
Ex-secretary.

San Diego, Cal.

OBITUARIES.

Obituary notices will be published free to the extent of forty words. Any further addition at the rate of ten cents per line, seven words to the line.

Mr. Jacob High passed to higher life from his home near Decatur, Mich., August 5, 1908, age 73. He was a Spiritualist. The funeral was held at his home. Funeral services were conducted by Mrs. Emily D. King of Tekonsha, Mich.

MRS. EMILY D. KING.

PHRENOLOGY.

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Death Defeated.—Or the Psychic Secret of How to Keep Young.—This book goes to the fountain of things—heredity, health, foods, what Herodotus, Hesiod, Homer, Pythagoras, Shelley, Graham, and others ate, the foods that produce long life, and how to live "immortal" on earth, etc. Bound in cloth. Price, $1.00. Postage, 15 cents.

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A New Biography of J. M. Peebles, M. D., by Professor E. Whipple.—A magnificently bound book of 600 pages, giving a compete account of the life of this indefatigable worker in reform, for 70 years. The Doctor has been actively engaged in the Spiritualistic field for sixty years, being a convert while it was yet in its infancy. This book contains quite a complete history of Modern Spiritualism, abounding in the facts and the travels of the Doctor on his five journeys around the world. Price $1.00. Postage, 18 cents.

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This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price $1.50; postage 10 cents.

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This is a view of the world's beliefs on the subject, a consideration of present conditions of thought and feeling, leading to the question as to whether it can be demonstrated as a fact. To which is added an appendix containing some hints as to personal experiences and opinions. 8vo, cloth, 342 pages. $1.50; postage 10 cents.

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Universal Spiritualism—Spirit Communion in All Ages, Among All People. This work has two distinctive features: 1st. A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, China, Japan, and other ancient nations, not excepting Europe, during Christian centuries. 2nd. A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other modern lands, all tending to show the persistent continuity of spiritual revelation. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chapters at the end of the volume, making it a highly useful text book for all who are interested in the great question of **Human Immortality.** 352 pages; price $1.00.

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Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price $1.00. A valuable book for the money.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

THE ARCANA OF NATURE.—I am able to announce the publication of this book, Oct. 1. It will be issued simultaneously in London and New York. Swan, Sonnenschein & Co., England, and The Stillman Co., New York, are the publishers. Dr. Emmet Densmore edits the work and contributes a most valuable introduction. The book has been many years out of print. It will now be issued in beautiful type and binding. The price, $1.50. Friends who have so repeatedly asked for the book will have an opportunity to obtain it. They will confer a favor by sending their orders direct to me at Berlin Heights, O.

* * *

Victor M. Barton:—Q.—I would thank you if you could point out to me where I could secure a record or list of legacies in Germany, left to people who have yet to be found and identified.

A.—There is not any reliable list of such legacies kept in this country. There may be faked lists, used by shysters to defraud the credulous. Apply to the German Minister at Washington, or the American, at Berlin.

* * *

James Quillen:—Q.—When is All Soul's Day, and what is its purpose?

A.—Nov. 2. It is for the honor and repose of the dead, and commemorated by their friends by special ceremonies and the mass.

It is really an appropriate and beautiful offering of affection, and preserves and keeps green in memory the dear departed.

* * *

General Delevan Bates:—Q.—A perfect definition of anything is such a description as will distinguish it from everything else in nature. You have a very good command of the English language, will you please give definitions to the following words, in The Progressive Thinker. Make them brief and to the point, as is Mrs. Besant's definition of Happiness, viz.: "Pleasant sensations and pleasant thoughts." This is a perfect definition, according to my idea. These are the words:

Soul.
Spirit.
Mind.
Individuality.
Personality.
Life.
Death.

A.—It will be difficult to define the words given with the brevity and poetic suggestiveness of the example given. Most of these words have been and are used with such vague looseness of thought, that clearness and brevity are difficult to attain. Thus to extend the trinity—the threefold division—to man, theologians gave him a body, soul and spirit. The soul is superfluous, for it and the spirit are the same.

The soul is the spiritual portion of man.

The Spirit is the conscious, thinking, active self, having a continued existence after separating from the physical body.

Mind is the expression of the energies of the spirit, as physical force is that of the body.

Individuality is the sum and expression of all past expressions of personal and of remotest heredity.

Personality characterizes a self-conscious being, as opposed to an unconscious thing. While almost identical in meaning with individuality, it carries with it a sense of greater activity.

Life, as manifest in a being, is the sum and individualization of the Living energies of the cosmos.

Life, as a general expression, is the spiritual energy of creation.

Death is the suspension of the forces of life.

Applied to man, it is the severance of the union between the spiritual being—the soul—and the physical body.

* * *

Walter Loving:—Q.—How is the distance of the planets and stars from the earth calculated with certainty?

A.—By their parallax, or the angles they subtend. The planets are comparatively so near that the diameter of the earth may be taken as a base line. Thus the angles formed from the opposite sides, determine the distance at which the lines will meet, extended to a given planet. The problem is one readily understood. If you were on one side of a river and desired to know its width, the measurement could be made with exceeding accuracy. You would measure along the bank a base line of say 100 feet. Then with an instrument designed for the purpose you would take the angles of some object on the opposite shore, from each end of this line. With these elements the solution is readily made.

In precisely the same manner is the distance of the heavenly bodies determined. The diameter of the earth offers a base line of 8,000 miles, and this is the only one available for planetary computation. The distance of the stars, however, is so great that, practically, 8,000 miles gives no appreciable difference. Hence the diameter of the earth's orbit is taken; this is 180,000,000 miles. The angle of a star is taken, and six months after, when the earth has reached the opposite point of its orbit, the angle is again taken. Yet with this vast base line, so great is their distance that with the most delicate instruments possible to construct, the angles are so minute that it is difficult to measure them, and really there is no more than an approximation. No star has been given more thatn nine-tenths of a second, and this is probably greatly exaggerated. This is assigned to 61 Cygni, and the distance this implies, is best comprehended by stating it in light units, instead of miles. As light passes through space at a velocity of 192,000 miles in a second, it would require three and one-fourth years to reach the earth from that star.

While it is difficult to more than approximately measure the angles, it is certain that not a star exceeds one-tenth of a second, while almost all are so remote that the changes of the earth's position of 180,000,000 miles does not appreciably affect theirs.

Hence it cannot be determined how far away they are, it is assured that they cannot be less than ten parallactic units, or 2,062,650 times the distance of the sun from the earth. Across this distance light is thirty-two years in passing. That is, the star is seen by light waves that left it thirty-two years ago, and if it were suddenly blotted out, it would continue to be seen undisturbed for thirty-two years, before it disappeared.

The earlier astronomers with their imperfect instruments thought they obtained assured measurements of the parallax of a great number of stars. Present astronomers with the wonderfully perfected instruments in their possession, find that, contrary to expectation, the difficulty increases, and the parallax becomes less and less, and in a majority of cases disappears.

Space is the one thing which may be taken with the most lavish prodigality, and the sun-systems may be placed therein at such vastly remote distances as to have no disturbing influence on each other.

A train of cars moving thirty miles an hour, day and night, would be 266 days in covering the distance light makes in one second. To reach the nearest star would require at least 2,062,650 times this number.

THE HEAVENLY MESSENGER

A radiant form is standing near,
One hand upon my shoulder laid;
The gentle touch removes all fear,
And as I listen, I can hear.
These words, "Be not dismayed."

"The way sometimes may seem obscure,
A cloud may hide the bright sunlight,
But for a time can this endure;
The faith that's true, the love that's pure,
Illumines e'en the darkest night.

"The loving thoughts which you send forth,
From day to day, from hour to hour,
Return again to bless their birth,
To strengthen all your work on earth,
Until you reach the golden shore—

"Where you shall join the angel bands.
The unseen forces help to guide,
Return to earth or other lands,
To satisfy the great demands
Of those who trust, whate'er betide.

"To individualize the Soul,
Was what your Heavenly Father meant,
That all who strive shall reach the goal,
And while the endless ages roll,
The time in progress shall be spent.

"Onward and upward all must go,
Redeeming every day the time,
No moments wasted here below,
No fear, no worry and no woe,
But hope and love, and faith sublime."—

The vision faded—but the joy,
Shall ever in my heart abide,
No earthly cares can now annoy,
No doubt or fear my peace destroy,
My help comes from the other side.

Oh, weary ones! whose burden seems,
So grievous and so hard to bear,
Oh, weary ones! whose burden seems,
Of loved ones, who are "over there"
Remember, they your sorrows share.

By every power that's to them given
From day to day, they're helping you,
Unseen, but felt, the influence given,
That you may be prepared for heaven,
Where they now dwell, earth's journey through.

DR. L. M. ENTWISTLE.

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

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"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

News From Lily Dale Camp.

The cool weather did not deter the usual crowd from coming to Lily Dale for the Sunday services.

Dr. J. M. Peebles, known as the Pilgrim, failed to materialize for his engagement on the rostrum, but his place was ably filled by Miss Carrie Twing, who said in proof of the continuity of life hereafter.

"What would you think of a ship-owner who would take a magnificent vessel, furnish it luxuliously and then take it out and sink it in the wide ocean. If there is no hereafter we are all as ships sunk in the ocean of eternity by the power that brought us into being.

"I once saved an old man of eighty from committing suicide by reminding him that death was only a journey and asking him where he was going when he was dead? He answered: "I don't know, but I'm tired of living."

"Then you are going to take a journey without a destination, a ticket or a time table. It seems to me only a fool would do that," and the old man decided to be "a living sage instead of a dead fool."

W. J. Colville was the afternoon speaker. The audience sang "My Country, 'tis of Thee," and he called attention to the fact that it applied to every land where freedom whether attained or idealistic, was the watchword. He dwelt on the unity of life, of purpose and the necessity of seeking agreements rather than disagreements, in order to uplift the human race as a whole. He seemed inspired by the Esperanto flag which hangs in the center of the auditorium.

In the presentation of this flag, Mr. Lee Morse explained its meaning in its significant colors, green and white, representing earth and sky, which the whole world shares alike.

Rev. George H. Brooks followed as test medium. Though tests do not always accompany the message, however, Mr. Brooks gave tests, if the testimony of the recipients counted for anything.

Said he to a lady: "A spirit impresses me and wants you to let him go. You keep him earth-bound by your grief, and he cannot progress. I want to shed tears and he says: "Let me go! Oh, don't hold me any longer. Let me go. Then I can help you and myself too. Your grief holds me. I am not free."

Mr. Brooks then went on to give points of identification to which the lady assented. Somebody whispered, "That's pretty good mind reading." "The spirit tells me this," Mr. Brooks declared: "It is not mind reading."

The lady then arose, declaring it was all true, that she had just arrived from Canada and had never seen the medium before. Then, said Mr. Brooks, "If it is mind reading, we are both liars, and if it is not, there is still a lie somewhere!"

To-day, Wednesday, Dr. Juliet Severance lectured on economics and the single tax, though her real theme was the co-operative commonwealth. She invited questions, and they came like a hailstorm. Some of them were unanswerable from our present understanding of what would uplift the whole mass of humanity without losing sight of the individual. But the doctor's wit came to the rescue and she often convulsed the audience with laughter, till the knotty naughty problems were forgotten.

Dr. Lockwood has closed his class work, but Mrs. Lillie and Mr. Colville continue to keep up the interest in that line.

To be able to know how to get demonstrations in our own homes is worth while. So also to learn to live on a higher plane, nearer the spirit world, where intercommunion with advanced disembodied souls is possible.

Many mediums who did good work during the season have left the camp.

We just bade good-bye to Mrs. Florence Padman of St. Louis, who has given her time and strength for the cause alone, refusing to take money when offered her. In her psychometric readings she was rapid and accurate, and to the writer she gave most satisfactory evidence of the presence of the so-called departed.

Last evening was Prof. Sheehan's last concert of the season. His Choral Club represents fifteen of the best trained voices on the ground, and Fred Stillman as reader was up-to-date in all his work. The concert was well worthy a detailed report, would space permit.

Rev. G. L. Sprague gave a brilliant address on universal salvation, which knocked the bottom out of the bottomless hell. His earnest, eloquent appeal to reason should have been heard by the churchman who refuses to revise his creed. Mr. Sprague is still young and we are proud of him.

Rev. Geo. H. Brooks has been very useful in other lines than that of message medium. His latest exploit was to tie the matrimonial knot for Mrs. Annie Lukels of Peoria. Ill., and Harry Williams of Akron, O.

The Old Maids' Convention given Friday evening brought good returns in mirth and money, we hope later in matrimony for the Old Maids. (?)

MATTIE M'CASLIN.

Camp Chesterfield, Ind.

Cheerful old Chesterfield begins to feel the chilling winds of fall, and the falling leaves remind us that soon the beauty upon which we are feasting now will be a thing of the past, and the place will be dressed in its winter garments of pure white.

Mr. Austin closed his engagement with the camp last Friday, and many were loth to say good-by.

Mr. Grimshaw occupied the rostrum Saturday at 2:30, and gave a vivid picture of his entry into the work of Spiritualism, and as speaker. It was very convincing. On yesterday, Sunday, he again occupied the rostrum and was entranced.

The Lyceum gave an entertainment Saturday, August 16, and netted $19.80 for the children. Their teacher, Mrs. Fessler, deserves great credit for the work. At the close they had a colored church, and your humble servant as preacher, also a colored wedding. It was a drawing card, and the audience was kept in a good humor from start to finish.

They are to give another entertainment this coming week for the benefit of the Lyceum, and I'm sure they will do well.

This season here has been a quiet one, and the camp has felt the hard times, but notwithstanding all I feel we have much to be thankful for. Harmony and good will prevailed all over the camp ground, and I feel many have been brought into the beautiful work, and realize that the truth as taught by us is far more beautiful than the orthodox creed, and realize that as we sow so must we expect to reap, and that no blood can wash away our sins.

This is Monday, blue Monday, but how charming, quiet and restful after the bustle and hurry of Sunday.

Friday is election day, and there has been much talk pro and con, in regard to officers. I feel sure we will have good judgment in the selection of officers, and may those elected deem it a duty to themselves to make the coming camp next year the most successful financially and spiritually that Chesterfield has ever known.

Let all mediums join heart and hand for mutual protection, harmony and good will. Let all strife and petty envy be eliminated from each one, so that we can have the inward inspiration for the loved ones to gather their forces, and put us upon that higher plane, where all that is noble, pure and good may spring up and bear abundant fruit of love, purity and honor, and that Camp Chesterfield shall be known from the Atlantic to the Pacific, and from the Gulf to the Lakes as the most delightful, harmonious and best conducted camp in our land. Nature has given us a delightful spot, rolling and with spring water flowing all the year, a refreshing, cooling beverage. Let us strive to equal nature in her work, and all will be well.

September 6, Odd-Fellows will hold a reunion of all brothers and sisters who can come in Madison County; thousands are expected, and may good old Camp Chesterfield, by the aid of the angel loved ones spread her genial influence until every heart shall be filled with the glorious tidings that there is no death, but a glorious birth, and that we shall still progress until we shall become perfect and know as we are known.

MRS. MARTHA WOOLSEY.

Haslett Park Camp, Mich.

Haslett Park Camp, 1908, is now a thing of the past, but it has been a session that will long be remembered by many of the visitors there. We had a very good time from the commencement of camp, but each day brought us added pleasures, and the last week was one constant round of festivities, which will not pass from the memory of those who participated in the same, for many a day.

One evening a large bonfire was built around which we all gathered for a Marshmallow Roast, the boys and girls of 80 entering into the occasion with as much enthusiasm and enjoyment as did those of sixteen. An ice cream social, the annual masquerade party, and entertainments, all made the week a busy one, but it still remained for our Star and Crescent Upperatic Co., to put the finishing touches upon the social life of the camp, in a final entertainment upon Sunday evening. But I will halt here; to describe it would be impossible.

But these were not all the good things prepared for us, at Haslett Park. The lectures by B. F. Austin were of a high order, three of them being illustrated with stereopticon views, the subjects being of vast interest to thinking, growing humanity.

The work of Dr. Angus of Port Huron, Mich., was good and well received. Many practical lessons were left with his hearers, and he remained with us long enough to prove his ability to put in practice some of his suggestions. He stayed to the close of the camp, doing his private work, and holding trumpet seances, a generous division of the proceeds of the latter being given to the camp association.

W. D. Wattles and his estimable family were with us the last week of camp. He gave a very interesting and instructive series of lectures upon Evolution and the Constructive and Destructive Principles in Nature.

Singing by the quartette, Mr. and Mrs. Wattles, Russell and Florence, was exceptionally good and formed an attractive feature of the program.

Saturday, August 15 was State Association Day and we endeavored to make the most of it. Had an all-day's meeting—a lively conference in the morning, lecture by our State President, James E. Walker, of Grand Rapids, in the afternoon, and Dr. Angus in the evening, both lectures being followed by messages by Mrs. Fulgum of Battle Creek, a fine recitation was also given by her and special music was prepared for the occasion.

Our conference meetings were one of the interesting features of the camp. Many lively and profitable discussions were had.

So ends this camp for 1908, and many I believe have been made richer in knowledge, in thought and feeling by their associations there.

EMMA GIBBS.

Grand Rapids, Mich.

Treachery Discovered Through the Ouija Board.

On Oct. 8, 1907, my son was taken sick with typhoid fever, and was brought to my home Oct. 15, that I might care for him. Finding it more than my strength could endure, I hired a man nurse on Oct. 18. The nurse immediately began deceiving my physician and myself in regard to the case. When he found he could not disturb my confidence in my physician, he told my son that his case was so critical that blood was passing from both bowels and kidneys, and that there was nothing being done by his physician that should be done for a typhoid case.

Being very much alarmed I took my ouija board and asked my spirit son if his brother was going to die, and received this reply: "The nurse is lying to you. Watch yourself, and tell the doctor what you will find out."

I went to the sick room and told the nurse I would watch until midnight, and he might retire and rest, which he did. Long before midnight I found there was no blood being passed from the patient, and telephoned my physician that we were being deceived. I discharged the nurse and cared for the case myself until my son recovered.

Had it not been for the spirit message over the ouija board, I never would have discovered the treachery of the nurse or saved the life of my son.

I have had many truthful experiences of spirit return.

MRS. EMMA L. SHEETS.

Minneapolis, Minn.

WHAT IS A STAR?

Brother W. F. Peck Takes the Question Under Consideration.

This question is too important to drop in the present stage of its discussion and so I crave the editor's and reader's indulgence while I write a final word and say all I care or need to say on the subject.

Brother Jamieson graciously admits his error as to the nearest star, but persists in the affirmation that the planets are properly termed stars. He says that the astronomers—"every blessed one of them"—call them stars. "They call our own earth a star; they term our sun a star; they apply the word 'star' to meteors."

Very well, why not extend the catalogue? There is a fish they call 'tar,' there is a "star-wheel" in machinery; there are "star" actors and pulpit and platform "stars" and for years Brother Jamieson was something of a star himself.

Nevertheless, while recognizing the wide application of the word, I still maintain that strictly and scientifically the term is applied only to those distant orbs in the depths of space which shine with their own light. In support of my position I cite a few out of numerous authorities.

Simon Newcomb, late professor of Mathematics and astronomy in the U. S. Naval Observatory, one of the most eminent modern astronomers, says:

"From the childhood of the race men have inquired, "What is a star?" At the present time we may define the stars as immense globes of matter generally millions of times the size of the earth, so intensely hot that they shine with their own light."—Popular Astronomy, p. 291-2.

From Johnson's Encyclopedia; "Stars: In general, immense masses of matter at a temperature so high as to be self luminous, scattered through the celestial spaces and of the same general nature as the sun."

The New International Encyclopedia defines a star as "One of those heavenly bodies which remain apparently immovable with respect to one another. * * !Twinkling or scintillating is another mark which distinguishes stars from planets."

The American Encyclopedic Dictionary gives the following definition: "Star. The word star is popularly applied to any of the heavenly bodies with the exception of the sun, the moon and comets. Strictly speaking, the name is limited to the self-luminous bodies constituted like the sun and apparently maintaining a fixed position toward each other."

The Standard Dictionary gives it thus: "Star; A luminous celestial body so distant as to appear a luminous point; in common usage including the planets, but in astronomy [the science] limited to the fixed stars."

Now, Brother Jamieson, will you be good? No? Strange, isn't it, how those people who are not "certain of their ground"—Popes only are, says Brother J.—are nevertheless most stubborn in maintaining it?

"How many mortals are certain of their ground?" Mr. Jamieson asks, and then adds, "Popes may be."

Talk about agnosticism, this is the Real Thing; Agnosticism gone to seed, and that, too, in an age of scientific certainty.

The astronomer predicts with mathematical accuracy, years in advance, the relative positions of sun, planets and satellites. The navigator determines to the fraction of a degree the latitude and longitude of his vessel on the trackless ocean. The chemist marshals his little array of elements, calculates their equivalents and separates or combines them with serene confidence in the integrity of the laws governing their action, and in the certainty of the results. Would these things be possible if nobody but popes were certain of their ground?

I repeat, it is not essential that our speakers should be "up to the mark"; that is, up-to-date, fairly well informed, on all scientific questions, but—and it seems hardly necessary to argue the point—no one should set up to teach what he does not know. Popes and their ilk have been doing that for ages, and the results have not been such as to encourage us to follow their example.

I forgive Brother Jamieson's little dig at my grammar, even though it shed no light on the subject under discussion, for I realize how great the temptation to show that, however mistaken he might be about Mars, he knew that that star of all discoverers, Columbus was too remote to be associated with the Mayflower. I suspect, however, that the natives around about Plymouth Rock would not excuse him so readily for confounding the Puritans with the Pilgrims. There was no love lost between those ancient worthies, and their descendents still preserve their traditions.

What I want to make clear is that though the term star is popularly applied to all starlike bodies in space, scientifically it is used to designate only those self-luminous bodies lying far outside the limits of the solar system. Time was when the term "fixed star" was used to distinguish those orbs from the planets, but since it is so thoroughly established that there are no "fixed" or motionless bodies in the heavens—the so-called fixed stars generally moving with a speed inconceivably greater than any planet—such designation has no proper meaning and is never used in a scientific sense. When an astronomer speaks of the stars his brethren of the telescope are never in doubt as to his meaning.

W. F. PECK.

Freeville Camp, N. Y.

New York State Camp at Freeville has just closed a very interesting and instructive session of four weeks, with the best of speakers and mediums.

Mr. Herrick and wife, Mr. Fenner and wife of Philadelphia; Mr. and Mrs Morrell; Mrs Augusta Armstrong our chairwoman and others. The camp is prospering and increasing in interest on all sides. The grounds were in fine shape and are free from debt, and a lady has given $500 to build a boarding-house, and they are to build several cottages, and it is one of the delightful places of the country, with fine water of medicinal qualities, and as to railroad facilities, easy of access; and will in time be the camp of the State. The Auditorium was crowded beyond its capacity Sundays, and all seemed so interested and happy, and every test, of which we had some that were wonderfully convincing, was recognized. People from Pennsylvania came to visit the George Junior Republic, which is near, and they wandered in on the camp ground to see what was there, not knowing anything of Spiritualism, and stayed and got tests so convinving they came again, and were convinced of spirit return. The bazaar did good work and brought in quite a sum.

The same officers were elected for another year, they did such fine work. The flowers were beautiful, and everything bids fair for a grand time another year.

With love for the cause and the greatest paper on earth, our dear Progressive Thinker, I am yours for truth.

MRS. JENNIE McNEIL.

Tully, N. Y.

"Universal Spiritualism." Giving a view of Spiritualism from the earliest time, end in all nations. By W. J. Colville. Price $1.00

A PROPHECY FULFILLED.

Indicating That Spirits Foresaw the Unfortunate End.

To the Editor: A few years ago, in company with other neighbors, I was invited by one Wm. Russel to assist in raising a barn frame. The frame being light, it was soon raised, and by 4 p. m. the men were discharged. It being early in July, and warm enough for bathing in the lakes near by, one boastful boy by the name of George Hayes, said, "Hurrah, boys, let's go to the lake and have a swim." Mr. Russel, an old man, addressed them, saying, "Boys, I want to warn you about going to the lake, for I know that some of you are going to be drowned. I dreamed twice last night two of you boys went up to the lake and I saw you both apparently struggling and crawling on its bottom, and I tell you to keep away from the water."

George called to the other boys, "Never mind such kind of stuff as that," and led off, followed by at least six other boys. They went to a different lake, one of the number being a member of my family, I followed them, knowing there was no place for wading, and they would get in a boat and go onto water. None of them could swim ten feet from the boat. Sufficient say, I saw them dressed and on their way home before I left. The next day two of these boys, George and Can Cleve, went to the lake on the west for a swim. They entered the water. George, going out beyond his depth, was taken with a cramp, and went down. Coming up, he called to his companion for help. Van Cleve, in trying to reach him, went down, but, turning, he succeeded in getting a footing, so he reached the bank. But George had gone down for the last time. His body was taken from the water and laid out in Mr. Russel's house, where we saw it about 2 o'clock p. m. Was it prophecy or a vision on the part of the old gentleman.

There was one episode in connection with this unfortunate affair that stays by me yet. A full-fledged Billy Sunday bigot was sent to our house for salts for the body, and when received, and at the door, he turned and submerged us with the declaration, "We ought to do all we can for the poor fellow, now he has gone to his everlasting eternity." This greatly comforted us, who were left in this realm.

T. N. TRAVIS.

SHE WANTS JESUS TO REIGN.

But in the Opinion of Spiritualists Generally He Is a "Back Number" in Many Respects.

To the Editor:—My husband and I are believers in spirit manifestations and he takes your paper.

We believe that Jesus is the promised Christ of the Jews or Israelites.

Permit me to note Reigel's error in supposing Jesus Christ to be meant as a complete name. In the first of the New Testament (Mat. 1:16) is this expression: "Jesus who is called Christ."

Matthew, Mark, Luke and John each have the statement that Jesus is the Christ, indicating that to be a title.

Now, in regard to Nazareth: Matthew, Mark, Luke and John mention Nazareth freely.

Peter and Paul mention the same in the acts.

Since Riegel says Paul does not mention Nazareth in the epistles, I refer to the text in Acts 22:8 and 26:9.

Now here are six witnesses for the existence of the town and I always take pleasure in Acts 22:8. It was Jesus speaking to the medium Paul. Then it was Jesus speaking of himself as belonging with men—not wholly with heaven.

When Spiritualists go against the bible they are making a great mistake. Certainly we are to choose between good and evil.

Another point with Riegel: There is not a word to prove that Mary of Magdala was a vile woman even. She was possessed of seven demons, seven ill tempers, or it was a case of dementia. I have personally known four superior gentlewomen who were subject at long intervals to violent dementia, and no one even dreamed of belittling their characters.

There are imperfections in the bible, and there are disagreements enough to prevent any idea of collusion among the critics.

But the bible is a wonder of consistency. Not every word of it is inspired, as the characters disagree. The book of Job is a debating society, with honest truthseekers in forensic combat.

The trouble is, we study the surface which is largely human, instead of getting at the underlying or overtopping purpose, which is a kingdom of God on earth.

Men jangle for supremacy. God waits; Jesus waits awhile. We think we can do what is to be done. Meanwhile death has a certain mastery over the body.

In the books prepared by Josephus for Gentile sale, he said of Jesus, "He was the Christ."

There are many honest thinkers who disagree. We surely need one standard, one leader. Is there one personage in all history who is so safe a teacher as Jesus, who died, and rose again of his own God-given power? He is master of death and Hades, Lord of Life. I am interested in the manifestations of which you report, but my first wish is the reign of Jesus over which angels will rejoice.

MRS. M. J. TEE.

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ANOTHER ONE OBJECTS.

To the Singing of Orthodox Songs by Spiritualist Societies.

I most heartily agree with the remarks of Irene Du Pue in your issue of Aug. 22. I have often been grieved by hearing old, standard church songs sung in our meetings. In the place of "Nearer my God to Thee," if I should use anything in that line it would be

Nearer, oh truth, to thee
Nearer to thee,
E'en though it be a rope
That raiseth me.

Where is the sense of talking of getting nearer to that "in which we live and have our being?" Further, when Spiritualists sing these old songs they open the door for undeveloped Christian spirits to enter, and they make every effort to so modify us that Jesus may be accepted as leader and master. Some of our speakers acknowledge him as such even now. Col. Kelso, some years before he passed out, said in my hearing, that herders, when cattle broke from ther corral, did not attempt to drive them back, but got on to their horses, and riding ahead, led them back. This is what Christian spirits are doing with those Spiritualists who have left the church; they go ahead and are leading them back, not exactly into the same, but similar corrals.

The adoption of so many Christian customs by Spiritualist societies shows this to be true. Satan is fabled for his cunning. If he can beat Christian spirits on that line he should carry the palm.

Years since I attended a conference meeting of the Spiritualists in Council Bluffs, Iowa. They sang:

"Come thou fount of every blessing."

When they were through I objected to the lines:

"Prone to wander, Lord, I feel it
Prone to leave the God of love."

I said it is false; we are not prone to leave what we love, and while I was speaking a medium was controlled, and when I sat down she arose, commenced singing something amout Jesus, offering her hand to each one as she passed among the people. I saw through the trick at once and when she came to me I folded my arms and said: "Not in that name." It broke the influence and the medium went to the back part of the room and sat down and cried. I was blamed, but I have never blamed myself. I could not have been true to the truth I saw, had I done otherwise.

I have not the least doubt but the singing of that old Methodist hymn brought that spirit there and a tacit recognition of Jesus would have been secured from all had I not broken the conditions. If Jesus ever lived on earth as a personality, I have no objection to recognizing him as I would any other man or woman, but never in any such sense as the church teaches.

At a camp meeting that I attended in Oregon a few years since, a woman at the noon recess had gathered quite a number of people around her and was talking to them. As she paused an old sea captain from Maine remarked: "I believe if Jesus himself was here he would sanction every word you say," she promptly responded: "I don't care whether he would or not; he is one person and I am another." The crowd laughed and dispersed.

Why should we defer to the figurehead of the churches? It is this deference that deprives us of half our power. I saw years ago that we do altogether too much courting; that is, we make concessions to win favor, whereas we should stand up in the conscious dignity of our selfhood and demand recognition on our own ground.

Some years since a lady who was giving a course of lectures in San Francisco, took one evening some of the sayings of Jesus as reported in the New Testament and analyzed them as if uttered by a man of today; for instance his reply to the question, "Who did sin, this man or his parents that he was born blind?" This after the man's sight had been restored. Mark the reply, "Neither this man nor his parents, but that the glory of God might be made manifest." What! Did God cause a child to be born blind so that when grown to manhood, his son might heal him—this that his own glory might be made manifest? exclaimed the speaker. "Suppose an earthly father skilled in human ailments should cause a child to be born blind in order that in after years he could teach his son to restore the afflicted man's sight, and thus spread abroad his own fame, what would you think of it?" she continued. "Would you not call it devilish instead of divine!"

There were several Catholics in the audience, those who came for the tests when the lecture was over. They were so angry they went into the hall and remained until the lecture was over and one of them said: "If that woman ever talks that way again where I am I will smash her mouth." After the lecture a Christian Spiritualist, if such a thing can be, was called for to give tests, as he was a very good medium, but the first thing he did was to criticise the speaker, making the very wise remark that vinegar caught no flies.

She promptly responded that she was not in the fly-catching business; and that is what all these concessions mean; it is trying to catch church flies, trying to bring into our ranks church babies, those who are not half grown to the point of understanding us—babies who will kick and squall if they cannot hold us to their stage of growth. The last concession of the kind I have come in contact with was the closing of a lecture and then tests, by singing the doxology: "Praise God from whom all blessings flow," etc. Father and son, but no mother in the church Godhead. What are we coming to?

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SUICIDE NEVER JUSTIFIABLE.

The Mills of the Gods Grind Slowly, But They Grind Exceedingly Fine—The Mills of the Gods Are the Laws of Nature."

To the Editor: I have been through those mills, ground to powder, crushed to atoms. Now, if I can save one desparing soul from the suicide of the body, I will be amply repaid for giving a few suggestions that may enter their inner consciousness and explode there. WILINS FOUR August 26

The suicide is the most abject of all cowards. He is simply trying to evade the consequences of his own acts. His condition, instead of being made better is made infinitely worse.

What awful agonies of shame and regret must be that of the suicide when first becoming conscious in the spiritual realm.

"'Tis then a painful sense comes on
Of something wholly lost and gone;
Of something from his being's chain
Broke off never to be linked again."

Throughout the ceaseless ages of eternity he will be branded, and brand himself as "coward."

It is a small thing to die; anybody can die; but to live, and live aright, requires the greatest courage.

How much better to live, suffer and grow strong, than "to shuffle off this mortal coil."

Those who are contemplating suicide should study carefully the sublime and heroic example of Job in the Old Testament. After having lost all, did the idea of suicide enter his brave heart? Not once!

I have no doubt that if the right suggestions could be given with sufficient force to the would-be suicide, he could be saved for a useful, honorable life. Auto-suggestion has saved many, but auto-suggestion may be, and sometimes is, angelic suggestion; that is, suggested by spirit guides or controls.

It seems to me my own life, from childhood up, presents many instances of angelic suggestion; so I offer this personal allusion to my life's history.

When I was about 60 years of age (I am nearly 70 now, and in the race for the century mark), for the first time in my life I contemplated suicide for a period of about six months. After innumerable falls and rises, failures and disappointments (in love): after having at three different times in my life lost everything I had, and again accumulated something of a competence; after having passed through many tempestuous storms by sea and land, both physical and mental, without fear, I, for the first time in life, was trying to decide on the best way of killing myself. I was in despair. The future held nothing for me worth living or striving for. I was entirely adone—no friend, no adviser. No one knew anything about the terrible condition of my mind and body, except, perhaps the angel ministers. Three different times I bought an ounce of morphine. Once I took enoughto make me dreadfully sick, and vomited everything up. This saved my life. I was astonished to find I could go to the drug store and buy morphine to kill myself as easily as I could buy a little candy.

I had a splendid revolver and was a dead shot. Once I cocked that revolver, held the muzzle to my temple for a long time, undecided as to whether I should pull the trigger or not. Finally, it seemed to me I heard a voice, deep down within my inner-consciousness. "Wait, wait, wait!" This, no doubt, was a spirit voice. My friends and guides in the spirit world had been making superhuman efforts to save me. I had been in a semi-trance for about six months. I was at times partially or fully under spirit control and removed to a distant city, and began to investigate Spiritualism, and study psychology. I learned self-control, quit tea and coffee, tobacco in all its forms, beer and whisky, and all forms of sensuality, so far as possible, and now I could live a thousand years in any condition, before I would commit the cowardly act of self-murder. I say unto you, be of good cheer, be of good courage and never give up the ship.

O. L. HARVEY.

West Lafayette, Ind.

A SPIRIT VISITANT.

Interesting Particulars in Regard to the Same.

On August 23, 1870, while in my dry-goods store in Lebanon, Ohio (being a very dull business day, and both of my clerks having gone to dinner), and feeling impressed to do something and hardly knowing what, I took paper and pencil, sat down on a sofa and wrote the accompanying poem. Having finished, I went home to my dinner. I told my wife I did not care to eat, as I felt a peculiar sensation, and could hardly describe it. She replied: "I will make you a cup of tea, and have you put your feet in some warm water."

I drank the tea, allowed my feet to remain in the water a few minutes, and then lay down on a bed in a room which had but one window; shutters being closed, it was pleasantly dark. No sooner had I become passive than a man, a spirit, standing beside the bed, commenced talking to me. I heard him distinctly, and saw him plainly. After perhaps some twenty minutes' conversation, my wife came to the room door, and asked me how I felt. Just then in the midst of the conversation, there came three loud and distinct raps.

"Did you hear those raps?" she asked.

I replied, "I did."

I then asked her, "What part of the room do they come from?"

She walked up to the bed, laid her hand on the railing right where the spirit was standing, saying, "They seem to come out of the bed right here."

I replied to her: "You heard those raps. You spoke of them first. I am not deceiving myself. There has been a spirit standing right there talking to me for some time, and he is still here. Listen." We both heard him rapping in different parts of the room for some time.

Taking this as it actually occurred, it is at least to me a good proof of spirit return.

H. M. HALE.

Wilmington, Ohio.

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"ON THE ROAD."

Noting Certain Aggressive Tendencies of the Churches.

I noticed in one issue of The Progressive Thinker an article suggesting that the "Independents"should organize for their own protection. By Independents I presume is meant all who have no church affiliation, and all "Divorcees", as this later case is now especially under the ban of the Episcopal and Roman Catholic Church; the latter we all know to be the greatest political aggregation in the United States, and are at the present time the most aggressive, and will stop at no crime to subject all America to their will and law. They have controlled the last two presidents, and the Congress of the United Statss for some time; and I heartily agree with the article, and urge the gentleman who wrote, to keep up the agitation, as he seems capable of writing the right kind of articles on the subject.

When we sit up and take notice, we see about 30,000,000 church members (men, women and children) passing laws that are practically disfranchising about 55, 000,000 of people who have no church affiliation (estimating the population of the United States at 85,000,000). Where would the Blue Glass Blade, The Progressive Thinker, and a host of other able papers and periodicals be if things go on as they are?

Their last act was the placing of the "IN GOD WE TRUST" on the coin of the realm. In the words of another, "Why didn't they put a proper finish to it:—"All others cash."

You will notice that one branch squeezed out all the lotteries in the country. Another went after the sports—no more gambling—not any! Another is after the liquor men, and another is after the Spiritualist mediums. And it has about come to pass that a man may not only earn his money as they say, but also must spend it as the churches say, for they cut off about everything but kindergarten games. Curfew will soon be ringing in the city as well as in the country town. Give us an agitation that will bring back the days of honest, honorable chivalry. Make an agitation for high honor, noble men and noble women; one moral law for both and laws so severe and so thoroughly executed that no man will dare to think of breaking them, and give every man and woman a right to think and act as they please, so long as they do not transgress the laws, and let them be laws made by honorable liberty-loving modern Knights of Chivalry, teaching our young men and women, boys and girls, that liberty, honor, honesty, truth and virtue are above church or any other superstition that can possibly be invented, and when we have the days of Modern Chivalry, no man, woman, boy or girl will think of stooping to do a mean, dishonest, or immoral thing. At the rate we are going now, in the way we are being shown, no nation lives that will have a race so degenerate. Cry aloud, you who are gifted, for a better and a nobler teaching than we have, never forgetting Liberty first, last and all the time!

A. DRUMMER.

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"AFTER YOU GIVE UP EVERYTHING ELSE, THEN TRY MRS. MATTESON."

Chappaqua Mountain Institute,
Chappaqua, N. Y., May 19, 1908.

Mrs. J. H. R. Matteson, 248 N. Division St., Buffalo, N. Y.

My dear Mrs. Matteson:—It is a great pleasure for me to write and thank you for all you have done for me for many years past. About twenty years ago, when I was nineteen years of age, I was taken seriously ill with diphtheria, which left me a bed-ridden invalid. For seven years I was helpless, and only moved from bed to bed by nurses; and during that time the skill of fifteen doctors was tried, several of the most prominent in the profession, and to whom we paid as high as fifty dollars per visit. Finally all gave me up, and said it was impossible for me to live over a few weeks.

My uncle, Alexander Hale, living near Buffalo, then wrote and said: "After you give up everything else, then try Mrs. Matteson," and though I had no faith in you I did it to please my relatives. You examined and treated me over three hundred miles away, and said in your examination that mine was a very serious case, and it would take a long time to recover, but you believed you could cure me.

Your first bottle of medicine helped me, so much that I continued your treatment, and in two years was restored to good health, and by an occasional bottle of medicine, and some good advice, I have had a reputation for years of doing more than my share of the world's work. Your wonderful gift has revolutionized my religious belief; for though I have studied medicine, I had never believed that such skill as you possess could be given to any human being; and the saddest thing to me is that the scientific world can not or will not know and accept it.

In gratitude, I am sincerely thine,
(Signed) CHAS. R. BLENIS.

The original of the above letter is in the hands of the publishers of REASON, who certify that this is a true copy.

If there's anything wrong with you physically, or if you have a friend who is ill, write a postal card to Mrs. J. H. R. Matteson, 248 N. Division St., Buffalo, N. Y., and request her to mail to you or to your friend, a booklet, entitled "Story of a Day." It's free; you'll never invest a cent to better advantage.

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TRULY A HAUNTED HOUSE.

Farmer Hempstead and His Family Are Puzzled though, by Unnatural Activities of Household Articles.—Watchdog Seems To Enjoy The Goings on.—Visitors to Old House Where Small Things Dance About Fail to Solve Mystery.—It is Truly a Haunted House.

According to the New York World, Groton, Conn., is excited indeed over the amazing happenings at the fine old farm of William Hempstead, a mile east of New London. Visitors have been going out in automobiles and carriages to study the mystery.

Beginning a week ago small articles such as beans, spools of thread, knives, marbles, etc., have been moving about the house in broad daylight. Although the house is next to the old Knowles family cemetery the phenomena do not seem to be of the ghost or spook variety. The manifestation never take place at night. The house was built in the long ago and is two stories high, roomy, in good condition and happily situated. In the centre is an immense chimney 8 by 10 feet square. So far as the owner knows there is no secret closet or room in the house.

A week ago Mrs. Hempstead, who is a remarkably comely women of forty-nine, with snow white hair and a youthful face, was alone in the house. The stairs leading from the dining room to the second floor have a door at their head that on occasion was fastened on the downstairs side. Suddenly a spool of thread that had been in a work basket in the second story chamber came bounding down the stairs and moved across the floor of the dining room. Mrs. Hempstead looked up the stairs. The door at the head was still closed and fastened. Later while no one else was in the room, a bean traversed the room and struck her in the face. It did not harm her, but was a most disconcerting circumstance.

The family consists of Mr. Hempstead, a refined and practical old gentleman of seventy odd years. He does not believe in spooks. His wife has no superstitions. They have been married thirty years and have lived in the old manse since their wedding. Having no children they adopted thirteen years ago the young son of Mrs. Hempstead's sister, Frankie Gardiner, and gave him their name. The boy has a brother, Charles, who is about his own age. There is employed on the farm Gilbert Edwards, a lad of sixteen, son of a neighbor, and three hired men.

How Activities Began.

"When these strange things first began to happen," said Mr. Hempstead yesterday. "I said nothing because I din't want any one to think that I was deluded. I was in the cornfield one day when a marble such as the boys play with about the house fell at my feet. Looking toward the house, I saw that a screen in the second story had been pushed aside and a cloth was being waved from the window. Going into the house, I found that no one had been in the room where the cloth was waved. No one had thrown a marble. The hired men were at work and the boys were out of the house.

"I said nothing, but on Friday re discovered beans moving about the house in a most astonishing fashion. They were the same sort of beans as the ones we had raised, and had been laid out on the attic floor to dry. Of course beans will sometimes dry in the pods, and on a hot day will spill open and bounce around, but I never saw any beans that could come down the attic stairs, move around the room, cut square corrners and fall on the floor. There was a bean in the northeast room that came out of the north wall, sailed across the room, cut around the sewing machine, and after making several corners fell on the floor. Naturally we began to get nervous when marbles that the boys had not touched for months began to move about the house. They would come in at a door, move across the room and stop. We made certain that it was not the work of the boys, because these things happened when when the boys were out of the house.

For instance, several old rusty keys that had been lost for years came bounding down the stairs from the attic into the rooms upstairs and were picked up. I made sure that no one was up in the attic. I have heard some of our visitors account for the thing by electricity. We have a telephone and the wire runs half around the house and in at the dining-room window. But I have never heard that a telephone wire would do this thing."

Watchdog Enjoys It.

One peculiar thing about the phenomena is the queer action of Tige the watchdog, when anything happens. He capers about the yard, showing no supernatural fear or agitation, but every indication of joy. Tige is a special friend, by the way, of the two boys who live at the farm. Mrs. Hempstead said yesterday:

"It is true that these things have happened, but I am not superstitious. They are accomplished by some natural law, but how I do not know. No, I do not suspect the boys. Things have happened that could not be accounted for by them. I am not worrying over it, but I wish the manifestations would stop for my work is getting behind hand."

C. M. Miller, proprietor of a livery stable, who drove visitors out to the place several times during the week, said yesterday:

"I was there when something queer happened. We had searched the house from top to bottom, thinking perhaps some one was concealed in the attic or in nooks down stairs. We were standing in the attic and Frankie, the thirteen-year-old boy, was there, when suddenly a knife that had been lying in a basket of tableware in the attic, suddenly flopped out of the basket and fell on the floor. No one was near it."

While the World reporter was in the bedroom on the second floor just over the dining-room, talking to Mr. Hempstead, a bean suddenly went sailing across the southeast bedroom and fell bounding on the bare floor. Where it came from could not be told.

Eventually every house will be "haunted" if those having spirit messages and phenomena occurring therein can be called such.

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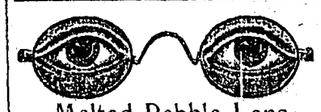
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VOL. 38 CHICAGO, ILL., SEPTEMBER 12, 1908 NO. 981

CHILDREN IN SPIRIT LIFE.

As Vividly Portrayed by "A Lover of Children."—Weight of a Phantom.

In compliance with request on p. 383, that some readers of "Light" should give give their experience of child life in the spirit world, I venture to send you the following, which I trust may bring consolation to many bereaved parents.

My knowledge has been gained, by persistent and insistent intercourse during the last two years of investigation into the phenomena of spirit return, from those who have shown themselves well advanced in the life hereafter, as well as from my own kith, kin, and grandchild.

When a baby passes over, a foster-mother is waiting with loving hands to receive and tend it so long as it requires such care, then it is passed on to those who are more competent to deal with its subsequent stages of growth and progression. Children of tender years are likewise received and cared for by those best fitted for each individual soul until they outgrow the necessity for those guardians, and are then passed on to others more fitted for their advancement, and so on through the whole gamut of life from infancy to manhood. The appropriate foster-mother, guardian, or teacher, is found for each and every one: doubtless, all things being equal, preference is given to relatives. When ready they go to school and are taught, their minds expand their bodies grow, and they experience pretty much the same kind of temptation, sorrow, and joy that we do on this plane. As below, so above. As above, so below.

If parents will try to realise an ideal life for a child here, that will give them an idea of the life there, only the reality is a thousandfold better.

When first my grandson attempted to control the medium he failed. On the second occasion he managed to articulate the words, "Tell Daddy and Mummy that Sonny is not dead," and from that time onward he has learned (as a child learns to play a piano, how to manipulate the instrument placed at his disposal so completely that our intercourse is just as free as if he were here in the body talking to me. He always closes with the words, "They are calling me, grandpa, I must go."

This boy passed over when he had been on the earth plane not more than two months, yet he dates his birthday from his "death" day, and so by computation he has just been celebrating his tenth birthday; and here permit me to say that our spirit friends have shown me their full knowledge of such days, because I purposely kept the date of his passing hidden from the medium and from as free as if he was were here in the lodge of such days, because I purposely kept the date of his passing hidden from the medium and from the boy whilst an experiment was in progress, namely, that of a birthday gift "apported" to him from the material to the astral, and, watching for the day of translation, I was not surprised to find that the article disappeared on the exact date. I was not present, nor had I been in the medium's house nor in seance for nearly a month previous (so that the knowledge could not have been taken out of my mind by any kind of telepathic process The article was seen in the seance room by strangers on the evening of the previous day, and all your readers may be sure that the possession of a gift of that kind makes that boy, as he says, "feel quite like a man." As time went on he heard the use of the words "Pater" and "Mater" and immediately took the cue, and said "Oh, I am going to to call my Daddy Pater, and my "Mummy" "Mater"; they are men's words. The other words are only fit for girl's. On one occasion he was telling me how he had been with his "Uncle Charlie" to his own home to see the "Pater" and "Mater," at a time when his Uncle Charlie was visiting there. Curiosity prompted me to inquire if he could describe his home, and his reply was very characteristic, "It's all bottles and smells" (a chemist's shop).

Children in spirit life, as in this, are punished for their faults. If a child in this life were to appropriate another's toy, it would scolded, perhaps whipped, and the toy taken from it, but that is not the kind of punishment to which a child is subjected in the other life. There the punishment lies in the culprit being unable to restore the toy to its legitimate owner, and until that little soul has been thoroughly purged of its envy and avarice, the toy will stick to it like a leech, and every one of its playmates and schoolmates knows why, and hence the punishment is greater there than here.

My grandson comes to me for lessons in earth life; he asks to know all about fruits, horses, dogs, and is even interested in motor cabs, and describes how he rides (when I go in one) beside the chauffeur, and how he delights in trying to handle the steering wheel; he says he can feel the vibrations.

Your readers will, I am sure, understand that I am only giving my own experiences. I am not attempting to lay anything down authoritatively for anyone else; the experiences of others may be widely different. The medium I use is (in my judgment) a highly-developed, deep-trance, test sensitive, one who knows nothing of her controls, but relies absolutely for protection upon those who are commonly called her "guides," that is to say, on those who have been permitted to build up in her the necessary psychic condition, possibly pre-natally. One guide claims to be a clergyman of the Church of England, who passed over more than a hundred years ago; the other to be a medical man (Englishman), who passed over in another continent some fifty years ago, and who left behind him a hospital which still bears his name today; besides which, the medium is full of the maternal instinct, hence she is well fitted as an instrument for the use of children.

If any of your readers have any desire to know more of my experiences upon matters that I have not touched upon in this letter, I should be glad if they would write to me, addressed to the care of "Light"; meanwhile, I can only add that to obtain the best results there must be a sensitive and a sitter, both of whom can thoroughly answer to the description of a lover of children.—Light, London, Eng.

LESSONS IN LIFE.

Goethe's View of Art and of Nature.

Man is the last and highest link in nature. His task is to understand what she aims at in him, and then to fulfill her intentions.

This view of Herder was Goethe's sterling point in the formation of his "Weltanschauwen," or greater view of things.

"All the world," says one of the characters in "Wilhelm Meister," "lies before us like a vast quarry before the architect. He does not deserve the name if he does not compose with these accidental natural materials an image whose source is within his mind, and if he does not do it with the greatest possible economy, solidity and perfection."

All that we find outside of us—nay, within us—is object matter, but deep within us lives also a power capable of giving an ideal form to this matter.

This creative power allows us no rest till we have produced that ideal form in one or the other way; either without us in finished work, or in our own lives.

Here we already have in germ Schiller's idea that life ought to be a work of art. But how to achieve this task in a world continually impeded as we are by circumstances and by our fellow creatures who hinder our development of character in perfect conformity with nature.

Life is a problem, the solution of which comes slowly to all.

But down deep in the human soul is heard a language that is silent to the material senses, but audible to the clairaudient ear, which reveals mysteries of nature that no human record can.

Think of the mastery of life. All around us lie unsolved problems. Life is everywhere in evidence, and yet we do not understand it, cannot explain it. Perhaps there is a divine purpose in keeping hid from our senses much that we desire to know, that we may pursue a more vigorous study of the things which seem so hidden and mysterious to us.

There is an object lesson in all animal and insect life, that would profit us to study, and study deeply. The horse, the cow, the birds and bees, and many of the creeping things of life are all object lessons to man.

The writer of these lines never passes by a hive of bees without stopping to look at their wonderful and methodical movements. To the writer, they are a most wonderfully well-trained army of workers. Among the bees are to be found no drones. What a lesson for humans to heed.

Our late lamented brother and worker, Moses Hull, told me how a friend of his had induced him to read a book of 300 pages on the angle-worm. At first Moses declined to spend so much of his valuable time reading the book, but before he finished reading it he said he wished that there was 500 pages to it. Think, dear reader, of Mr. Hull, a walking encyclopedia, reading a history of the angle-worm and feeling that history of the worm was only too short. And so it is that there is much to be learned by studying the commonest insect that crawls upon the earth.

Despise not the least things in life, but aspire to the most exalted.

MRS. MARGARET STEWART.

Piqua, Ohio.

OIL KING'S PASTOR RAPS BIBLE WORSHIP.

Book Full of Errors, He Declares. Condemns Effort to Make all Believe It.—A Child Can See Flaws.

That "Bible worship" is doing more than atheism to empty the churches of the country is the assertion of the Rev. Charles F. Aked, the pastor of the fashionable Fifth Avenue Baptist Church in this city, which John D. Rockefeller attends. He insists there is no reason why the Bible should be considered above criticism or free from errors any more than any other book that has been handed down from century to century, passing through scores of translations from one language to another.

"In the pages of the Bible," says Dr. Aked in the September Appleton's Magazine, "are to be found historical errors, arithmetical mistakes, inconsistencies and manifold contradictions, and, what is far worse, one finds that the most horrible crimes are committed by men who plead "God said" in justification of their misdeeds.

"Moreover, the English Bible is a version of a version which is a translation of a translation. It has come down through Hebrew, Greek and Latin into English. In all its earlier stages it was copied by hand from one manuscript to another by different writers, a process certain to result in many mistakes."

Dr. Aked insists that he is not attacking the Bible itself, but merely the claim for infallibility which has been set up for it, and he asserts that this claim for a book in which it is possible for a child to discover errors is driving many intelligent people away from the church.

The right of every man to study and interpret the Scriptures for himself, he holds, is as great now as it was in the time of Luther and Calvin and Zwinglius, and such an independent attitude would do more to strengthen the hold of religion upon the multitude than any amount of the preaching and teaching in defense of the infallibility of every passage in the Bible.—The North American, Philadelphia, Pa.

"Look in Thy Heart and Write."

Written by Henry Morrison Tefft, Norwich, N. Y.

There is no well directed road to happiness; it is a "condition," not a "possession." There seems to be a fatality about our lives that we cannot change or alter. We are not allowed to select what cross we will bear; the burden imposed is never of our own choosing. It is hard to tell what the effect of any experience may have upon our life. Suffering elevates, purifies and subdues the soul. Grief makes a person serious, contemplative, earnest; joy makes a person light, trifling and frivolous. Schubert says, "Grief sharpens the understanding and strengthens the soul, whereas joy seldom troubles itself about the former, and makes the latter either effeminate or frivolous." If there had been no sorrow in the world there could have been no joy. Even religion would have no standing room. The individual who has never sinned and repented knows nothing about the suffering of the one or the joy of the other. It takes the cloud and the rain as well as the sunshine to paint the beautiful colors of the rainbow. We would as soon forget our days of rejoicing as we would our days of weeping. Each individual lives two lives; that which is public and apparent to every one—but another, which is known only to the individual alone. We are all more or less affected by our surroundings; the more sensitive the nature, the more dependent it is upon circumstances. The same words, the same acts, carry different messages; it all depends upon who says the words, who does the acts.

"How is it that one human soul draws out
Another's grace and power, where a third
Can find no strength or sweetness, as the sun
Brings out the flush and flavor of the fruit
From which the moonlight draws no taste or tint?"

A cloud which at midday would be almost pure white becomes radiant with color when touched by the setting sun. There is hope in a book, in inspiration, in a smile, poems and pictures in visions. "Dante wrote his poems," says Leigh Mitchell Hodges, "to a woman he never saw except in dreams. Plutarch did as much for another lady, who was the wife of another." It is claimed that there is an antidote for every poison, a cure for every sickness, a possibility of satisfaction for every human aspiration. These conclusions are hard to verify. No deep life is ever lived without disappointment; somewhere in the heart, unobserved, perhaps, by the thoughtless crowd, is a place dedicated to sorrow. Each soul cherishes its secret; it has joys and sorrows too sacred to be committed to words or made known even to our closest friend. Love gives times, places, and occasions a more sacred dedication, a more solemn blessing than any ceremony, liturgy or priestly words. A single circumstance changes the whole current of a life. Death sanctifies, purifies and ennobles wherever it goes. It makes things secular, sacred; things sinful, holy; and under its shadow the most trivial act becomes immortal. Yet the tragedy of life is more impressive than the solemnity of death. It requires more fortitude and endurance to sustain existence than it does to surrender it. Physical suffering is not to be compared with mental suffering.

"Is there no stoning save with flint and rock?
Yes, as the dead we weep for testify—
No desolation but by sword and fire?
Yes, as your moanings witness, and myself
Am lonelier, darker, earthlier for my loss."

There are times when to laugh or jest is to exhibit the basest hypocrisy—when tears express the heart's desires better than smiles. This is such a contradictory world; so much joy, so much suffering, all mingling together, moving, living side by side, jostling each other as they pass along the street. The last look, the last word is constantly being seen and spoken. The greetings and farewells follow each other in rapid succession. Yet, on its surface, life seems calm, placid and contented.

How different things appear in retrospect than they do when passing. The very facts and condition of our experiences, that we most deplore, are often our greatest blessings. If there were no burdens to bear what would we know of rest? If there was no sickness how could we appreciate health? If there was no sorrow in the world could there be any sense of happiness?

"If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender.

"If sorrow never claimed our heart
And every wish was granted,
Patience would die and hope depart—
Life would be disenchanted."

All the forces of the world are at equipoise. The picture of life requires both light and shade, brightness and gloom. Nature has her moods—somber and gay; there is the note of sadness as well as the not of joy. The seasons speak a language. Spring is full of hope, expectancy and growth; Summer, of maturity and ripening powers; Autumn reminds us of age and decay, and Winter means death when all the forces of life rest.

Nature in her deepest mood is serious. Listen to the moaning of the winds, the murmuring of the streams; look at the solemn grandeur of the mountains, the vastness of the ocean, the unbounded stretch of the prairie; what feelings do these expressions of nature inspire, sadness or mirth? Some wise writer has said, "You do not laugh when you look at the mountains nor when you look at the sea." The richest ore contains more or less slag. The most profound knowledge carries with it a great deal of doubt. The mind is like an old building, decayed and worthless timbers have to be taken out and new ones put in their places.

Some people utilize their thoughts, others waste them. The sun's ray has no light, no brilliancy, until it comes in contact with the atmosphere of the earth. Words are not ideas; they have no value unless we understand their meaning—what they represent. Giving expression to our opinions strengthens them. Rehearsing an event, incident or what we have read, fixes it in the mind more permanently than any kind of memorizing can do.

Spirit and matter are closely allied—they work in harmony. The physical form is a perfect picture of the spiritual; what lives within expresses itself without. Our experiences and mental state color all we see, hear, or contemplate. Beauty resides as much in the eye as it does in the object upon which the eye rests. "Nature," says Henri Pene DuBois, "is only what it appears to be. It is in itself neither beautiful nor ugly. It is the eye of the artist that makes the beauty of heaven and earth." The feeling of exaltation or depression is largely a matter of circumstance, outside of any visible cause.

Whether a scene or an incident elevates or depresses depends upon the condition of the mind more than the facts themselves. It has been said of Emerson, "To his mystic vision every mountain is a Sinai, every tree of the wood a burning bush, every breeze is vocal with the still small voice." What gives inspiration to one person has no effect upon another.

Some people have no sentiment, no feeling, no imagination. Every question is viewed from the standpoint of cold logic and reason. What cannot be mathematically demonstrated has no standing room in their mind.

Humanity is represented under a variety of styles. There are all kinds of wise men and all kinds of fools. When we call a man great, that may describe only one side of him. Inconsistency is almost always the accompaniment of genius. Because a man occupies a high position either in society or in public life it is not even presumptive evidence that he is qualified to fill the place. It was once said of a certain United States senator after the expiration of his term, that he had "been a cipher in the Senate since his admission to that body. He leaves it a cipher with the rim cut off, an attenuated nothingness, a shrunken nullity, a political quantity below zero which has to be measured by a minus prefix."

There are negative natures and positive natures. Some men have no convictions, no ardent purpose—only prejudices; neither their friendship nor their hate is ever more than lukewarm—never up to the boiling heat. A negative person passes through life doing anything very good or anything very bad, but he is worthless. He stands in community neutral, neither violating nor admonishing; leading a life perfectly colorless. He is not felt while living or missed when dead. The majority of mankind follow the course of least resistance. There is a difference between floating and swimming. The floater follows the tide whichever way it goes, while the swimmer goes against the current as well as with it, according to the needs of the occasion.

A man of convictions and earnestness always gets a hearing, no matter whether he is on the right or the wrong side of a question. He writes or talks to the point, he forces his thought upon you in a manner that is impossible for a surface and an artificial writer or talker to do. It is the wavering, uncertain, insincere man that fails of an audience. Smooth talk never takes the place of ideas. I once read of a minister of whom it was said that, "He always preached without notes and generally without ideas." Public speakers often drown thir thoughts with words. After witnessing the tragedy of Dionysius, Malanthius was asked how he enjoyed it, he replied, "I could not see it; it was so clouded with language."

Even a painting must be full of thought, expression and history. No amount of technical skill can atone for the loss or lack of an idea; it has got to express thoughts, or it has no value. Ruskin says, "No weight, nor mass, nor beauty of execution can outweigh one grain or fragment of thought. * * * But if one atom of thought has vanished, all color, all finish, all execution, all ornament, are too dearly bought." Some writers can put into a sentence more than others can on a page; an argument is stunned by a paragraph. Few people dare be original; not until a word, a sentence, an opinion, is worn threadbare can they use it.

The fear of ridicule has prevented more persons from achieving success in life than lack of ability, opposition or any adverse circumstance. It is not moral principle that keeps a large portion of mankind from committing sin, it is cowardice. The love of approbation, the desire for the esteem of the community in which one lives—keep thousands on the moral road more than natural desire. Some one has remarked that "Decency and external conscience often produce a fairer outside than is warranted by the stains within." A man's life speaks more than his words; they are often at variance; he may talk right but act wrong. Nine times out of ten the reformer needs reforming. He is more concerned about the moral condition of the world generally than he is about himself individually. Macaulay says, "But no people walk so ill as dancing masters, and no people reason so ill as mere mathematicians."

It is claimed that every material body has its spiritual counterpart. When we look into a mirror we see our own form reflected. So in life, our mental and spiritual form is reflected in all we say, do, or think. We are only capable of seeing in a book, in a painting or in a person just what is within ourselves; we cannot understand things alien to our nature. A fish out of water makes poor headway. The moment a person gets out of his natural element he is a failure. You cannot learn politeness by studying books on etiquette; it is a natural gift.

There is no likeness between an orator and an elocutionist; between a painter and a drawing master. Nature is a greater teacher than man. In what school did Homer or Ossian learn the rules of poetry. Or where did Job acquire the art and style of producing the grandest piece of literature ever wrought by mortal man.

The nearer we live to nature the nearer we are to God. There is a divine order in the social world the same as in the physical world. Men do not make events; events make men. Mankind follow the current of civilization; they do not guide it. All great movements, political, religious and moral, have come about as naturally and orderly as the day succeeds the night. Constituions are not arbitrarily made; they grow. A legislative enactment is only the signing and sealing of what has already been commanded.

At no age can a person sit down and draw a plan of his life as an architect does of a building. Circumstances overrule all human calculations. What is true with individuals is true with nations. At the close of the war of the Rebellion who could have foreseen our war with Spain and the surrendering up of so large a portion of her possessions to American rule. Man is an instrument controlled by unseen forces and only works by compulsion. He is not his own master—but a servant working out the decrees of destiny.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea
And rides upon the storm."

HENRY MORRISON TEFFT.

Norwich, New York.

Cheer for the Departed.

Read at the funeral of Mrs. Effie Moss by the author and published by special request.

We must sometime pause from labor and our all-absorbing thought,
To look out upon the future, and to glimpses we have caught
Of a life beyond the mortal, where our friends who pass away
Often tell us in faint whispers, "All will meet some future day."

Oft when life seems bathed in sweetness and our soul its zenith finds,
Swift a cloud spreads out above us and our mortal vision blinds;
Then it is we are reminded of our weakness unto woe,
Though we know when all is over, light and darkness make us grow.

When there passes from the vision to that higher, brighter sphere,
An old kindred or companion who has been so long so near,
Even tears will fall to fully ease the pent-up throbbing heart,
For though knowing it were better, it were bitter thus to part.

When the spirit and the body can no longer live as one;
When the soul immortal, yearning, finds its earthly labor done,
It were wise to be transported to a higher plane of life,
There again in active labor to resume the round of strife.

It were wise to be uplifted from a worn-out form of earth;
It were wise to have soul-freedom in a higher form of birth,
And no matter how we miss them from our lonely earth abode,
We should hail the soul's transition, and give cheer along the road.

As upon the surging ocean, unencumbered by the forms,
They are drifting quite securely from this life's tempestuous storms,
All their faults of earthly nature will in time be gone, unknown;
Will be swept away eternal, when the spirits are full grown.

Let us follow them in silence and in love unto the door,
And then send along our blessings and good cheer forevermore,
And assure them in the spirit, of our pleasure unexpressed,
For their freedom from the bodies they have worn and laid to rest.

DR. T. WILKINS.

A TRENCHANT SERMON.

The Nation That Forgets God (Good) Shall be Turned Into Hell.—Bible.

Is the American nation going to destruction? If one is inclined to be pessimistic the answer would be in the affirmative. Every day brings revelations of gross licentiousness, extravagance, sensuality, and wickedness of the rich, and those occupying high stations in both church and state. Appalling crimes are almost daily committed by professing Christians and others heretofore enjoying the confidence of the community, many of them in possession of large wealth. Senator LaFollette recently recently said: "There are but five honest senators in the senate of the United States." The nation seems to be going "money mad!" Eighty millions of people seem to have lost conscience and moral integrity. Thomas Lawson told how, by trickery, and stock manipulation, one trust "made" thirty millions of dollars in one night, and how ten Wall street capitalists "made" six hundred millions in ten days. Reliable statistics show that the wealth of the nation is rapidly drifting into the possession of the few. Harper's Weekly says, "Five thousand men own one-sixth of the total wealth of the United States." There are in this country 16,000,000 families. Of these 8,305,000 own no homes and are practically propertyless. That is more than half our population. It is estimated that there are now three millions of unemployed workingmen in the coutry. Two millions of tender children are being worked like slaves in our mills and factories. In all of our large cities thousands of children are poorly clad and go crying to bed supperless. But these distressing things do not distress the plutocrats, the stock-gamblers, the "Four Hundred" members of "society," nor do they disturb to any appreciable extent the fat, sleek clergy, nor the average politician who who is in pursuit of an office. The Salvation Army is doing something to assuage the sorrows of the poor, and an occasional preacher of the liberal stripe speaks out in protest against the shams of "society" and the hypocrisy of the church, but all these occasional spurts of effort to better things, are soon lost in the mad rush for money and position. The Rev. Herbert S. Johnson, pastor of the Warren street Baptist church of Boston recently said:

"There are women in Boston who send poodles to hear Caruso. They get their doggies' nails manicured. Indeed, I have seen doggies taken to ride in coaches for their health. And a maid would go along to hold a parasol over each one."

The speaker also recalled the arrangements made for a recent eastern ball, were $100,000 worth of imported butterflies were turned loose to delight the guests. He was dealing with social problems, poodle dogs and aristocracy in contrast with the working people of the country.

And these butterflies cost $100,000, while four blocks from the ball-room there were women earning through the whole week only $4.

The great toiling masses read of these extravagances and immoralities of the rich; they know of the hypocrisies of the church; they daily read of the defalcations, swindlings, betrayal of trusts, corruption of the courts, the sale of senatorships and other official positions, and they lose faith in all mankind. The press, once influential, is now distrusted because of its lack of independence and its adherence to party, right or wrong.

A presidential campaign is pending, and we hear all sorts of promises made to the people by the politicians, but what have our alleged statesmen done the last ten years to preserve the Republic and advance the best interests of the great masses? Little more than to lay plans to secure offices, put money into their own pockets and strengthen their party.

Many ancient nations went to destruction because the wealth had passed into the possession of the few. These became sensual, corrupt, cruel and selfish. The poor, who had been robbed of the fruits of their labor, became ignorant, diseased, unpatriotic and vicious. Both classes were swept to destruction. Is this nation traveling the same broad road to ruin? I fear it is. Nothing can save us it seems to me unless we abandon a paganized system of religion which has for centuries defended kingcraft, plutocracy, slavery, war, and the competitive system of industrialism, whose motto is, "Every fellow for himself and let Satan take the hindmost." We must, as speedily as we can, abandon all these and adopt a common sense system of religion and a co-operative system of industrialism founded on the Golden Rule. This means that we must establish a co-operative commonwealth in which every worker with head or hand, in every useful pursuit, shall receive the full product of his labor; that every man shall be rewarded according to his deeds. Such is the teaching of earth's brightest minds, inhabiting both this and the spirit spheres. It behooves Spiritualists to teach this generation a better system of religion than Paganized Christianity which we now have, and to stand for a government founded on co-operation and brotherhood. The organized orthodox churches to-day are vastly more Pagan than Christian, and our entire business system is based on "might makes right," and "to the victor belongs the spoils." It is selfish and greedy to the core. These are the rocks on which this civilization is in danger of being wrecked.

"Righteousness exalteth a nation while sin is a reproach to any people!" R. A. DAGUE.

Tacoma, Wash.

As no man can be happy if he is wicked, foolish, or indolent, so no man can be wretched if he is virtuous, brave and wise. Glorious is the life of that man whose virtues and practice are praiseworthy; nor, indeed, ought that life to be escaped from which is deserving of praise, though it might well be cut short if it were a wretched one.—Cicero.

ETERNAL INDIVIDUALITY.

In No. 975 Mr. E. L. Dohoney says: "I have clearly proven that spirit, soul and mind are all distinct parts of man. The life which the spirit imparts to the spiritual body is the soul, and the life imparted to the physical body is the mind."

But why is life spirit, soul and mind any more than water is wood, rock and iron? And then he says:

"The object of earth life is to individualize the spirit. The physical body is simply a mold in which the spiritual body is formed and developed."

If there is no individual spiritual body, soul or mind, until they are formed in the physical body, then there is no personal immortality, for that alone which has had no commencement can be immortal.

He says the soul may not accept immortality, the spiritual body may die and "then the immortal spirit, having lost both bodies, may probably be permitted to return to earth, to re-embody, and make another effort to save a soul."

A spirit without body or soul, a man, without either physical or spiritual parts or counterparts or semblance of being, is not the manly sort of man we are trying to investigate.

If in "The Constitution of Man" he has clearly proven that the physical body is before individual life, is the mold for individualizing a spirit, and developing a soul, and that the soul, mind and spiritual body all die, as well as does the physical body, then he has proven that there is no immortality.

What we want to know is what makes the man a man while here or elsewhere, if there is elsewhere.

To our way of thinking, the real man is the soul man. Therefore the soul of man is the whole and entire man, in all of his faculties of conscious being; consisting and existing in the elemental issues and substances, emotional sensories and forces of an ever-existent and self-intelligent entity of individual life, inherently possessed of the energies of causation, for no living thing can be created and no non-intelligent object can comprehend and conform to intelligent instructions. The soul is the individual life principle, in which resides all of the feelings and faculties and forces ever made manifest through his spiritual and physical bodies. It is the casket of consciousness just as the body is the sum total of the physical organisms. It is the builder of the human body, just as the sun is the builder of the turnip. The physical body, instead of being a mold for the spiritual is fashioned by the spirit, or soul, animated and endowed by it with the means of respiration, digestion, and circulation, and made for the use, expression and locomotion of that spiritual being while here among material environments.

No man knows of a time when earth and sun—and stars, and man and beasts and birds did not exist, nor has he evidence that these things will ever cease to be. God could not have created himself; he would have had to exist before he existed to do so. Therefore, he is uncreated, ever-existent immortal.

Nothing can be produced except alone from pre-existing things, and each is "after its kind," demonstrating that the same elemental life principle, with its peculiar individual properties or faculties, is perplexed, as evidenced by the complete identity of each, whether in flavor and fragrance, or in form and faculty. There are hills in which are planted the seeds of corn and beans and pumpkins, with the same environments of soil, rain, sunshine, enclosure and culture, but their fruitage is each after its kind. It is known that the pre-existing wheat is the only source for its re-embodiment into new stalks and grains, and so it is with the human and the animal; neither springs from nothing nor from any other source than each after its kind.

"He that heareth my words hath everlasting life."—Jesus.

"The soul itself is not born, it does not die, it was not produced from any one, nor was any one prepared from it."—Emerson.

"Souls are continually born over and over again from another life into this life."—Plato.

"The soul is without birth."—Bhagavad Gita.

"Having neither beginning of days nor end of life."—Heb. 7.

"I was set up from everlasting."—Prov. 8.

"There is no new thing under the sun, that which has been now is, and that which is to be hath already been. All the rivers run into the sea, yet unto the place from whence the rivers came thither they return again."—Bible.

"It is impossible to go back to the origin of life, because it is of eternity. I believe candidly there was no beginning."—Prof. Agassiz.

Life is continuous, with allotted spans running through the material and the spiritual universe. Back of the beginning of this span of our lives were the beginnings of our parents, of their parents, of empires and epochs in history, all preceded by an endless chain of beginnings, like the changing seasons, making here and now so much a part of eternity as any other place or time can be.

Millions believe that this indwelling spiritual guide, the soul, with its elemental energies, emotional sensories, and intellectual faculties, which alone radiates the countenance with laughter and love, and makes the flesh glow with roseate charms, escapes unseen from the body at death, and continues to exist as an immortal entity. If this be true, it is equally as clear and as reasonable that it existed before the material body, as it can afterwards exist entirely independent of it.

Brother Hughes, of the Blue Grass Blade, believing that death ends all, says:

"Let it be observed that life is not an entity. Life is not a thing. It is simply a result. For every germ that succeeds in struggling into life there are a thousand that are lost."

If life is nothing, how can death affect it! How can germs be lost if they can struggle just as well without life as with it! Does not struggling cease when life ceases? We claim that souls are entities, are individual spiritual beings, are absolutely living things, from all eternity, without which these is no cognizance of other things. It seems to us that life is the most potential thing known as a basic factor in all achievements and results in the visible world around us. And if at death this living entity escapes unseen from the body, and lives a span of life, as a spiritual being in the spiritual universe, still subject to the irresistible laws of God and Nature, which the mightiest exterior of intellectual energies can not impede or change, which brought us here and will take us hence, regardless of our desires, it is as agreeable to reason that we will again be embodied as that we are embodied at this moment.

It is claimed that spiritual beings can pass through closed doors, and if their texture is so transcendently fine as that, surely when they shall have been purposely prepared for the process of re-incarnation by inhalation into the lungs and loins of mated material beings, under the divine laws of love and marriage, their re-embodiment for the re-enjoyment of mortal life, will not appear incredible to reason.

In his "Intellectual System," 1678, Cudworth says: "And neither were there any of the ancients, before Christianity, that held the soul's future permanency after death, who did not likewise assert its pre-existence, they clearly perceiving that if it was once granted that the soul was generated, it could never be proved, but that it might be corrupted."

The conclusion, therefore, is, that the spiritual being is an absolutely eternal entity; that its physical or material body dies; that its astral or ethereal body dies, but the individual spirit lives on forever, alternating its spans of life in the material and the spiritual universes. And surely there is no safer salvation than results from being good, doing good and avoiding harm; for this will truly save us from all that we can or should be saved—for we have to die and we have to save ourselves just the same as if Jesus had neither lived nor died. And there seems to us no sweeter hope, or more comforting belief than that we shall live again and again, as little children, through the glorious days of childhood; as lovers of the long ago, whose precious trysting places were hallowed by the holiest thoughts and richest feelings that human hearts can know; as parents of the darling tots, whose clinging arms and magnetic forms bound us to life, in bonds of love, making within us the kingdom of heaven, until here and there was heaven enough for us.

T. S. GIVAN.

MORAL PHILOSOPHY.

Lessons of the School of Life.

All great achievements are results of ambitious thought. Ideals are as important as reals. As the soul unfolds along the lines of life, its ideality in advance of its environment makes the incentive to struggle on. Thought, aspiration, love, desire, lead and shape us more than circumstances or forces of heredity. What we want to be and do control our efforts, and thus we plod along, hoping tomorrow will bring better results than to-day.

We are going ever onward without limit in our career, and never fully comprehend what we are, and never will.

We cannot die nor stand still, nor retrace the steps of our pilgrimage; we must move forward and upward forever.

We are born with organizations and faculties filled with longings, desires, passions and powers, for which we are not responsible; yet no finite intelligence can judge how far a person may be responsible for his or her thoughts and acts. We are not responsible for many of them, but will have to bear the consequences of them; and also the effects of some thoughts and acts of our fellow-beings.

Some causes of suffering may be traced to ancestry, some to individual action, yet wherever a cause may rest, it is in accordance with the operations of nature. The purpose of suffering is to teach the correct method and conduct of life. Heaven is for people who have grown to it; not by miraculous gift, prayer or free grace, but by assiduous culture, improvement, and often through long, painful discipline of events.

We would not remove the stumbling blocks from man's way in search of truth and knowledge—they are needed for his development.

The long and hard road is for him who needs it. A person put into a sphere of bliss beyond his development could have no just appreciation of its delights.

Looking only on external forms of existence we behold imperfections in abundance; but there is always imperfect before there can be a perfect manifestation of any design. The doctrine of "the survival of the fittest" applies to persons and things of progressive natures. That which is not perfect is not fit to survive. A condition that brings suffering is not perfect and must be removed or outgrown. A mistake or error in an effort to do the right should be viewed as a temporary failure.

Suffering for wrong-doing is purifying in effect; and when failings, faults, vices are rectified there is no longer any need for the suffering. If we make no mistakes we will not have to suffer; but having made them, suffering should be regarded as the way out of the trouble.

A person gains experience through discipline. As we unfold from ignorance to knowledge, we gain in part by pains entailed upon us by wrong-doing and thinking; yet when we understand how to apply our powers to practical results, sufferings decrease; because we realize how to make the most of our opportunities, confident of the results that come from earnest labor, from sincere purpose and effort.

He (or she) who endeavors to unfold his qualities of self-reliance, endurance, patience, along with other attributes of mental and spiritual natures, will be able to hold his own ground of harmony and strength—he will labor with a strong reliant will, certain of success at any cost, and gain knowledge of his inherent powers, gain a self-poise of inestimable value to him as he presses onward.

Many people who were unknown, unhonored, unsung on the earth plane now stand exalted in spirit; and we are all destined to be beautiful sometime. As man reaches forward in thought and aspiration in his endeavors to know more, he may look ahead in the boundless universe and say: My race is onward; my end I shall not find; for progression is boundless and endless. I may learn, strive, achieve, through all the coming ages.

A. H. N.

Summerland, C[illegible].

The Papal Decree.

It Wars on American Law, Calumniates Parents and Disgraces Their Children, as Set Forth in the New York Truth Seeker.

How a working man, secretary of an obscure sect composed principally of slaves, has left as his successor a territorial prince, who styles himself "vice-god" and sits on a gold throne between two carved cherubim to emphasize the assumption, and to identify himself with him who sits between the cherubim is a mystery which must amaze everyone who gives any thought of the church of Rome, not as a superstition, but as an actual fact in the history of Europe for fifteen hundred years. Further, how this theocratic prince in the eleventh and following centuries contrived to obtain lordship over the greater part of Europe, and reduce its kings to vassals, is incomprehensible to the uninformed thinker. The mode, however, is known. With many other arts, that which was most successful in producing this subjugation was the assumption that the natural function of procreation was an ecclesiastical art, and under the authority of the church. First marriage was declared a religious rite; it was discovered that it had become a mystery, made so by a Syrian carpenter some six hundred years before. Then it was asserted that its true performance was defined only by the church. **THEN KING AFTER KING WAS VILIFIED FOR HIS DOMESTIC ARRANGEMENTS AND PRIVATE CONDUCT — DEPOSED AND ROBBED BY THIS "MAN OF SORROWS" ON EARTH, WHO THEREON ASSUMED THEM TO HIMSELF.**

But the world is changed. The pope no longer terrorizes kings and rules them through their marital conduct. America has no king. The German Emperor is a Protestant. The eldest son of the church, the king of France, has ceased to exist. The king of Italy has usurped Rome and reigns in it in defiance of the church. The kings of Naples and the dukes of the Italian republics are extinct. The king of Bavaria is a vassal of the Protestant German empire; none remain Romanists but the kings of Spain, Belgium and Portugal and the emperor of Austria. The Roman faith is NO LONGER THE STATE RELIGION OF THE ROMAN EMPIRE. It is the cult of a sect throughout the world, in conflict with the religions of the nations of the world—a conflict which, like the conflict of the Jewish race with civilization, is dissolving it by the mere contact with the enemy it has set itself to conquer. Only forty years ago it had the power to instigate the Emperor Napoleon III. to enter on a war to destroy Protestantism by crushing the kingdom of Prussia. Now there is no French empire—there is no Catholic France, Russia leads in an advancing Germanic empire which is hourly becoming more Liberal. The British empire is under an aggressive Puritanism. The Roman church in America is with difficulty retained in contact with Rome and has just celebrated the centenary of its solidification in New York with a deification of the American flag; an immense demonstration in which not one Christian, much less Roman, emblem appeared; a demonstration that might rather have been a threat of the state against all religion, than the parade of the army of a foreign theocrat, who claims both the private possession and the public right to rule the continent which contains the United States.

Holland, although largely Romanist, is becoming feudatory to Prussia. Sweden, Norway and Denmark are closing in with England, while the Russian empire is painfully hastening up to the common plane of civilization, instead of retrograding under papal direction. Moreover, the Protestant forces are estimable; its representatives are "respectable." The Emperor William is a typical German citizen. The king of England is the type of a British squire. The kings of Sweden and Norway, and as far as I know, of Denmark, are without reproach. But the kings of the Catholic countries, Belgium and Austria, have not a shred of character. Alfonso already has shown the Protestant influence of his wife and his mother-in-law, and very sanely, seems intent on solidifying his own disjointed empire rather than entering on a crusade against France. Kings are no longer an asset of the Vaticanal imposture. It therefore turns to the individual, to the voter, and to the voter's wife and sweetheart. It has suddenly produced a whole chain of obstacles to marriage by a decree on marriage issued by the present pope last year. By this it has raised a doubt as to the real validity of the majority of existing marriages by making that validity depend on the status of the priest who witnesses it; thus it has cast a suspicion of bastardy on practically all the children of Romanist families, and made the question of the legitimacy of existing and all future papists depend on matters wholly out of the power of the laity to affect, or even to be cognizant of.

Nothing demonstrates the imposture and bad faith of the papal sect more than its dealings in regard to marriage. Moreover, nothing demonstrates the audacity of ignorance which rules it more than its frequent pronouncements in regard to it. It constantly insists upon this ceremony or that ceremony constituting a valid marriage, yet its statute law—its canon—emphatically declares that marriage is not a sacrament to which ceremony is attached; or that it is administered in any mode or sense by the church. The utmost the church has to do in the matter is to approve of the event of a marriage, i. e., it blesses the spouses and nothing more—a definition, strangely enough, fixed in the Roman church by a general of the Jesuits, Lavnez, at the Council of Trent.

Here is the express form of the definition of marriage, which, until Easter Sunday of this year, has been the doctrine of the Church of Rome. I take it from a Breviarium Theologicum, published in Mechlin in 1729: "Sacramenti Matrimonii minister, non est parochus sed insi fideles contrahentes, quia insi sunt, qui applicant formam materiae." This expressly declares that the "parochus," the parish priest, does not administer the sacrament of marriage, and that the **material form of marriage is administered by the faithful themselves.** According to the Council of Trent marriage is the consent of the parties—the simple intention to marry. The catechism of the Council of Trent, as translated by J. Donovan of Maynooth, says clearly: "Without consummation," the consent of the parties, expressed by words, or even by a nod, or the silence of the bride, with the spoken assent of her parents or guardians, constitutes a true marriage.

In all that the decrees or the catechism of the Council of Trent have to say on the nature of marriage, the priest is not mentioned. With the Council of Trent marriage was essentially personal. This is still recognized by the law of Scotland, and moreover, this was declared to be the law of the Roman church, and an attempt was made to get it recognized as English law so recently as 1898, only ten years ago; when a doctor of Manchester endeavored to have his connection with his housekeeper declared to be a valid marriage in English law. This gentleman, under the direct control of a priest, omitted the marriage ceremony, and was given the assurance by his "parochus" that it was not needed. At the present moment this case is of vital importance as it demonstrates that the doctrine of the Roman church was held by priests to exclude the "parochus" and witnesses from the essence of this sacrament. (This account of this most interesting and amazing case will appear later.)

Now at first this new decree appears to be nothing other than the insistence that every marriage **not performed by the parish priest, or his duly authorized representative, or substitute, is invalid or illicit.** Six of the ten articles of the decree deal with the parish priest in regard to the celebration of marriages. Yet it is to be observed that the decree nowhere says that the couple is married by the priest; or that he performs a marriage ceremony. It makes him merely the recorder of an event wholly apart from him. It speaks of the marriages as "contracted before the parish priest" and says that "he assists at them."

So on the one hand the law of this sect declares that marriage is solely the intention to be married, and a mutual consent to the union. Nevertheless, on the other hand, the head of this communion, in his decree, denounces all supposed marriages as void which are not contracted before a parish priest, his ordinary, or their representative.

This is an assumption that the presence of a private citizen, in no way representing the community, intruded into the domestic life of individuals, in some magical manner renders moral common actions, which, without their self-assumptive presence, would be incomprehensibly and irredeemably immoral and reprehensible. This assumption, which formerly was regarded as applying to a limited number of parishes, is now made universal and restraint is thus placed on marriage throughout the Roman communion. But the status of the priest himself affects the validity of the marriages contracted before him. Thus, only a very few persons are absolutely assured within their own minds that they are not living a life "in sin." This may occur if the priest should have been suspended by his superior and have concealed the fact of suspension; if he has not been validly in possession of the benefice, or has not duly entered on the office, or has not been strictly within the limits of his own territory—which in some cases would make his having stood on one side of a room instead of another invalidate the marriage performed before him; it would also occur if he omits to ask the consent of the contracting parties, when acting as deputy for a neighboring priest, or should the priest omit to ascertain if the parties are free to contract the marriage.

The pope is not content thus to check marriage in his own communion, and to carry scandal, doubt, and social fanaticism throughout his own adherents. **He has boldly assumed the power to dictate to the whole world as to the status of their wives, and the legitimacy of their offspring.** He has the magnanimity to assure non-Catholics that they are not bound by this law, provided that they never have been baptized by a Romanist. Should this have ever happened, their marriages contracted in their own manners are null and void. **The effect of this decree is to proclaim as concubines all women married to men who reject Romanism,** after having been by any means, either by treachery of servants when children, or by their own will, baptized by a Romanist; or women who themselves repudiate Romanism after a Romanist baptism. Even Christians of cognate sects, orthodox Greeks and Anglicans, are thus outraged.

Here is a clear advance in that aggression over the individual which formerly was effected over the state. This imposture starts with the easy and acceptable proposition that marriage is mutual consent. It goes even further and declares that the expressed consent to a marriage constitutes a valid marriage, even though the parties are then unable to cohabit. But it winds up with the insolent declaration that such of its opponents as may ever, by any circumstance, have been "baptized" by one of its members, are living in open immorality, "in sin," because they had not asked its consent to their marriages—a consent, by the way, which is granted to no one, male or female, until that person has informed a priest of such circumstances in his career as would make him amenable to the law of the state.

This Bedlamite conspiracy recognizes no law but its own. The Vatican does not talk about this or that being right "in the eyes of the church," as The Truth Seeker reports the Rev. William Fitzgerald to have said in regard to the marriage of Mrs. Giuffra. It claims to rule the whole world and to command all mankind. A pretension which was the root of all the horrors which stultified Europe from the Lateran Council in the middle of the eleventh century to the expulsion of the French from Rome in 1871.

The Rev. Isaac J. Lansing, in "Romanism and the Republic," p. xi., gives, on the authority of Dr. G. F. von Schulte, professor of canon law at Prague, the following as fundamental and unalterable laws of the Roman communion: **All human power must stand under the pope and the temporal powers must act unconditionally in accordance with the orders of the clergy.** The church is empowered to grant or take away any temporal possesssion, to give away nations which are non-Catholic to Catholic regents (i. e., deputies of the church itself), which "regents" can reduce these said non-Catholic nations to slavery.

The pope has the right to annul state laws. The pope can annul all legal relations of those under its curse (i. e., non-Catholics), especially their marriages.

These claims appear to us non-Catholics, brought up under Protestant rule, to be merely the antiquarian relics of past ages—**horrors dragged from the lumber cellars and forgotten dungeons of the Vatican.** There is no greater delusion. And this is a delusion created by invertebrates posing as Protestants, or as Catholics, according to the phases of the moon. It is not a delusion created or fostered by the authorities of the Roman church itself. That has never ceased or varied in putting forth these pretensions, save to intensify and enlarge them. In the bull for the deposition of Queen Elizabeth, issued by "Our Sovereign Lord, the Pope Pius V.," as he styled himself, Pius V. declared that Christ had set him "over all nations, and over all kingdoms, to root up and to destroy, to waste and to scatter, to plant and to build."

The late Cardinal Manning, in a sermon preached about fifty years ago in England, said of the English race: "We have to subjugate and subdue; to conquer and rule it. We have to 'bend or break' its will."

Here in America fifty years appears an eternity, but the Roman bishop in that time has kept pace in madness even with the American republics in their evolution. Since then the pope has had himself declared infallible, and has issued a dozen encyclicals and two syllabuses of Modern Errors, which emphasizes all that was claimed by his ancient predecessors. Among them, Leo XIII. declared that Jesus Christ commanded the successors of the apostles (i. e., the popes) to the end of time to rule the nations; and that he ordered the nations to obey their authority. Cardinal Manning, in a preface to Leo the Thirteenth's Encyclical on Liberty, asserts that his church is independent and sufficing in itself with powers to legislate, to judge, and to punish all. He derides the idea that this power is confined to "those who are willing to submit to it." He says: "Such a theory banishes the church into a land of dreams, beyond the conflict of human action, surrendering mankind to the state."

Observe that he puts the whole position in the one word "surrendering." With this imposture the fiction is that the Roman church existed before men acquired that coherence in conduct which constitutes numbers of individuals into a society—into the state—an imposture which is obviously false, and is, moreover, historically and scientifically false. Nevertheless, I especially call the attention of those adherents of the pope, who were so loud and so eloquent in their denunciations of the French government two years ago, to the fact that this pretension of the bishop of Rome is not dropped. In the very meeting in the Academy of Music in Philadelphia, called to protest against the action of France in resisting the pope's claim to intrude bishops into French sees, Archbishop Ryan declared that "the pope is the head of all, of every nationality under the sun. As God is father of all humanity in general and equally father of each member of the human family, so is the pope in his vicarial character." Later still, in this very year, in the sermon preached by the Dominician friar, Father L. F. Kearney, at the placing of the pope's halter on the neck of the archbishop of Boston on Jan. 28, he said: "**Jesus Christ established a visible kingdom. * * * It was necessary that he should place over his earthly kingdom a head; a visible sovereign, vested with supreme authority—authority not only to pronounce doctrinal matters, but to govern and to rule, to administer and control the world—embracing society and all its parts and all its members.**

This is the proclamation of a wholly different institution from any other religious communion in the republic. This is the pretension of an individual, a man. This is no longer a church, an ecclesiastical association, but a king with a direct appointment from God for secular dominion, with whom the American republic have to deal—a king, it must never be forgotten, who has already divided America between the kings of Spain and Portugal, a fact, by-the-bye, we never hear from the loud-voiced proclaimers of the Monroe doctrine. This assumption of overlordship over a country anywhere but in America would be treated as an invasion. It would be recognized as warfare; and the adherents of the claimant of overlordship would be incontinently expatriated as traitors. Unhappily these encroachments are not recognized here; the history of America does not show a thousand years of horror created by this imposture. It has no crusades, no ages of contention between the federal authority and a vice-God. It has had no Inquisition, nor is the President under sentence of anathema maranatha because he is the President. The encroachments of Rome are recognized in France, and are met with in a virile manner, as they have been within almost living memory in Austria, Mexico, and are still in Italy. But this decree of the pope is merely the same assumption of ownership of the present sovereign of civilized countries, the voter, that was made formerly over the autocrats of the middle ages. And by the same means—the creation of doubt as to legitimacy the pope, not the state, declared the sole authority on bastardy; and consequently in papist countries the final disposer of inheritance, and here in Protestant nations of the honor of matrons and the status of their children.

The decree is a clear supplanting and nullification of the state by the Vatican. It goes directly and boldly beyond the limits of the sect which the pope rules; and traduces the families of all what have unhappily once been deluded by its monstrous lying to have entered that sect; or have been treacherously "baptized" by a servant, a nurse, or midwife in fancy. This does not ignore American laws; it goes farther and declares war on them. In effect, this decree declares that American law is powerless to make a marriage valid in America. It goes beyond the pope's own following, and, irrespective of law, declares what is and what is not legal for American citizens repudiating this sect.

That the warning of this article is not far-fetched is demonstrated by the event which has caused it to be written. This decree was issued on Aug. 2 of last year, and already its pretensions are enforced here, where we sing we live in a **"SWEET LAND OF LIBERTY."** A Protestant lady in no way connected with this usurpation, has now to appeal to her country for protection from this official of a foreign organization, who has had the temerity to declare that an American woman, acting in conformity with American law, **has thereby entered on a "life of sin," a phrase which is a mere euphonism for lewdness.** She has been publicly denounced to the society in which she lives, and the denouncer boldly puts forth the law of a mediatized European prince as superior to, and nullifying, the law of the United States.

The claim to override states and to dictate to its rivals its own grotesque regulations—in this instance a regulation so grotesque that it ignores and reverses its own doctrine—is a demonstration of that inanity which in ordinary individuals is produced by congestion of the brain. When a power-mania rules the world in a mad-house, surgical means are taken to relieve his surcharged brain. Now the Roman sect again is in frenzy, the sixth or seventh time since the orthodox Greeks and the Protestants were demented enough to restore the papacy in 1813. Since the battle of Waterloo the Protestant sects have gradually succumbed to the opiates of the Tory reaction to feudalism and operative slavery. It is time they stirred themselves not merely to preserve their liberty to remain in existence as sects, but to preserve their own freedom from social ostracism and to defend their wives and children from the taboo of imbecile superstition.

P. S.—Since the above was written Cardinal Gibbons has gone a step farther in the reconquest of the state by calling on all the other Christians to combine with him in establishing an Inquisition in the public service, which would give effect to a conspiracy to exclude all Jews, Atheists, Agnostics, Mormons, Mohammedans, Buddhists and Parsees from all offices of authority; while it treasonably defies the Constitution and steals public money for the creation of the dementia in the children of the love of a figment. This is as crude a piece of treason and as direct a provocation to civil commotion as the Roman church has yet contrived throughout the whole length of its awful and horrifying career; also it is as straightforward a call as can be made on citizens to conspire to subvert and defy the basic law of the Republic of the United States—the law of liberty.

LETTER FROM IGNORAMUS.

He Can't Understand Why God Went to the Trouble of Creating Insects Which have to be Fought With Insects, and He Sends us the Following Editorial in the Chicago Post:

Could the crops of the country be preserved even for a single year from the many voracious insect foes which assail them, the wealth of the farmers and of the entire nation would be increased many fold. This is exactly what the Bureau of Entomology at Washington is striving to do, and though the results accomplished fall short of complete success the victories won from the insect foes are remarkable, while even more remarkable are the methods enployed to conquer the farmer's smallest and most powerful enemies.

A little stranger, as a writer in Van Norden's Magazine puts it, arrived in Washington not long ago. To the naked eye the newcomer, which was about the size of a pin's head, was a most uninteresting immigrant. It came from Europe in a glass bottle and was worth many times its weight in gold, for it was the egg parasite of the elm leaf beetle. Anyone from New England knows about the elm leaf beetle, which in recent years has destroyed innumerable magnificent shade trees and has defied puny man's efforts to destroy him. But the new immigrant is relied upon to turn the scale of battle and save the trees.

Another pest which is to be fought with an army of fellow insect foes is the gypsy moth, which has spread from Maine to Connecticut and has done damage incalculable. From Europe has been brought an insect which is the traditional foe of the gypsy moth, and the newcomer is to be propagated by the million and then turned loose to fight man's battle for him—a battle in which no quarter will be given and no prisoners taken, for the vanquished will be devoured by the victors.

Man has seldom undertaken a more wonderful work than this of fighting insects with insects. Think of searching the world over for a creature the size of a pin's head, of transporting it when found thousands of miles, of propagating it by the million and then turning it loose to fight the battles which man is powerless to fight for himself. It must seem at times that man is the puny creature and these insects the mighty ones of the world.

All that "Ignoramus" has got to do in order to fully understand the "Whys" and "Wherefores" of pernicious insect life, is to call upon an ignorant minister of the gospel for an explanation. The more ignorant he is the easier he will explain the whole matter making, it perfectly plain to Ignoramus's mind.

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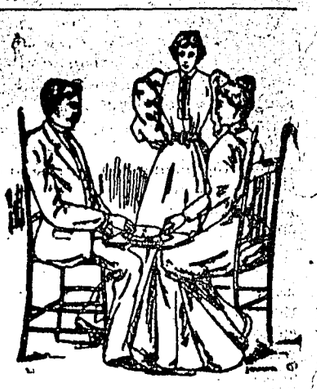
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Camp Meetings.

Harrison D. Barrett Again Makes Some Important Statements in Regard to Camp Meetings, and Their Effects on Local Societies.—He Presents Some Impressive Statistics Which Spiritualists Would Do Well to Carefully Consider.

When I wrote my article that appeared in The Progressive Thinker of Aug. 22, I had not seen the reviews of my former contributions from the facile pens of my esteemed friends, Rev. W. F. Peck, Mrs. Martha Woolsey and Mrs. M. T. Longley. My article was called forth by personal letters, in criticisms, for the most part kindly, of previous essays of mine upon the same subject. I do not believe that Brother Peck and Mrs. Longley had written their very able reviews at the time my contribution to No. 978 of The Progressive Thinker was mailed to Editor Francis. I make the above statement in order that the readers of these words may not mistake what I have have hitherto said as replies to what had not really been seen by me.

With nearly everything my able reviewers have said, I am in perfect accord. Aside from Mrs. Woolsey, who assumes a personal motive on my part in the present discussion, my friends have really argued my case for me. Their statements actually prove my leading contentions, and I feel to thank them for helping me out so ably. Fortunate indeed is he whose opponents rally to support his side of the controversy. I am pleased to find myself in such perfect accord with these loyal workers for the Cause of Spiritualism. It is seldom that the slightest difference of opinion arises between either one of these "Defenders of the Faith" and myself. It is good to know that the supposed difference in the present discussion is more apparent than real. There are, however, some few points that require further elucidation, and for that purpose, I again venture to trespass upon your valuable space.

Let us go over the ground briefly that we may see just what is at issue. Please remember, friends, these facts:

I AM NOT AN ENEMY TO CAMP MEETINGS.
I admit that they have done a great deal of good in the past.
I admit some of them are doing good to-day.
I grant that they have converted some people to Spiritualism.
I grant that they have introduced Spiritualism to many others.
I concede that some camps are doing this work to-day.
I admit their past and present social attractiveness.
I admit that they have been educational centers in past years.
I cheerfully concede the disinterestedness and broad public spirit of the great majority of the officers of our camps.
MY CONTENTIONS ARE:
That the influence of all camps is abstract—not concrete.
That their tendency is to weaken, not strengthen existing organizations.
That they do not promote the formation of local and state associations.
That Spiritualism needs concrete effort—not abstractions.
That strong state and local organizations would do more for our Cause, as a whole, than do our summer assemblies.
That the facts and figures of history prove the disintegrating influence of such assemblies.
That there are altogether too many camps now in existence.
That ten or twelve well managed spiritual Chautauquas would meet our every need.

I have no reason to believe that any well informed Spiritualist will take exception to my first contention. I have been attending camp meetings for almost a quarter of a century, and my experience teaches me that the permanent good of the individual, man or woman, beyond momentary instruction or entertainment, is not sought, and cannot be sought even if desired at any camp. Attendance at all camps is never permanent. The population is constantly changing. A very few are able to hear all of the lectures at any one camp. No one pretends to reduce the phenomena witnessed by him to orderly form, or to analyze them scientifically. A pleasant outing, some slight dabbling with phenomena, largely for fun, a lecture or two, just to see what the speaker looks like, or may say out of the ordinary, and you have one type of camp goers.

That camps weaken local societies, no well informed Spiritualist can successfully deny. Take the state of New Hampshire. In the early seventies there was a working state organization in that commonwealth, and in round numbers, **thirty local societies.** There were then no camps in the state. Camps were established in Rindge and Lake Sunapee in the early eighties. Rindge did not last long, but it helped to disintegrate the locals in that state. To-day, New Hampshire **has no State Association,** and only **two local societies,** both of them located in the city of Manchester! What did it? Not New Hampshire camps alone, but New England camps taken as a whole.

Take the camp at Lily Dale, N. Y. No one denies its power. No one says it has failed to do good. The fact remains, however, and a most stubborn fact it is that that great camp **has not strengthened** existing local societies, nor established new ones. Why are there not strong local societies in Jamestown, Fredonia, Dunkirk, Kiantone, Dayton, Olean, Salamanca, Wellsville, Little Valley, Frewsburg, Sinclairville, and Angola? Why are there not strong working societies in Warren, Corry, Bradford, Spartanburg, Richmond, Erie, Meadville, Tidioute, Franklin, Oil City, Kane, Kane City, Mercer, and Ridgeway, Pennsylvania? Local societies once existed in every place I have named. In a half dozen of them weak societies exist to-day, doing little or no work. These cities and towns in the two states mentioned are all within one hundred and fifty, or at most two hundred miles of Lily Dale. The Spiritualists go to that beautiful and most attractive resort to get their Spiritualism, and do not care to sustain local work when at home.

In attending camps from Maine to California, Minnesota to Tennessee, I have heard, and I am within bounds, hundreds of people say that they could get all the Spiritualism they wanted at the camps, and had **no use for local societies!** I know of one prominent camp whose leading officer, next to the president, was not known as a Spiritualist in his home city! He, himself, told me that he was a director in one of the churches where he resided, and never attended Spiritualist meetings when any such were held there! He was a bitter and most unreasonable opponent of the State and National Associations! This man does not stand alone. He can be found at many camps. His influence is perceptible all over the land. He and his kind are doing their best to kill local organizations. I do not know of more than two or three states in which camps exist where his is not the controlling influence. For every local society organized as the direct result of the influence of camp meetings, twenty can be found that have been weakened, and, perhaps, killed by them.

Take the state of Michigan. At one time there were nine camp meetings in that state, and two or three grove meetings. Not so many years ago (I can remember it), eighty-six local societies were at work in that state. In 1907, Miss Spaulding, the conscientious secretary of the State Association, reported only thirty-five locals in existence, and some of them too weak to hold more than one or two meetings per year! Take the John Goff will. It was once reported in my hearing that there are 100,000 Spiritualists in Michigan.

During the past six years, five or six camps have been in existence in the same state. Did these camps raise the money to defend the Goff will? Did the local societies do it? It is reported that only about **one thousand dollars** were raised by our Michigan brethren in defense of the will whose provisions benefited the Spiritualists of the Wolverine state alone. The N. S. A. went to their aid and has spent in round numbers, **SIX THOUSAND DOLLARS** in defending that will! What influence was at work to produce this result? Was it not not that of "Individualism" as developed by the camps?

The Spiritualists of Michigan are good people at heart. They did not realize their duty in the contest in question. The camps failed to teach them their responsibility, and they did not defend their own. They got what Spiritualism they wanted at the camps, and did not care for anything outside of their own personal needs. Had there been strong local societies at work in Cass county and other sections of Michigan, public sentiment would have been so enlightened as to have made it an absolute impossibility to find twelve men so biassed by religious prejudice as to return a verdict against that will. Something was the matter in Michigan. What caused the trouble? Why were not our friends there on the defensive? There are loyal hearted people in Michigan. I am not condemning them. They are but types of what can be found in all sections of the land. The camps have weakened and overthrown local societies in that state, and they (the Spiritualists) felt under no obligations to support what to them is outside or abstract work.

State Associations are needed to protect our people from unjust legislation, and to foster missionary work. Local societies are needed to educate the people in the truths of Spiritualism. They should guard the public schools, care for the indigent, and create a healthy public sentiment as an offset to ecclesiastical bigotry and creedal prejudice. The camps do not do this work. At their very best, they can only reach a few citizens from each city or town, and those citizens do not take their Spiritualism home with them. They like Spiritualism in the abstract, but rebel at concrete labor. The camps teach an "up-in-the-air, over-head Spiritualism." **A "down-on-the earth," practical, life-affecting, working Spiritualism, is the need of the race.**

Brother Peck has most ably and effectively supported my arguments regarding local societies. I grant that the organization of twenty-one State Associations and the demise of the same number of camps does not appear to be a coincidence, yet coincidences have causes. I do not lay any stress whatsoever upon this singular fact that the rise of the one followed the decay of the other. In regard to the number of societies of all sorts and conditions, let me say that it should have read "860" instead of "760." In copying my manuscript the figure 7 was struck instead of 8. Of this number, 437 local societies are actually at work. Some of them are very weak, and hold only occasional meetings. Two hundred and sixteen exist only on paper, but have not surrendered their incorporation papers, or their charters as the case may be. One or two Spiritualists in each of these sleeping societies entertain the fond hope of seeing them come to life again. The other so-called societies simply represent nondescript gatherings, led by some "manager" for personal profit, or by some one medium of the anarchistic type, who wishes "to go it alone." There are over 200 such gatherings in the United States and Canada. Their average attendance is about 40,000. I do not claim that they are Spiritualists, and I do not believe Brother Peck will do so either. The 216 sleeping societies report a membership list of 13,785.

What influence, or influences, can be charged with having weakened many of the 437 live societies and soothed to sleep the 216? If the camps have not helped to do this fatal work, then I cannot read the facts of history as they stand revealed after years of careful study. Let me be perfectly fair to Brother Peck. He argued the weak and ephemeral character of our local societies, but did not reveal the cause. He is as zealous in defending organization as I am, and is more than anxious to build up local societies. He will have to look to forces other than camp meetings in order to accomplish the desired result. I claim that the fatal weakness of nearly all of our local societies is in part due to our camp meetings. In my essay in No. 978 of The Progressive Thinker, I cited three other influences that have hurt our locals. Another may be mentioned here, and it is one that Spiritualists should study with the greatest possible care.

Many local societies have been crippled and ultimately killed by the holding of seances for the purpose of freeing "spirits in prison," or of "pulling Catholic spirits off people's spines." All over this land there are circles held for these purposes only. From three to fifteen persons make up the attendance at this form of Kalee worship or Yezidi-like orgies. I heard a Buffalo, N. Y., lawyer declare before 2,000 people that the freeing of spirits who did not know they had left their bodies, and the capturing vicious ones who had attached themselves to the forms of mortals, constituted the sole purpose of Spiritualism. He further told his hearers that he alone had been selected to perform this mighty special work; that it was greater and by far more potent than the work of local societies, churches, or reform associations, taken as a whole. If I have heard one man say the very same thing, I have heard one hundred! I have good reason to believe that 10,000 is a very conservative estimate as to the number of seances held every week in the United States alone for the purpose of "freeing and catching spirits!" These ridiculous performances disgust self-respecting, intelligent Spiritualists, and cause them to go to liberal churches for their religious pabulum.

Sister Woolsey's insinuation in regard to self-seeking on my part is not fair, in fact, it is wholly unwarranted. I am the last one in the world to seek or desire "one man power." I was accused of being a "Pope," of desiring to dictate, when I opened fire on the frauds and their helpers. I am not seeking to destroy the camps. I would not do it if I could! I could not do it if I would. In studying the problem of our local societies, and seeking to find the cause of their weakness, I could not escape the logic of fact, nor the revelations of truth. The camps do not help local and state associations. This is proved by history, by statistics, and by mathematical demonstrations innumerable. I believe that a few, say a dozen camps or Chautauquas rightly conducted, could be made invaluable aids to our local societies. They could do splendid concrete work along educational and reformatory lines. By exercising due care in the selection of mediums of all phases, the phenomenal work could be placed upon a scientific basis, and instructive records made of the same. I hope this may be the ultimate of all our camps.

Sister Woolsey says "The camps have come to stay." They will stay just as long as the people patronize them, and no longer. The Methodists, Adventists, Dunkards, and other Partialist denominations all declared that their camps had come to stay. Time has done its fatal work for them all. Very few camps, as camps, are now in existence. Chautauquas have taken their places, or they have gone to return no more. A few remain and the chief object of the people who attend them is to recount the glories of the past, and to mourn over the decadent days in which they are living. History ever repeats itself. Our Spiritualist camps will follow the very same law that the other denominational camps have followed. They will remain in existence just as long as the people think they need them, and are willing to patronize them. They will then be abandoned and some other attraction will take their place.

It is said that Emperor Nero of Rome was ever on the alert to discover new forms of amusement for himself and his special flatterers, also to develop some strange dish to tempt his flagging appetite. His favorite soup was made of humming birds' tongues. Some Spiritualists are as keen for new forms of amusement as was Nero, and never find a marvel too great for them to swallow! They protest in virtuous indignation that the story of Jonah and the whale is a monstrous falsehood, yet eat the savory soup of humming birds' tongues in the form of one hundred bogus materializations per hour with great gusto, then expectantly look over their shoulders for more! Great is Diana of the Ephesians," and truly fraud is her special prophet!

Let me say here that the officers of the N. S. A. are not responsible for my opinions. So far as I know, not one of the nine trustees agrees with me. I have no assurance that the intrepid editor of The Progressive Thinker agrees with me. He has published my articles because he believes that I have gotten hold of a segment of truth with which his fifty thousand readers should become acquainted. I am not, neither is the N. S. A., attacking our camps. I am protesting against the wicked waste of vital and financial energy that an overplus of camps entail. I am calling attention to conditions, not to vague theories. I am pleading for reformation in methods of camp work to the end that bogus phenomena may be suppressed, honest mediums supported, educational work carried on, and a religious, progressive, enlightened Spiritualism established. **LET US BROADEN OUR CAMPS INTO VERITABLE SPIRITUAL MECCAS, BY MAKING THEM EDUCATIONAL CENTERS, HUMANITARIAN ENTERPRISES, AND PROPAGANDISTS OF EVERY TRUTH THAT CAN POSSIBLY BE OF SERVICE TO OUR FELLOWMEN.**

Yours for Spiritualism,
The "Rose City." HARRISON D. BARRETT.

DEATH DREAM COMES TRUE.

Man Laughs at Wife's Premonition—Is Mangled Beneath Train.

Tearing himself from the arms of his wife, who begged him not to leave his home in Springfield, Mo., because she had a presentiment in her dreams that he would be terribly mangled, Oscar Whitworth, a brakeman on a Frisco train, left his home on a ride to death, for he fell from the top of a car one mile west of Aurora and was ground to pieces beneath the wheels of the train.

Whitworth's absence was not noticed by members of his train crew until the freight arrived at Monett, sixteen miles away.

Half an hour later the members of another train crew passing the spot where Whitworth had fallen saw the body.

Whitworth was 30 years old and leaves a widow and two children.

When he started to go out on his run his wife, with tears streaming from her eyes, begged him to stay at home. Whitworth laughed at her premonition, and as he left home laughingly told her that he would return all right and disprove her belief in dreams.

"The Arcana of Spiritualism." By Hudson Tuttle. Price $1.25.

An Advanced Chautauqua.

Particulars About Camp Meetings.—One Proposed for Illinois.

To the Editor. I have been much interested in the discussion going on in your columns regarding the past, present and future of the camps. In enumerating the causes of their decline it seem's that the fundamental cause has been entirely overlooked. We think that the cause of the non-success of the camps in the past can be found in the factthat the management has been, in nearly all cases, in the hands of a few. The stock company method, as applied to camps, never has been, and, in our opinion, never can be, so successful as a camp belonging to, and managed by, the people themselves. We are aware that those now controlling the camps may wish for no change but we feel that the camp of the future, to be successful and to accomplish the most for the good of the cause, must be a co-operative one. People will not take a personal interest in a society or association that is in the hands of and controlled by a few and in which they can have no voice in the management.

The history of all our large camps is practically the same. They were started by a few enthusiastic workers getting together and securing a location, putting in a large amount of work clearing and cleaning the grounds and doing cheerfully for the cause what they could not have been hired to do for any other object. To raise money for the necessary improvements a stock company is formed of all who can be induced to assist. All goes well for a few years until the founders begin to drop out, dissensions and dissatisfactions begin to arise, and the stock gradually gets into the hands of disinterested and in some cases dishonest parties. Perhaps the stock goes down in price enabling a few to get possession and thereby manipulate matters to suit themselves. Perhaps the controlling interest falls into the hands of one person who may run the whole camp just as he or she thinks best. Even where some of the sincere and devoted workers are able to retain their stock and continue to work for the good of the cause, canvassing and trying to bring about needed reforms, it is surely pitiful to see all their efforts rendered as naught by one person who can, by casting the controlling votes, leave matters perhaps worse than before.

When the rage for physical phenomena was at its height, we all know that the affairs of most of our camps were manipulated by those interested in materialization and other physical manifestations. Few knew to what "perfection" materialization, (so called) has been carried at some of our camps. At one camp a spirit was not only married to his affinity, but occupied with her, the bridal chamber so kindly prepared that the marriage might be consummated.

It was also stated at a mass meeting held at another camp, that several years before spirits had been so perfectly materialized that they had remained in that condition from the commencement of the camp until its close, passing their time by day, when they were not appearing at seances, in playing ball and other games, but, "thanks be," these times are nearly past. Even the stock companies are waking up and making efforts to weed out objectionable features and when a few more trumpet workers and those who are mediums at camp only, to pay for their summer's outing, are prevented from robbing visitors by taking their money and giving them nothing in return, then and not until then, will intelligent Spiritualists attend and help in the support of the needs of the public.

Now, as to camp of the future; what is needed? In our opinion there are three conditions to be met before we shall have a camp that will meet needs of the public.

First, it must be a summer resort for our young people during their vacations.

Second, we need summer schools in which instruction may be given in all psychic cults.

Third, a sanatorium where the sick may receive the benefit of the most advanced treatments, surrounded by their friends and receiving the advantage of all the beneficent features of the camp, combining advice from learned and advanced spirits with the influences of fresh air and sunshine. The camp of the future will be an advanced Chautauqua. We are aware that CAMP ASSOCIATIONS, LIKE INDIVIDUALS, CANNOT BREAK ABRUPTLY FROM THE PAST, but that a radical change in the methods by which they have been conducted, will have to be made before our camps will fulfill the purpose for which they are or should be organized, no thoughtful Spiritualist can deny.

How shall this be brought about? Sometime ago you published my call, which outlined plans for a co-operative camp for the State of Illinois, in which there would be no stock to be manipulated, where the vote of one member would be just as good as that of another and where the majority would rule; a plan which bids fair to be put in operation in the near future. But we need the co-operation of all the Spiritualists in the State. Spiritualists, do you want the very best camp in the country and are you willing to work toward the end? If you are, we can have it with a very small individual cost.

To accompish this grand object we must try to arouse a wave of enthusiasm among the Spiritualists of the state that shall assist in bringing about the right conditions. It will be an easy matter to secure the needed land and funds for improvements if all those interested will unite in one grand effort; pull all together. And now is the time to do it; do not let us put it off to some better time which may never come. If it is desirable to have a camp, it is desirable to work for it now, this coming season.

Now, what steps shall be taken to accomplish this much-to-be desired end? A few can not do it alone; we need the co-operation of all the Spiritualists in the State; we want a camp that shall belong to them all, not to a few; one in which we can all take an interest and feel that it belongs to us, our spiritual home.

The following suggestions are presented for your consideration:

First: Let twenty-five representative Spiritualists from different parts of the State, men and women of known business capability, meet and organize the Fraternal Camp Association. Elect a board of officers and get a charter from the State of Illinois, authorizing them to establish a camp for religious and educational purposes, (not for gain) allowing them to hold the necessary property and to transact all necessary business pertaining to the same; the officers to be authorized to secure an option on a suitable grove, preferably near Chicago, as being the largest business center.

Second: Get one hunderd or more persons to give the sum of five dollars each, or upward, to become charter members, and three thousand or more to pledge themselves to pay one dollar per year, annual dues. This means work, hard work, and continued work, but all things come to those who work, wait and believe. If anything is worth having, it is worth working for.

Third: Collect money and pay for the grove, and proceed with the needed improvements. The ground will need to be graded, sewers constructed electric lights and water works provided, auditorium and dancing pavilion built, and many other improvements made to make it what we are determined to have, the very best camp in the world. Get the grove paid for and all the rest will come easy. All needed improvements can be secured by giving security on the ground and improvements.

Fourth: Lease lots for a period of ninety-nine years to responsible persons at five to ten dollars per lot. In that way people will be encouraged to build substantial cottages in which they can make a summer home for themselves and families from June to September, where they can be surrounded by friends and be instructed as well as amused, and at the same time have the best possible conditions for health and happiness.

Fifth: Proceed to raise money in all legitimate ways to pay the indebtedness. Money can be raised by fairs, dances, seances and circles by mediums interested in the success of the organization, by donations and by all the various ways in which money is raised by other organizations. AFTER THE DEBTS ARE ALL PAID, let the one dollar annual dues entitle members in good standing to all the privileges of the Association, lectures, concerts, classes, etc., without charge.

Sixth: Use all possible efforts to induce wealthy Spiritualists and other friends of the enterprise and of the cause, to build and endow schools for special summer coures on all progressive lines. Have competent teachers instruct the children in all heathful field sports, including fishing, swimming and boating, in addition to the instruction given in the lyceums and pleasure afforded by suitable entertainments, making the summers spent at the camp among their pleasantest memories, that their children and their children's children may continue to make the camp their summer home.

We can have all this and more, on a firm foundation, if we will. Let us all unite in an effort to get members to join it. We want, and we can get, members enough that our organization shall stand as an irresistible force, working for the building of this camp; let us work unselfishly, hand in hand, for the advantage to the Spiritual Cause and it will surely be for the advantage of us as individuals as well. Let us get three thousand members and it will be a simple thing to build the grandest camp that ever stood in the name of Spiritualism.

If you want to have the privilege of hearing the best lecturers, the best test mediums and the best music the world affords, at the least individual expense, join this movement and help make it possible.

Let us organize and solemnly pledge ourselves to give time and money, (as far as possible) to further the objects of the organization and help make a grand camp center that shall send out a wave of progressive thought that may be felt all over the world.

This is an age of improvement and progress; we must keep step with other organizations; and above all, let us cultivate a spirit of harmony, cleansing our hearts of all selfish motives and instead of working for personal gain and self-aggrandizement, let us have courage and enthusiasm; as Scarboro says, "If you don't feel enthusiastic, get out and run up against some fellow that does." Enthusiasm is contagious and if we have not got it, let's try to "catch it."

This movement, in common with all other enterprises, would be of benefit to the business interests of the State. Chicago being the greatest railroad center in America, makes it more suitable than any other location for an enterprise of this nature. People come to Chicago from all parts of the world, on both business and pleasure, and those interested in Spiritualism would combine the two by spending their vacation at the camp and accomplishing their trading or whatever business might call them to our city at the same time.

Dear readers, will you help in this grand undertaking? Will you each consider yourself a committee of one to talk the matter up, and try and arouse an interest in your fellow Spiritualists? The writer will be glad to hear from all who are interested and are willing to help organize an Association for the purpose of securing a Spiritualists' Camp in this State. Send the address of those you consider suitable for the first committee of twenty-five to organize and oblige.

ALEX, CAIRD, M. D.
598 W. Monroe St., Chicago.

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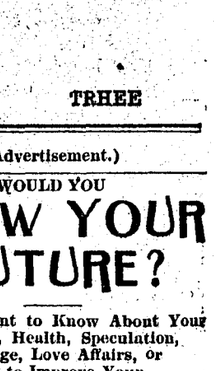
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SATURDAY, SEPTEMBER 12, 1908.

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Emotional Insanity.

The time has come when the truth should be told about Cain and Abel. The world has been deceived by priestly guile and misrepresentation long enough. Born of our first parents who had been recently fashioned by God himself, and placed in the Garden of Eden, a glorious future seemed to open before them. They had largely in their hands the shaping of all future generations. Cain, the elder, a lover of fruits and vegetables, and of industrious habits, became a tiller of the soil. His mother had shown her love of fruit, so like a good son he determined to grow apples in abundance, with other choice garden productions. Cain's delight was to see flocks of sheep and lambs gamboling on the lawn, with doves and their younglings sporting in the trees and enjoying life.

Abel was a sort of cowboy. He turned his attention mostly to sheep culture and feasted on their flesh, probably drinking their blood as we know was a common habit soon after.

Genesis 3:21 says: "The Lord God made coats of skins and clothed them," the first human kind. From this it is probable it was this deific firm who first commenced the butcher business, as it was they who inaugurated tailoring, and possibly that of tanning hides; for unless well dressed, sheep pelts would not be adapted to the making of good clothes. Probably he ate of the flesh, for the record says: Abel sacrificed to him the firstlings of his flocks, and the fat thereof, for which "the Lord had respect unto Abel and his offering."

Cain was opposed to the slaughter business, and was greatly vexed because Abel killed his pets. He attempted to please the Lord by offering him the fruits of the ground, but that functionary rejected Cain's bloodless offering. Cain was angered as he had cause to be, to find the Lord feasting on his flocks, and rejecting the delicious apple that tempted his mother. Borrowing one of God's attributes, jealousy (see Ex. 20:5), and revolving the subject over in mind, he became suddenly insane, the first recorded case of emotional insanity, so grabbing a sledstake, a heavy ox-goad, or some other deadly instrument, with no thought only to revenge the insult the Lord had offered him, he just knocked the life out of his brother, when it was the Lord in fact who merited the pummeling, if deserved by any one.

There were no shrewd lawyers in those early times to spring the modern defense which saved Thaw from the electric chair, so unfortunate Cain for near 6,000 years has ignobly borne the reputation of being the first to shed blood, whereas the facts, as divinely related, place it on the first tailor.

And as to sacrifices, in after years the Lord was content to feast on the aroma from broiling bullocks, lambs, doves, and first born of human kind, while the officiating priest feasted on the barbecued flesh.

Though the sacred historian in relating the story of Cain and Abel, makes no mention of priests ministering at the altar, yet the chances are a hundred to one some worthless cuss, posing as the Lord, was there, and hugely enjoyed the roasted mutton, while Cain was in anger because of the loss of his favorite merino, from whose fine wool he contemplated making a wedding suit.

A New Church Organization Proposed.

We see it stated that the evangelical churches have determined to unite in a general association, hoping thereby to advance the common interest, and the better to crush out opposition. Wonder what will be the distinguishing feature in such an organization? Seventy-five years ago a bodily resurrection of the dead was taught by all the churches. That idea of a resurrection was borrowed from Egypt, and was to transpire when Gabriel with one foot on the sea, the other on the land, should blow his great trumpet, and proclaim, "Time shall be no longer." Then the air was to be filled with fragments of humanity rushing forward to join its fellow, and thence the parts re-united, to the throne where each person was to be sentenced according to his deeds, to spend an eternity in singing praises to the lamb, else to a hell of burning brimstone, with the Devil as stoker, there to suffer undying pains forever.

Such, in very few words, was the teaching of all the evangelical churches down to 1848, when Spiritualism, with a common sense teaching, burst on the world. Since then the idea of a material heaven, peopled with physical bodies, and a fiery hell with ceaseless torture, has gradually given way to the then Universalist idea, that, finally, humanity, however sunk in vice, would be restored to holiness and happiness.

Scarcely a churchman, unless an ignoramus, can be found to-day holding the old-time faith. Will the reconstructed and remodeled churches revive the old-time faith, as still taught in their creeds, or will they eliminate the barbarism taught therein and accept Spiritual teaching, and treat its founders as they do the so-called Jews, and brand us, as they do them, "Christ Killers."

And where are they going to draw the line between the sects, some of which will of course be left out as non-evangelic? Take the Mormons. There is no sect more earnest in the belief of a crucified Savior than they; and if the Book of Mormon is authority, they have a Devil, and a hell as hot as any Protestant ever taught, and we suppose they will cheerfully join with the reconstructed churchmen as ardently in eating their crucified junior God, and in drinking his blood as the most zealous of their numbers. Will the Mormons be left outside? We shall see.

Then there are the Destructionists. They are earnest believers in Jesus, are exemplary in their lives, and claim to be the most earnest of Christians. But there comes up the very words of the Master, responding to the inquiry of the Sadducee: "Whose wife shall she be?" who had seven husbands and died childless.—See Luke 20:25, 26, who answered:

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection."

They who are not "worthy to obtain the resurrection," say the Destructionists, are "cast out from the presence of the Lord and his power forever." Of course they are annihilated. Will that class of believers have any standing in the proposed new organization? We can't know until the final action.

Jesus had an inflexible rule for determining his followers. It is unfailing, and easily applied, and he who vaunteth he is a Christian should be tested by this trusty standard, and end all question in the premise.

"These signs shall follow them that believe. In my name * * * if they drink any deadly thing it shall not hurt them."—Mark 16:17, 18.

As a man if he is a believer in Jesus, he may answer with a lie, in the affirmative; but a two-grain dose of corrosive sublimate will settle the question quickly and for all time.

Shall this be the test, good brothers of the proposed new organization?

The Prediction Will Not Materialize.

The rector of the Apostolic Mission House, at the Catholic University of Washington, Priest A. P. Doyle, reports he had access to the ear of the Pope while late in Rome, and he predicted:

"Through the work of the Mission House, in a few years the Roman Catholics in the United States will be four times as many as they now are, reaching the figures of 60,000,000 to 75,000,000, so that America, practically, will be a Catholic country."

That Catholicism aspires to dominate this country, and is laboring to that end we all know, but with its decline everywhere, only Austria, Belgium, Portugal and Spain are left to her, while indications are that the latter will soon give way; hence we apprehend something more than a "few years" will be needed to make Catholicism dominant in America. The immigration which has been pouring in upon us from Southern Europe for the last half dozen years, has turned in the opposite direction. They came as tools of their church and to advance its interests; but they did not find things as represented and so returned to Europe filled with disgust.

Some are of the opinion these returned "undesirable citizens" will come back to us, bringing large numbers with them. Such would have been the case with emigration from the north of Europe, and the country would have been profited in consequence. Not as, however, with the criminal class, representatives of the Vatican, whose highest ambition, so far as we have observed, is to get back home, and they have resorted to all manner of crime, to gain money to pay the expenses of a homeward journey, even robbing and murdering their own associates.

Its Prestige Lost in Rome.

Most Rev. Sebastian G. Messmer, Archbishop of Milwaukee, who has lately returned from a visit to Rome, makes a discouraging report of Catholicism in the city of its birth and its past glory, as well of shame. The Archbishop says:

"There are places in Rome where it is not safe for a priest to go, especially at night. If the Holy Father were to go into the streets there is no doubt his life would be in danger. There is the utmost hostility to the Pope, and the priesthood, among the lower classes."

There must be a cause for such hostility. The Archbishop ascribes it to the "contemptible press" as the cause of the disaffection; but who ever heard of a press which draws its entire support from the people of a city making open war on a popular cause. All information from Rome agrees in saying, Catholicism in its home is in a rapid decline. And, sorrowful to relate, it is positively evident, the "Mother of Harlots" is exerting all her power to the building up in the United States of her lost fame.

The Pope loses no opportunity to glorify America and its achievements. For many years it has been apparent his Holiness is co-operating with his prelates to colonize this country, and people it with the uneducated and criminal classes of Southern Europe, who are ever ready to act upon a bull from the Pope, though it required the murder of a President.

A late news article from this city to the Associated Press contained the following:

"What is considered by Catholic clergy circles of Chicago a long step toward the Americanization of the Roman Catholic Church will be taken at Rome Aug. 24, when the Congregation of the Propaganda will place the American church under canon law. Heretofore the American church has been conducted as a mission, all its affairs being administered by the Congregation of the Propaganda.

"Under the new order of affairs, as directed by the Pope, a new Archbishop, Bishop and Cardinal will be named, together with many minor positions. The American church will be placed on the same basis with Germany, France, Spain and other European Catholic countries and will be empowered to conduct its own missions in United States possessions.

"Chancellor Dunne of the Archdiocese of Chicago to-day stated he had no direct information as to the division of the church diocese. If the territory was divided, he said, Rockford, Ill., in all probability, will be named as the new See city."

And lastly, comes a cablegram from Rome telling of an audience between Cardinal Gibbons and the Pope in which the latter expressed his satisfaction with the condition of Catholicism in America, concluding with: "The Pope is preparing a letter of commendation of the work of the apostolic mission house in Washington, which he told the Cardinal he would soon publish."

Changing Front as to Theaters.

The press reports the churches are again changing front in regard to theaters. Originally in their hands, presenting the miracle and Passion Play, with various other religious scenes, the system became so corrupt the civil authorities banned against it, and sought its correction. During the reign of Elizabeth the control of the church, since which it has gradually improved in morals till the present time.

Now it is understood priestly opposition is largely withdrawn, and they will again enlist its service in advancing their interests. If the present theatrical managers continue in the lead it is confidently believed the Sisters' nude ankles, peeping out from the edge of the curtain, and sold to the highest bidder at so much an ankle for the evening, to replenish an empty treasury, will not be repeated very soon.

An English Scientist on the Subject.

Sir Oliver Lodge, in an article in the August Harper's, replying to the often-made point that communications from spirits are frequently of a trivial character, well says:

"The object is to get, not something dignified, but something evidential. What evidence of persistent memory can be better than the recollection of trifling incidents which for some personal reason happen to have made a permanent impression. * * * Do we not ourselves remember domestic trifles more vividly than things which to the outside world seem important? Wars and coronations are affairs read of in newspapers—they are usually far too public to be of use as evidence of persistent identity; but a broken toy, a family joke, or a schoolboy adventure has a more personal flavor, and is of a kind more likely to be remembered in rending old age or after a rending shock."

Sacrificed to the Nile.

The ancient Egyptians, if they did not worship the river Nile, held it in great veneration and even dread. The Nile had its appointed priests, festivals and sacrifices, and if its rising was delayed for a single day a beautiful young girl was thrown into its waters and drowned in order to appease the god's anger and secure his favors.

HYMNOLOGY.

As Viewed by One Educated in a Unitarian College, but Now a Spiritualist.

At least two lady writers in The Progressive Thinker have lately strenuously objected to the singing of what they call the orthodox hymn, entitled "Nearer, My God, to Thee." Although sung in orthodox churches, this hymn is not orthodox. It was written by a Unitarian, an English lady, in the early days of that church, when it took courage to be a Unitarian.

The Unitarians are not orthodox. I was born, trained and educated in the Unitarian church, and at a Unitarian college, but when I entered the ranks of Spiritualism I didn't change my views a particle in regard to theological and scientific methods.

To my mind and heart the Higher Criticism, the Higher Unitarianism and the Higher Spiritualism are identical.

Even yet I work harmoniously with Unitarians whenever I can get a favorable opportunity, at the same time claiming to be a Spiritualist.

One writer objects strongly to the use of the word "God" in said hymn. She would change it to read thus: "Nearer, O Truth, to thee!"

Now, "Truth" personified is a very good name, but not sufficiently comprehensive and expressive. The word "God" is the English name for the Universal Spirit of Truth.

All the great powers of the universe are totally invisible—steam, electricity, gravitation, magnetism. Now, the name God is that which designates all these powers combined, and the intelligence behind them.

There are a great many hymns sung in orthodox churches that are good enough for Spiritualists.

Attend the orthodox churches about Eastertime, and you will hear some very fine Spiritualist songs sung. Take the popular hymn, "Lead, Kindly Light;" this is really a Spiritualist hymn written by an orthodox for the orthodox.

Some of the sacred songs written by Thomas Moore are very fine. Indeed, some of the finest poetry in the English language is found in the hymn books. Spiritualists generally don't pay enough attention to music; especially at our camps there ought to be classes in music where trained teachers could teach the children and grown people, too, how to sing. This would elevate our cause immeasurably.

When I was a student at Antioch College, the college choir could sing at chapel exercises a wonderfully "beautiful" hymn. I have not heard it since. One stanza of that song has been ringing in my heart and memory ever since, thus:

"Hast thou ne'er midst life's empty noises,
Heard the solemn steps of Time,
And the low, mysterious noises
Of another clime?"

Yes, I have, and so have you if you have ears to hear (internal). Now, I would call that pure Spiritualism. Why not revive this song once sung at a Unitarian college, and let the Spiritualists have it?

Let me remind you right here that the N. S. A. is having prepared a new hymn book with songs written by Spiritualists for Spiritualists.

Let us hope this new song book will bring a new era and a revival of music and singing in our ranks.

"Music! Oh, how faint, how weak;
Language fails before thy spell;
Why should feeling ever speak
When thou canst breathe her soul so well?"

O. L. HARVEY.

West Lafayette, Ind.

UNIQUE FUNERAL.

A Distinguished Public Man Has Neither Sermon Nor Music at His Funeral Obsequies.

To the Editor: You doubtless have seen in the papers the recent death of Col. W. F. Vilas, Madison's leading citizen, the greatest orator in the state, member of Cleveland's cabinet and one term in the United States Senate. He was the richest man in Madison, of high social position and had considerable of a reputation.

At his funeral they had no sermon and no music. The family church was Episcopalian, but don't think he could have been a member, for at the funeral they had two ministers, one Episcopalian, who read simply the Episcopal burial service; the other a Unitarian minister, who read Tennyson's poem, "Crossing the Bar."

It suggests to me that had he been a strict church member no Unitarian would have taken part. It further suggests that, fundamentally, the man himself had a little bit, if not more, of religious progress.

No music and no sermon was a great innovation on the Christian funeral usages. It will make innovations on funeral services less objectionable here in Madison hereafter, for everything that Colonel Vilas did goes here.

I want no music at my funeral, simply a beautiful Spiritualist opening poem, and closing with a brief discourse devoid of a single word suggestive of iconoclasm; not a thought against any church built up in the past, but as full as possible of information, attractive information about the next life, condensed as much as possible into a brief discourse, and what will give my Christian neighbors information they most desire.

If they should only hear themselves abused they would be justified in obsessing me in return. In my parting message I feel like, "Let the past dead bury the dead."

Of course what I would prefer giving to my Christian friends here in Madison would be nothing at all new to the thousands and thousands of readers of the grand old fighter, The Progressive Thinker.

But now since Vilas has paved the way for me, I want no music at my funeral.

I feel now that the churches of the past have been the ladder up which we have climbed to where we now have a new ladder.

E. W. BALDWIN.

Madison, Wis.

Habit is a cable; we weave a thread of it every day and at last we cannot break it.—Horace Mann.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

WEIGHT OF A PHANTOM.

Various recent observations, curious if not entirely convincing, tend to show that there is, in connection with the living body, a second body, or form which under certain circumstances can be detached from the physical body even during life, and is itself of semi-material consistency, so that it can not only be clairvoyantly seen, but photographed and even weighed. On p. 249 of "Light" for 1907 we gave a summary of the reported results obtained by Dr. Mac Dougall, of Massachusetts, U. S. A., who, it was said, found that at the moment of death the body suddenly decreased in weight by an amount varying "from three-eighths or half an ounce up to one and one-half ounces," and this was regarded as representing the weight of the departing "soul," or psychic body.

A communication to the Societe Magnetique de France, reproduced in "Annales des Sciences Psychiques" for July-August, states that M. Rousseau, a commercial agent, living at Versailles, possesses the power of sending his "Phantom" to a distance, and it was arranged that at a given time he should send it to a seance which was being held at Paris. The medium, in an induced magnetic trance, saw the phantom enter the room, seat itself in an armchair (as had been agreed), and after eight or ten minutes approach the sitters (not according to agreement), and then go out at the door, with a parting look towards the experimenters (as agreed). The medium was disturbed and even frightened by this apparition. On inquiry afterwards it was learnt that M. Rousseau, after retiring to rest, had willed that his "double" should perform the actions described, including that of going towards the sitters, which was not contemplated in the previous arrangement. The "double," or "phantom," also succeeded in rendering some prepared screens luminous by the emanation of N-rays, indicating that those radiations proceed from the psychic body, and not from the physical one. (This fact has also been observed when the "double" of a hypnotised subject has been externalised by the method used by Count Albert de Rochas.) On another occasion the phantom double of a hypnotised subject moved a table twice, while passing close to it, just as a person's physical body would do by brushing against it, and produced raps on the table as well.

With the phantom of still another hypnotised subject an experiment was made to determine whether this projected double had weight. A large balance was fitted up, with an electric bell attachment, so that a pressure of two grammes on the scale would cause the bell to ring. The phantom came, rapped on the table, and was asked to climb on to the table; creaking sounds were heard, "as though a heavy and not very agile person was making considerable efforts to mount on to it," and the table seemed to be shaken under the strain. Then the phantom was asked to stand on the scale, placing its whole weight upon it; the balance oscillated, and the electric bell rang. From the amount of bending in a sheet of tin placed under the scale, it was estimated in another experiment that a pressure of about an ounce had been exerted on the scale. This accords with the average results obtained by Dr. MacDougall, but scarcely with the apparent action on the table, which creaked as though under the weight of a heavy person, by which we might understand a person weighing at least 150 pounds.

The same No. of "Annales des Sciences Psychiques" contains an account of Dr. Baraduc's photographs, recently exhibited in London, representing emanations from the human body, sufficiently luminous or radio-active to impress the plate. Among them is one representing three nebulous globes detaching themselves from the body of a person who had just died. These photographs of psychic emanations can it is said, be obtained in a perfectly dark room, or one lighted only by the green "safe-light" sometimes used by photographers. Still, it would be desirable, in the interests of science, that Dr. Baradue should publish futher details as to his processes, for photographic plates handled in the dark, as is done by thousands of eurs and amttttttt t t ttonnu.'atma amateurs and professionals, do not usally show any traces of auric emanations; if they did, amateur photography would be beset with more difficulties than it is at present.—Light, London, England.

GOLDEN SHEAVES.

Mortals, glean ye in the wheat-fields,
Life's vales of shadow-swept grain,
Gather the sheaves for the harvest,
Sheaves that are garnered from pain.
Bring ye the wheat that is winnowed,
From that o'er which the soul grieves,
And seek to glean from the reaping,
Life's beautiful golden sheaves.

Mortals, life's harvest is ready,
Go gather the sheaves of gold,
Bind them with fetters of sunshine,
And let progression unfold.
Let not the moments be wasted,
For o'er them the spirit grieves,
So, go ye into the wheat-field,
To gather life's golden sheaves.

Mortals, go forth to the gleaning,
With purpose earnest and true,
And gather your sheaves together,
While yet life's morning is new,
While its roseate light is gleaming,
And the loom of life fast weaves,
Walk ye in the ripened wheat-fields,
Gleaning the golden sheaves.

Yea, the sheaves of a heart of pity;
The sheaves of a tender soul,
The sheaves of power God-given,
The sheaves of supreme control.
And when ye have gleaned the harvest,
God's law of unfoldment weaves,
Ye can walk in the sunny wheat-fields,
Bringing your golden sheaves.

BERTHA A. WEEKS.

Willimantic, Ct.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

Shun passion; fold the hands of thrift; sit still—and truth is near.—Emerson.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

It is the gentle mind that makes the gentleman.—French.

THE LAMENTED COL. R. G. INGERSOLL.

His Widow Seeking the Light of Spiritualism.—The Great Agnostic Will Eventually Reach Her From His Spirit Home.

To the Editor: I enclose an article published Aug. 31 in a Philadelphia (Pa.) paper, concerning the widow of Robert G. Ingersoll.

I had a personal acquaintance with Mr. Ingersoll for several years, and while I could not agree with the great doubter, I considered him an honest and sincere man. He used to say: "I have great respect for the Spiritualists as a class; they are intelligent and tolerant, and can always give a reason for their belief.

Many years ago when the orthodox ministers of all orthodox churches had only harsh criticism and abuse to fling at liberals of all kinds, especially Spiritualists, the Lake Pleasant Camp Meeting Association for a few seasons established a broad and entirely Free Platform. Among the regular speakers were: Dr. Robert Collyer, Dr. J. W. Chadwick, Robert G. Ingersoll, Bishop Henry Turner (colored), of Tennessee, and three nearby ministers, a Universalist, Baptist and Congregationalist.

I was present at the Republican national convention when Mr. Ingersoll made the nominating speech for James G. Blaine. That speech I never heard equaled.

One season the lecture committee of Rutland, Vt., had Mr. Ingersoll on its list. Some of the extreme orthodox people said they had heard him in a public lecture course, but would like to hear him explain as to whether he really believed in any overruling power in the universe. He arrived in town at 2 p. m., and later, being acquainted, I called on him at the hotel, and told him what had been said. He smiled and said he could explain in a very few words during his popular course lecture.

In the evening as an introduction, he said, "Ladies and gentlemen, I am informed that some of the Christian people of Rutland think that I should explain as to whether I believe in ANY overruling power. It may be that I do ridicule and make light of the God you believe in and worship. It is the **OLD TESTAMENT JEHOVAH** that I am after, who gave the order **'THAT THE TAINTED MEAT SHOULD BE SOLD TO THE STRANGERS WITHOUT THE GATE'."**

I sincerely hope that Mrs. Ingersoll may wish on, hope on, and lovingly trust on, and the vanished hand may again clasp hers, and the voice that was stilled, may declare that "love and united affection never dies.

Dear waiting souls, let in the light
That comes direct from heaven;
'Tis brought to us by Angels bright—
To all 'tis freely given.

NEWMAN WEEKS.

Lansdowne, Pa.

A Philadelphia paper says:

The widow of Robert G. Ingersoll is endeavoring to communicate with the great agnostic's spirit.

Although during his life she was his most devoted follower in his rejection of the Christian belief that a hereafter was certain, her great love for "Bob" has brought her to a different frame of mind. She is testing Spiritualism.

"I do not know that there is a hereafter, but there may be one," she said yesterday. "I am not a Spiritualist, and I do not know that there are spirits. But if spirits exist, I think my husband's spirit will seek me out. I am trying to aid it."

"Mrs. Ingersoll, a cultured, kindly, gentle woman, made it very clear when she admitted this that only her head and not her heart would accept evidences, if they come, of her husband's spirit. She must have its existence, and its presence, indubitably proved before she will believe.

Betrothal Period to Test Faith.

"I must have the most positive communication," she said earnestly. "The words, or messages, must deal with subject known only to myself and my husband. Before I will finally admit the identity of the spirit—if it comes—it must tell me certain sacred things in our life, it must go over with me, for instance, the period between our betrothal and our marriage. If that can be done I will admit a hereafter and a spirit world."

The interview which Mrs. Ingersoll gave yesterday to a reporter took place in the great towered mansion overlooking the wide sweep of the Hudson at Dobbs Ferry—Watson—where the Ingersolls spent their last happy married years, and where the widow has since made her home with her daughter, Mrs. Walston H. Brown.

All about the place were intimate relics of the great agnostic philosopher. His favorite books, the manuscripts of his own numerous writings, and portraits of him were present in profusion. Certainly—as his widow admitted—his spirit, granting that it exists, should return to this place above all others.

Light Burns in Tower of Home.

High in the tower of "Walston" hangs at night a lamp, visible from the river many miles north and south, and the mariners of the Hudson know it as a familiar beacon. Down in the village of Dobbs Ferry, where some of the townspeople have heard of Mrs. Ingersoll's spirit quests, there runs a story that this is intended to "guide the Colonel's spirit home."

Mrs. Ingersoll laughed when this story was repeated to her. She made it plain that she had no such ultra-sentimental ideas. It's merely a night lamp; most of the houses in the hills have them," she explained. Then with a touch of charming humor: "Surely, a spirit shouldn't need a lamp!"

"I am not a Spiritualist," she began, in setting forth her narrative, "yet I am not opposed to Spiritualists. They are a kindly people, as a rule. Their beliefs are at least harmless. Their ideas seem to give great comfort to some.

"I have a woman friend who is a medium. She appears to have unusual powers. Yet many others who displayed strange powers before my husband and myself—one was the noted Slade—were afterward exposed as fakirs. And so—I have no firm opinion.

"Yet, this is what makes me persist in seeking the truth on the subject. My husband, influenced by his own great love of truth on every subject, said to me before his death:

"If a world of spirits exists, and it is possible for a spirit to establish communication between that world and this on which we live, I will try to establish communication with you."

"I am endeavoring," the widow continued, "to aid in the establishment of that communication."

"And it has not come?"

"No, it has not come."

It was suggested to Mrs. Ingersoll that divers noted mediums had professed to have received communications from her husband.

Finds Comfort in Hope.

"I know," she said, smiling, "I have heard some of them. I have heard sentences purporting to be in his style of oratory. They were flimsy imitation, imagined by those who gave them out."

"Yet you hope that Colonel Ingersoll's spirit may come?"

"I hope so, yes. It would be a great comfort to me to be sure that his spirit was waiting for mine to join it, and also to believe that in the spirit world he was continuing the activities of which I was so proud in this life. If I were sure of this I would not care to live longer. I am sure that if there is a spirit world there are no evil spirits in it; it must be altogether a good world."

Mr. Ingersoll died in 1899. The nearest approach he ever made to admitting even the possibility of a hereafter was in the famous funeral oration which he delivered over the body of his brother, in which he said:

"What awaits us after death? Whether it be annihilation or immortality, we can speak with no certainty."

NOT A CANDIDATE.

Letter from Harrison D. Barrett.

To the Editor: Just a line to tell you that I am not considering the Secretaryship of the N. S. A. in any way, shape or form at the present moment; neither am I a candidate for the presidency of the National body. I am not an aspirant for any position, directly or indirectly, connected with the N. S. A. I may change my mind in regard to the Historian's work, if it seems desirable for me to complete it.

Intimations are reaching me to the effect that I am in the field against President Warne. You cannot make the statement too emphatic to your readers should you say that this statement is untrue. I have only one candidate for the presidency of the N. S. A.; that candidate is George B. Warne, first, last and all the time. He deserves a unanimous re-election, and I hope that no one will enter the list against him.

HARRISON D. BARRETT.

Portland, Ore.

A man would not be alone, even in Paradise.—Italian.

Great minds have wills; others, only wishes.—German.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

The recipe for perpetual ignorance is—Be satisfied with your opinions and content with your knowledge.

OCCULT INFLUENCE IN COURT.

A Deep Subject for Philosophers to Consider.—Mrs. Hitchcock, in Trance, Told Suicide Story.—Dr. von Gieson Astounds Lunacy Commission by Announcing that He Hypnotized Woman Accused of Murdering Her Husband and that in Sub-Conscious State She Showed How He Shot Her and Killed Himself.—Extraordinary Turn in Inquiry Into Her Sanity.—The Health Board's Expert, Who Exercised the Spell on the Prisoner in a Tombs Cell, Offers to Repeat the Feat Before the Members of the Commission.

To the Editor: According to a statement made in the New York World of recent date, a sensation was caused near the end of the session of the commission appointed to ascertain the mental condition of Mrs. Charlotte Hitchcock, accused of the murder of her husband, when Dr. Ira T. Von Geison, an expert of the board of health, connected with the Willard Parker hospital, testified that he had placed the woman in "an intermediary hypnotic state," by holding a lighted candle over her head, and that while in this condition, **HER SUBCONSCIOUS SELF RELATED THE STORY OF THE SHOOTING LAST NOV. 20. Dr. Von Geison volunteered to hypnotize Mrs. Hitchcock in the presence of the commission.**

"We make this offer in good faith," said Lawyer Talley, for the defense; "we offer to go through the same process that we did in the Tombs and let Mrs. Hitchcock tell her story as she told it while her conscious mind was dormant."

Assistant District Attorney Du Vivier, as well as Drs. Hamilton, MacDonald and Robertson, the members of the commission, were taken by surprise.

"This is something entirely novel," said the assistant district attorney, "to put a defendant on the witness stand in a hypnotized condition and compel her to testify."

Did Not "Compel" Her.

"Not compel," interrupted Dr. Van Gieson; "permitting, if you please; permitting."

The testimony of Dr. Van Gieson followed an effort on the part of the attorney for the defendant to have it agreed that the commission in lunacy should confine itself entirely to the mental condition of Mrs. Hitchcock at the time her husband was shot to death beside her in bed and she was wounded. Judge Foster directed that her present condition should also be considered.

Dr. Von Gieson was of the opinion that the woman had complete amnesia, at least two days before the shooting.

"My opinion is based on examinations I made in the Tombs," said the witness; "on June 8 I placed her in an intermediary hypnotic state, and got from her a fairly coherent and consistent story of the whole affair. Mr. Lenahan, of Goldfogle & Talley's office, took down the substance of the woman's statements while she was in the subconscious condition. In my opinion, she was insane on Nov. 20, but is sane now.

Here we have something which Spiritualists do not fully understand in a practical manner—the full nature of the subconscious mind or self. Who can tell exactly what it is, and how, under all circumstances, it acts?

A TRUTH SEEKER.

Infinite Intelligence.

A Highly Instructive, Interesting and Suggestive Communication.

"We believe in Infinite Intelligence." This is the first tenet of our Declaration of Principles. We hold this belief, because the universe is constructed upon and operates under intelligent principles. That being true, we feel that the more knowledge we acquire and the more wisdom we develop, the nearer we approach Infinite Intelligence and the better are we able to order our lives and affairs aright.

It is sometimes charged that Spiritualists are atheists, but such charges are made to discredit us and are not based upon unbiased inquiry. There are undoubtedly, individuals in our ranks who hold that since the existence of a God is unprovable, mere belief in his existence neither makes us better nor worse, and that such belief is not necessary to the spiritualization of man; the the great body of Spiritualists do believe that Supreme Intelligence—call it God or by whatever other name—pervades the universe. The able men and women who have spoken from our platform or written for our Cause, have with rare exceptions declared in beautiful and exalted terms their belief in Deity.

Emma Hardinge Britten, in one of her lectures delivered in 1860, said:

"* * * every comet, every planet, every star, booming ocean, bellowing wind, whispering lily, and murmuring fountain, perpetually echoing—God! God! God!"

Andrew Jackson Davis, in his Harmonia, says

"Man's highest feeling, therefore, is universal love—that is, the love of a God of Love.

The distinguished writer and lecturer, Dr. J. M. Peebles, is quoted in his biography as follows:

"To us God is the **Infinite Spirit**; soul of all things; the incarnate Life Principle of the universe, imminent in dewdrops that glitter, and shells that shine, in stars that sail through silver seas, and angels that delight to do the Eternal's will."

Dr. B. F. Austin, the pastor of Plymouth Spiritualist church, Rochester, N. Y., and editor of Reason, in the November number of 1906 that magazine, says:

"The man of the future will hear the voice of God within himself and not the echo of that voice through some other man, council or church."

Charles M. Lane, in his work on "The Theory of Spiritualism," declares:

"We want men to be able to go out into the woods and commune with God—listen to the merry songs of the sweet birds as they flit from tree to tree, and behold a manifestation of God there."

T. A. Bland, M. D., author of "In the World Celestial," writes:

"There is but one fact in existence, or, to put my thought in another form, the universe is a unitary fact, and that all-comprehensive, all-including, infinite fact, I recognize as God."

These are but a few of the great many quotations I might make from a great many sources.

We do not believe in a God, seated upon a great white throne, ruling the universe after the manner of an earthly monarch. That is the narrow conception of the crude theology of the "Dark Ages;" it is the stage setting of a burlesque. We do not believe in a god with form and shape, for that implies limitation. We do not believe in a and who delights in having angels throw down their crowns before him, nor one whose vanity can be flattered by the chorus of the "saved" shouting Holy! Holy! Holy! These ideas simply show that those religionists who draw comparisons between the Infinite Ruler of the universe and the kings of earth, conceive him to be possessed of their selfishness and love of adulation.

We do not believe in a cruel, jealous or revengeful god, such as we find depicted in the Old Testament; because the very things which, on the one hand, men are commanded not to do, and against which our higher natures revolt, he, on the other hand, commanded his servants to perpetrate upon their fellow-kind. We do not believe in a blood-thirsty god, who maintains his majesty with premeditated slaughter. For example, let me quote you Deuteronomy 32:42, called the "Song of Moses," in which God is made to say:

"I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captive, from the beginning of revenge upon the enemy."

We do not believe in a god of curses, such as is set forth in Deut. 28, beginning with verse 15. What a terrible list of curses it contains! Jesus said, "Bless and curse not." If Jesus was God, then God is not "the same yesterday, to-day and forever," for his views on cursing seemed to have changed most wonderfully.

Jesus taught a higher and nobler way as a guide for even frail and fallible men. He sought to establish the brotherhood of man kind and urged his hearers to put vengeance out of their hearts. He said, "do good to them that hate you and pray for them which despitefully use you, and persecute you." The doctrine of humility has never been very popular with organized ecclesiastical authority, therefore, he came under the displeasure of the scribes and Pharisees. He had laid bare their hypocrisy and denounced their selfishness as well as the oppressive measures they enjoined upon the people. So it is with all true reformers; they are bound to bring down upon their own heads the hatred and enmity of those entrenched powers which revel in wealth and worldly honors through the tribute that is paid them by intimidated and superstitious men.

We believe in God, whose being is co-extensive with the universe, "whom no man hath seen or can see," as Paul says in his first letter to Timothy. The God we believe in can not be brought down to the compass of vision of any finite being, whether it be man or spirit, angel or archangel.

A Biblical query says, "Can man by searching find out God?" If we are to believe the contents of many religious books, we would be persuaded that the writers had not only found out God, but that they also knew all his intents and purposes from everlasting to everlasting. The search after God is the eternal, overshadowing occupation of our mind and soul. I do not mean that we shall strive and strive until we shall at length find God at a central point in the universe and there behold him as a personality. The universe can have no center. This is an unthinkable proposition. What I mean is, that we shall probe the secrets of nature and seek to discover the laws of God, physical and moral; so that through knowledge we may be enabled to attain to a higher state of existence—that we may work upward out of the grosser elements of our environment into the more rarefied and more spiritual conditions which always lie just beyond us.

We shall never SEE God as we do an object, yet the spiritually-minded already PERCEIVE God here and now. Their deep joy and sweet peace is not diminished because they do not see; their souls sense his presence and feel their kinship with him, even as Jesus did when he said, "I am in the Father and the Father in me."—John 14:2.

Spiritualists believe in Infinite Intelligence, and that Intelligence they conceive to be spirit, or as the Bible somewhere puts it, "God is spirit." It is the function of science to discover the operations of Infinite Intelligence in nature, and, therefore, in so far as true religion requires the pursuit of knowledge, it must be scientific. It may be asked, why do not Spiritualists adopt the term "God" instead of "Infinite Intelligence?" It is because the term "God" has been used to designate a being, or rather an imaginary being, to whom acts and commands have been attributed which could not possibly be those of Infinite Intelligence. They do not wish to confound Infinite Intelligence with the God who could deliberately decide to create man, then repent of having done so, and then invent the unjust "plan of salvation," whereby merely the few elect are saved and all others are condemned to eternal torment, whether they be innocent babes untouched by actual sin, or those, to use the language of the Presbyterian Confession of Faith, "who never heard of Jesus, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

You have often heard it said by Christian ministers at funerals of children that God took the child because the mother loved it too greatly. Does anybody believe that such funeral sermons ever brought comfort to a broken mother heart? Or that they inspired love for the God with such fiendish jealousy? Those who clothe their God with such attributes find the material in their own natures. We believe in Infinite Intelligence—a God that is too great to be jealous—not a God that goes peering about the world like a detective to seek out the loving woman, whose soul is crowned with the ecstatic joy of motherhood, and ruthlessly plunge into her happy heart the blade which leaves a lasting scar.

Then, too, if it happens that the child is not christened, there are those Christian ministers who will tell the mother that her child has gone to perdition; and there are other Christian ministers who will tell her that even if it was christened, but outside of their church, it is lost nevertheless. This thought, added to the pain already inflicted, is sufficient to drive a mother mad or convert her into a mere thing, which neither pleasure nor sorrow further affects. If in the depths of her misery she meets a Spiritualist who tells her that she may hear from her lost one through a spiritual medium, the minister tells her, "She must not, for Spiritualism is the work of the devil, that the spirits which return are purgatorial influences which God permits to return to tempt and deceive us." And yet they would have us believe that their God is a God of Love.

How much more comfort, reason and inspiration is there in the knowledge embodied in these simple lines:

"How sweet is the thought that the angels can come,
With their tokens of love from their beautiful home;
They whisper to us of that radiant shore;
Where pleasures unsullied shall be evermore.

"We feel their sweet presence by day and by night,
While journeying on to the region of light;
And when we arrive at the heavenly goal,
They'll welcome us into the home of the soul.

"A little while longer below we must wait,
Ere they will swing open the evergreen gate;
And give a view of the flowery way,
That leads to that haven of infinite day.

CHARLES R. SCHIRM.

Baltimore, Md.

MOTHER.

A Paper Read at Harmony Grove Camp, Cal. Woman's Day, 1908, by John W. Ring.

Mother.

"If I were hanged on the highest hill,
I know whose love would follow me still,—
Mother o' mine.

"If I were drowned in the deepest sea,
I know whose love would come down to me,—
Mother o' mine.

"If I were damned of body and soul,
I know whose prayers can make me whole,—
Mother o' mine."

Woman attains the dignity of her sex when she becomes a mother; her superiority is indicated in the fruits of maternity. Religious mythology deprives Christs, Saviors and Messiahs of a natural father, but woman is exalted by becoming the vessel to receive the overshadowing of the gods, and bear the Christs, Saviors and Messiahs of the ages. In fact so intimately asociated with the Christs have become their mothers, that in many instances their divinity has been declared, and they share a degree of worship, along with their divine offspring.

Mother gives the richest fruits of her soul, along with the tissues of her body, to build the child she bears. Her hands direct and protect. Her influence so impresses the child that man seldom becomes so depraved that the mention of mother,—the soothing lullaby of childhood, the prayer at her knee, the admonitions given at leaving—and all the charm that mother wove about her boy,—will arouse him, and prove that Mother is the hub around which the human family moves.

Mother inspires the father with her fidelity and patience. Mother cheers the girls and boys in the tasks of childhood; soothes the peevish, heals the wounded,—with but a kiss,—and alleviates the sorrow, pain and woe, as far as the magic of her presence or word, may reach.

Mother's possibilities are infinite. A majority of the men styled great, have been raised, comparatively altogether, by their mothers. They frankly attribute the strength and courage which has enabled them to achieve marked success, to the influence of mother. Can woman crave any higher "right" than motherhood? What is social position, wealth, or even suffrage, compared to that broad avenue of possibility afforded by maternity? The age of woman as a chattel is past, and the age of her right and privilege to select the father of her offspring is really at hand; therein "woman's right" find an acme. Her "right"—privilege—it is to form, by thought, the recognized potent force of creation,—the life which she bears and rears, until it expresses the ideal, which she held always above her seeming possibility of attainment. Thus by thoughtful motherhood each ago proves better than the last; the race progresses and the earth is made sweeter, purer and cleaner.

Mother's strength is something more than strength of muscle, it is strength of heart. Men possessed of mother's tenderness are declared the bravest; the gentle, heartful, woman-like men are leaders, the world over. Wisdom is cold and accomplishes but little, save as it is warmed by the heart. Power of thought becomes low and useless, unless accompanied by the heart. Strength becomes brutal, unless accompanied by heart.

Woman is ruled,—and she rules,—by heart. She more fully expresses the divine, because she is heartful. It has been wisely said, "God must be a woman, because expected to forgive so much." Woman's crowning achievement is life,—motherhood—presents to the world, the pure inside of her great throbbing heart; and who sees knows that the heart is the seat of life.

Mother loves, because it is lovely to love. No thought of reward, no fear of censure,—just to love; for love saves the world. The babe may have grown to manhood, may have forgotten mother's tenets, and by continued transgression become a sot, with face bloated and besmeared; but as he lies there in the ditch, mother sees him and recognizes a mother's boy. The jeering crowd pauses, in respect, when mother approaches and covers the distorted features, from their gaze. Her heart sees past, and through, the environment over which he never learned to rule; her heart denies the sin in order to claim, the sinner,—ah, no, the baby boy, who having grown to manhood has gone astray. Let the rude officer for a moment forget himself and ask, "Who is this drunkard?" and hear the mother, "Oh, sir, he is some mother's boy. Once he was a bright-eyed darling, pillowed on the breast of a loving mother. She looked into the fount of his soul,—his eyes,— and read no prophecy of transgression. As she nestled him close to her fast beating heart, she prayed, as only mothers pray, that he might be strong enough to resist temptation and honor the world. Take him now in his weakness, protect him, even as mother would protect you if necessary,—and he will do better, when once himself and he thinks of mother."

Mother,—magical word, that rouses the very best in one's being. The spring which, when touched, sets love, charity, pride, hope, devotion, and all that distinguishes us as divine beings, in action. The picture in Memory's corridors, that blends into every other picture. The great mount in the midst of Life's Valley, to which we climb for rereshment and invigoration. In the morning of life, when our anxious gaze is directed to the eastern horizon, tinted with hues of radiant promise, mother's heart baptizes us with heaven's own benediction. We pass into the graver responsibilities of life with the impress of her great love warming our hearts with kindliness; and with that we achieve true greatness. At the zenith of the busy day of life, when experience compels us to behold possible ruin and defeat as placed against triumph and success, nothing is more cheering or inspiring than the presence of mother, with her counsels, of wisdom! Aye, of heartful devotion, to that which is right; or if she has slipped from the tenement house of flesh, we crave her spirit presence, to just touch the fevered brow. As if by magic, the weight of suspense is removed, then with heart we trust even as she trusted.

When twilight shadows lengthen and the gathering shades of night grow deep, when we hear the muffled oar of the boatman, to bear us ON,—some way the very darkness is radiant with the morning it holds, for we think of the many loves awaiting our coming. Foremost among them is the sainted mother. In life with joy and cheer, mother adds luster to the scene; in life with pain and tears, mother cheers and comforts. In death we humbly cast our destiny on the love and mercy of God, whom we feel confident can be no less loving, tender and forgiving than Mather. JOHN W. RING.

Shelbyville, Ind.

Read at Harmony Grove Camp, California, Woman's Day, 1908.

TAINTED MONEY.

Some Interesting Reflections Thereon.

Tainted money from the viewpoint of Warren W. Hilditch of Yale university means money with bacteria. He used the most soiled money he could obtain from railroad, trolley, and theater ticket offices, banks, drug stores, and individuals. Some bills were more worn than others, soft, cracked, and soiled, with frayed edges. The numbers of bacteria present in the bills ranged from 14,000 to 586,000, with an average for twenty-one bills of 142,000. There seemed to be no connection between the amount of dirt and the number of bacteria present. The cleanest bill he used had next to the highest count, 405,000. The bill that looked most soiled had but 38,000. When a bill has been in circulation for a short time and has become cracked and its peculiar glaze worn off, the bacteria easily cling without the presence of dirt and grease. He inoculated guinea pigs, but none of them gave any indication of even temporary illness. Mr. Hilditch does not believe that money is dangerous as a trasmitter of disease. He thinks that money constitutes an unimportant factor in the transmission of disease. But he does not regard his experiments as conclusive. In order to obtain any conclusive evidence on this point it would be necessary to make a careful study of hundreds or even a thousand bills from hospitals and private sick rooms, drug stores, and various other sources. A bank teller said: "If one stops to think, money can't be a common means of tramission, for if it were there wouldn't be so many of us alive to-day; the escape from sure death of those whose duty calls for the constant handling of money is certainly not merely due to chance."

JOHN A. HOWLAND.

Infinite Intelligence.

It is Vigorously Assailed by Channing Severance of California, Presenting an Exceptionally Complex Problem for the Reader to Solve to His Own Satisfaction.

Mr. William Strong is a believer in Infinite Intelligence, which is a convertible term for God, and he believes this vague and indescribable product of his mental faculties runs, controls and directs all the affairs of the universe, not, he says, in an arbitrary manner, but by laws, and everything that occurs takes place at his time. Here we have a positive assertion and as far as I can see, nothing else; for no attempt is made to show what Infinite Intelligence is, nor how it is applied to natural laws under which Nature does all her work. "Everything" is all inclusive and permits of no exception, hence, his God under either name, must **BE RESPONSIBLE** for all that occurs everywhere. He is quite certain God sent his son, Jesus, into this world, and of course having, or being Infinite Intelligence, he knew before he sent him all that would follow his advent; and being the governor of all things, he caused everything recorded on the pages of history since that time, if we accept Mr. Strong's premises and reason therefrom.

We have had many religious wars, and one that lasted thirty years after the Reformation, and but for God and his governing power, I infer there would have been none; and the same can be said of all the wars in which mortal man has participated. There is no escape from these conclusions; and the man who believes in Infinite Intelligence, must **BELIEVE THE WORLD AS WE SEE IT TO-DAY**, is what this Intelligence has decreed it should be. It has also been in the dark and bloody past just what Infinite Intelligence wanted; and the **INQUISITION**, which tortured, imprisoned, burned and **DESTROYED MILLIONS** of human beings, came "at his time" and inflicted the greatest curse on the world ever known. Therefore, if we are to believe in such a directing force in human affairs, we must endow it with anything but the characteristics of love, mercy and justice.

The way the world has been run and is now, makes it impossible to ascribe to the laws of Nature, or the intelligence back of them, anything that borders on those three characteristics. An Infinite Fiend could not have done worse in shaping and controlling the affairs of human beings, than has been done since historical records have been kept. Man was made a fighting animal, and the propensities of his nature under laws established and used by Infinite Intelligence, have compelled him to murder his fellows in war, until no man can even guess the **NUMBER OF MILLIONS OF MEN SLAIN IN BATTLE.**

And the age of wars has not yet passed; and if we can believe the late Bishop Potter, never will pass, for not long before his death he proclaimed his belief that wars would be known as long as the human race exists. If they are, and this indescribable something, called by Mr. Strong **INFINITE INTELLIGENCE**, is really **RUNNING THINGS**, what can we see to admire, love or respect in such an evil force or power. Nothing; and I have no more use for the new God than I have for the old Jehovah. Both are of the same kind and character, only by applying the word **INFINITE** to Mr. Strong's God, his personality is destroyed.

When we look at the world and consider by the light of reason what we see, that faculty, swayed by human sympathies, cannot fail to condemn as heartless and cruel much that takes place in Nature's methods of doing business, and if Nature is really controlled by such an unthinkable thing as Infinite Intelligence, then that Intelligence must be denounced by every thinking man with a heart, as the generator of needless pain and misery in unlimited quantity.

Every natural calamity, like those terrible twisters or cyclones that sweep over the country, killing human beings and destroying their homes; every tidal wave like the one that recently engulfed a portion of China killing 10,000 people; all the earthquakes, volcanoes, and climatic conditions that produce famines and have destroyed millions of our race, must be attributed to Mr. Strong's Infinite Intelligence, if he is not mistaken in his assertion that Nature acts in response to his will and wishes. You cannot make him the author of **THE GOOD THINGS** in this world without compelling him to be accountable for the **EVIL ONES**, and to shut one's eyes to the **EXISTENCE OF EVIL** while trying to be an **OPTIMIST**, is to practice a species of self-delusion.

We know this world is full of **IMPERFECTIONS**, yet Infinite Intelligence has had an eternity of time in which to make it otherwise, but has not done so, and no signs exist to indicate any effort is being made to do so by the old God with a new name. Scientific men are kept busy counteracting the evils that afflict the human race, for disease and death lurk in the footsteps of all who walk this earth, and continual effort is required to escape from natural evils and calamities.

The man who fails to guard against the **DESTRUCTIVE FORCES** of Nature will soon fall a victim to them, and as **ONE QUARTER** of the people born on earth die before attaining the age of six years, and **ONE-HALF** before they see sixteen years, we see very clearly how hard Infinite Intelligence makes it for the average infant to reach maturity. One of the meanest things he or it has done this year was to afflict Chicago with such fearful heat that **IT KILLED** forty babies in one day, and yet those who feel impelled to pray and worship, who want to be deluded with the idea that we are being cared for and protected by some force or power back of Nature, never refer to these things if they give them a passing thought.

The readers of The Progressive Thinker during the past few years will remember the case of a prominent Spiritualist lecturer, into whose stomach Infinite Intelligence put a tape worm forty-three feet long, causing him much suffering from poor health. Well, I heard a tape worm story recently that beats that by many feet, and I can't help thinking that if these lovers and admirers of Infinite Intelligence had one of those divine pets in their interior, absorbing their strength and impairing their vital forces, they might lose some of their love and reverence for the author and designer of tape worms.

The press of recent date records the death of a man who had a cancer in one of his eyes, and while those intelligently constructed instruments of torture are bad enough in any other part of the body, what an act of indefensible cruelty it was to place it in that sensitive organ, and yet, had the man committed suicide to escape his refined agony, Infinite Intelligence would have tormented him in the next world because he did not live until the cancer killed him. Verily "mortal man is between the **DEVIL AND THE DEEP SEA**" at all times, and considering this fact, what child-like powers of reason one must have, who can repose in confidence on the belief that this universe is under the control of an Intelligence that doeth all things well, and has special regard for mortal man, his welfare and happiness.

Now let us try to analyze Infinite Intelligence. What is it made of; for if it is something, it has substance, though as invisible as gas. Those who have read M. L. Sherman's Gospel of Nature, must admit the soundness of his argument for the atomic particle, and the probability that nothing exists in the universe or the infinite realms of space, not composed of these particles. When you reject them as the basis of all substance, both visible and invisible to the physical eye, you reach a **CONDITION OF NOTHINGNESS**, and reason tells you so; for all substance is particled and can be increased or diminished. Therefore there is nothing to make worlds or gods out of but atoms, and to talk about an Infinite God or an Intelligence, is to talk about an infinite aggregation of atoms. Outside of them what can there be? We can conceive of nothing, and the conclusion forces itself upon us, that the natural characteristics of the atom, with their inherent tendencies of attraction and repulsion, explain as far as any explanation can be reached, all the mutations of matter, seen and unseen. To suppose there is a God separate from and superior to these atoms, which must in the very nature of things have always existed, and that he could impart to them any power or tendency to act, not inherent and always present in them, is **TO SUPPOSE THE IMPOSSIBLE.** Therefore, what we see and call Nature, which is all that endless space contains, is an infinite **COMBINATION OF ATOMIC PARTICLES**, working under natural laws, without plan or purpose, for there is not, and cannot be, as far as reason is concerned, any grounds for claim otherwise. As Zeno affirmed, "there is no God but Nature, no destiny but fate;" and whether one is in a material or a spiritual world, natural laws or modes of motion must decide everything; for Infinite Intelligence is as much a myth as the Jewish Jehovah.

CHANNING SEVERANCE.

Sierra Madre, California.

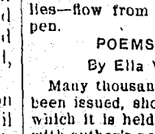
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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Has anyone a "Life of Oberlin the Pastor?" If so, write to this office stating price.

Dr. G. B. Warne arrived in Chicago last week, and started immediately for the Spiritualist Convention at Minneapolis, Minn. He also has an engagement to lecture in Kansas City, Mo. His report with reference to Lily Dale Camp is very encouraging. The course of the management there with reference to fraudulent mediums will make it the most popular place of resort among the whole list, unless the others follow suit at once. There are several camps that need renovating.

J. C. F. Grumbine's new address is 1890 Beacon St., Brookline, Mass. Lecture services begin September 6, in Faelten Hall, 30 Huntington Ave., Boston, at 11 a. m. and continue through the season.

The next semi-monthly social of the Fraternal Daughters will be held at the home of Mrs J. Staner Adams, 438 So Winchester Ave., one-half block from Ogden avenue and Harrison street, on Wednesday afternoon and evening of September 9. An excellent supper will be served from 6:30 to 8 p. m. None should fail to come."

Mrs. M. J. Field writes from Salt Lake City, Utah: "I am sending you a new subscriber. I cannot express to you how much I value The Progressive Thinker. I only pay one dollar a year, but during that year there are many, very many of its numbers, any one of which is well worth the dollar. I am glad that the price is not according to value received, or I might not be able to take it. I hope I will be able to be the means of sending in more subscribers.

The Progressive Spiritual Society opened its doors on Sunday, September 5, with Mrs. Hilbert, the pastor, in charge, and Mr. and Mrs. A. W. Bloom to lend their able assistance; 183 E. North avenue, the same old location at present. It is to be hoped this meeting will attract a large audience every Sunday to hear the truth expounded.

Correspondent writes: "The Chicago Spiritualists' League will hold its first public meeting of the season October 3, hall not yet decided upon, but will be announced by posters and programs later.

R. W. Tennant writes at the Universal Occult Society, 77 E. 31st st., "We had another short but very interesting talk from M. Mansell, the purport of his remarks being to focus all our forces, towards the true and good spirits, and for all Spiritualists to try and live the true life, so that we would always be a good example for the cause of Spiritualism. He was followed by messages from various mediums."

Rev. Edna McCarthy writes: "I am visiting friends in Kansas City and will be pleased to make engagements for the coming season with societies wishing an experienced speaker and message bearer. I will go to any part of the country. I can furnish reference if required. Engagement not limited by time. Address me at No. 1304 Kansas City, Mo."

A. Gothson writes from Pine City, Minn.: "It is with great pleasure I report the good time we had at Mr. Fritzen's home, August 23. Mr. Fritzen, president of Band of Peace Spiritualist Society of Minneapolis, had invited the pastor, Mrs. S. M. Lowell, to give lectures, and Mrs. Griffen to give spirit messages at his beautiful summer residence at the head of Pokeyama Lake. In the afternoon Mrs. Lowell gave an eloquent address, followed by spirit messages by Mrs. Griffen. The subject for the afternoon lecture was 'How can we Better Ourselves for the Future Life?' This subject was given by Mr. John Norstrom, formerly an orthodox preacher and political lecturer, but who now seems to be a "red hot" investigator of Spiritualism. Mr. Norstrom has read all my books and the next step I will try to have him take is to subscribe for The Progressive Thinker. The subject was handled with the grace of our 'pioneer, Mrs. Lowell, and it was very satisfactory to even the most skeptical. Of course, people with no education can hardly understand a lecture of this kind. In the evening we had a social meeting at the same place. It was also well attended, and several were set to thinking."

Mrs. John Campbell of Moose Jaw, Sask, wants someone to locate in that place and start a meeting. She will assist, and thinks that success can finally be achieved. Address her in care of box 141.

W. J. Colville has recently addressed 5 excellent audiences in the Universalist Church, Bradford, Pa. On Sunday evening, August 30 he spoke, by request of the truly liberal minded minister, Rev. F. Bingham; on "New Wine and Old Bottles;" on Monday, August 31, on "The Coming Race; on Monday and Tuesday, Aug. 31, and September 1, interesting meetings were held in the schoolroom for answering questions. Many topics were profitably discussed. The local press gave excellent reports and commented very favorably on the entire proceedings. Mr. Colville is now lecturing daily in New York, at Studio Hall, 421 W. 57th St., near 9th Ave., at 3 and 8:15 p. m.

Titus Merritt writes from New York: "The First Association of Spiritualists think of opening September 12, to get in good running order for Dr. J. M. Peebles, on Sunday, October 4 and 11, at Elk Hall, 8th avenue and 59th st."

BEAR IN MIND that the Editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are required when writing for this paper to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Frederick M. Stoller, alias Prof. Kyro, a South Chicago hypnotist, was held to the grand jury yesterday by Municipal Judge Torrison, on charges of embezzlement, larceny by bailee and operating a confidence game. The complainants against him were Mrs. Roxie Bonner, 109 111th place, and Mrs. Malida Miller, 272 90th street.—Chicago News, Sept. 3, 1908. Is this the Prof. Stoller who held Spiritualist meetings on the South Side?

Titus Merritt writes from New York: "Dr. J. M. Peebles will address the First Association of Spiritualists of New York, at Elk Hall, 8th avenue and 5th street, Sunday, October 4, and 11. Dr. Peebles, the world renowned speaker. He finds the great cause of Spiritualism advancing in all parts of the world. He is an advocate of true Spiritualism and is in tune with the Infinite.

The Austin Publishing Company of Rochester, N. Y., desire a copy of the Discovered Country, by Mr. Petersilea. Address the firm as above.

Harriet Boulton Byers, secretary, writes from Louisville, Ky.: "At a meeting of the official board of "The Church of the Soul," on September 1st, 1908, the following officers were elected for the ensuing year: J. W. Byers, president; J. Franklin, vice-president; Harriett B. Byers, secretary; Tillie B. Gunwald, treasurer; trustees: A. S. Allen, Jacob Baur, Louis Imhoff and M. Gace. Mrs. Tillie B. Gunwald, pastor, Mrs. India Smith, assistant pastor. Our church opened September 6th. We hope to do a grand work this year as our church is self-sustaining, and the people seem anxious to hear the truth. Our dear pastor has just returned from camp, and I am sure she has many good things to tell us."

Louis H. Freedman, M. D., writes: "Wanted—to hear from good speakers and test mediums who are not engaged for the fall. Kindly give full particulars as to salary required, ability and references. Address me at 1012 1-2 Main St., Ft. Worth, Texas."

The well-known lecturer, Mrs. Anna L. Gillespie of British Columbia, was in the city last week. Her many friends will be glad to welcome her back again. She will speak for the society in Toledo, Ohio, the last two Sundays of September, and for the Grand Rapids, Mich., society the first Sunday of October. She will visit Erie, Pa., Buffalo, Port Huron and Battle Creek the week before the National Convention, after which she will return to her home at Naramata, B. C. Last Sunday she lectured before the Golden Rule Society, of this city, to a large and interested audience.

A DOG AND CHILD.

Graphically Illustrating Different Phases of Life.

The following verses were suggested by an account of a childless woman of wealth who, losing her pet dog through death, caused by old age, run the gauntlet of her grief, holding funeral services over its remains, reciting poems at its burial, it is said, and going into mournful retirement, and canceling all her social engagements for the season.

The lesson intended to be conveyed by the following verses is to be read between the lines, which is this:

While it is all very well, and quite right, to care for pet animals, it seems a sad, even a wicked thing for a childless and wealthy person, especially a woman, to lavish her whole care and affection on a dog or other animal, however "faithful", when neglected children are starving, dying or existing amid moral degeneration of them:

Flora was dying, the doctor said,
As slowly, sadly he shook his head,
And watched the death-dimmed eyes.
A woman her darling's couch bent o'er;
Her eyes were wet and her heart was sore,
Her bosom rent with sighs.

Her love as strong for the dying one
As rays that reach from the noon-day Sun,
And clasp the melting wave.
No want had entered her loved one's life,
Nor care, nor sorrow, nor sin nor strife;
But love nor gold could save.

A learned man came to the place from God;
And whispered "Hope" o'er the rough-heaved sod,
And written a poem read.
But she, bereaved of her loved one, wept,
And doleful winds from the hushed sea crept,
To mourn beside the dead.

This not a child of her yearning heart,
That mourned its loss from the world, apart,
'Mid endless grief and wide;
Whose soul went out through the mists alone,
O'er realms unthought, to the great Unknown;
IT WAS A DOG THAT DIED.

* * * * * * * * *

Hark from the slums a sufferer's wail,
Over the pave, through the wint'ry gale,
Madly hurrying past.
No shelter snug for the poor waif fro

In consequence of going to press on last Saturday, Labor Day being on the Monday following, many interesting items will necessarily be left out of this issue. They will come too late.

Closing Exercises at Lily Dale.

The closing exercises here for the season have been benefited by a perfect summer day. "Old Glory" of heroic size floating near the entrance was flecked with the golden sunbeams. Music from the orchestra in its last concert was wafted on zephyrs laden with the perfume of thousands of flowers in all colors of the rainbow, that add so much beauty to charming Lily Dale. The Spiritualist, the Christian, the Agnostic and the New Thoughtist (Webster, please pardon us) are here to-day on a common platform. Believers in everything or nothing are equally welcome.

There has been little ceremony in the closing. The proverbial set of resolutions of mutual admiration, which our chairman, Mr. Lillie, says "don't mean anything," were conspicuous by their absence.

Rev. Geo. H. Brooks lectured in the morning on Spiritual Unfoldment, and was also test medium of the day. He succeeded in getting acknowledgment of recognition from most of the people receiving tests in the audience, and even out of it, for he shouted out a message describing spirits accompanying a lady and gentleman walking outside the railing of the auditorium.

Aug. 31.—Breaking camp is the order, or rather disorder, of to-day's program at Lily Dale. Nearly half the population has already joined the exodus. The pretty cottages have a pathetic look still displaying the names that suggest bygone joys, such as the Temple of Peace, The Bower of Beauty, We Two, The Simple Life, Restville, etc.

Mr. G. H. Brooks does not claim to see, but to "sense" the presence of spirits. He describes them, however, as though they were really present to his physical sight.

Miss Elizabeth Harlow, known as the mill girl medium, lectured in the afternoon on Economic Freedom. Her political views will hardly be adopted in this campaign, but though radical in the extreme from our present economic standpoint, the measures of amelioration she advocated are at least in the air, from which her controlling spirit evidently absorbed them.

The evening closed with a "Love Feast," all the workers being represented on the platform in a mutual admiration society, with short speeches galore.

The treasurer's report was gratifying. Having started the season with almost a depleted treasury, it had swelled to the cheering sum of over $700, with more to follow. This in the face of hard times and political disturbance was encouraging to both spirits and mortals. For although "filthy lucre" is said not to be a passport in the spirit world, it is like the proverbial salt on a bird's tail, necessary to entangle them in the environments of earth.

There are heavy expenses in keeping up such a trysting place as beautiful Lily Dale, and we congratulate the management on their success in doing so.

We are pleased to note the improvement in Sister Carrie Twing. Her lectures here were beautiful heart to heart talks, and she also gave tests. She was complimented publicly by Brother Colville for not wearing black for her husband, whom she so sincerely loved.

Meetings are continued in Forest Temple daily and several after camp socials are coming.

MATTIE McCASLIN.

No clothing warm—not even a name!
Its small life ebbing fast.

No doctor comes with his skill to save
THIS dying one from the cruel grave;
Some mother left alone;
No costly shroud for the little form
That lies so white in the heedless storm,
That bears away its moan.

No minister comes, soft words to say,
A poem read o'er THIS poor clay;
And not one tear is shed
As they cart it off to a lonely spot,
And bury it there without a thought,
Among the unknown dead.

THIS not a woman's pet dog that died,
Without a care in the world so wide,
And not a bell to toll;
That lived and suffered through one short day;—
'Twas only a CHILD—a "cast-away!"
A POOR, WRONG'D HUMAN SOUL.

F. WALTER OSBORNE.

Bridgewater, Mass.

FORGET AND REMEMBER.

Forget each kindness that you do,
As soon as you have done it;
Forget the praise that falls to you,
The moment you have won it;
Forget the slander that you hear,
Before you can repeat it.

Remember every kindness done
To you, whate'er its measure;
Remember every promise made
And keep it to the letter;
Remember those who lent you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find through age and youth,
True joys and hearts to love you.

Samuel Phelps Leland Ph.D., LL.D.

Sea Breeze, Fla.

"This Mystical Life of Ours." Selections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price $1.10.

"Man Visible and Invisible." By C. W. Leadbeater. It contains 22 colored illustrations of the Aura of the Human Body as seen by a Clairvoyant. Price $2.50.

"After Her Death." The Story of a Summer. By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

SUCCESS AND HAPPINESS, and How to Attain Them. By B. F. Austin. New Thought Lessons. Beautifully printed and bound in cloth. Helpful in every way. Price 50 cents.

ANNOUNCEMENT.

A New and Valuable Book.

Rev. E. W. Sprague of Detroit, Mich., who, together with his wife, served the National Spiritualists' Association for thirteen consecutive years as missionaries, traveling from place to place visiting a large majority of the States of the Union, holding meetings and seances, giving lectures and exercising their mediumship from the public rostrum; has written a book entitled: "A Future Life Demonstrated, or Twenty-six Years a Public Medium."

The book contains a brief sketch of his early life, his ancestry, opportunities for education, development as a medium, etc. The book is replete with detailed records of spirit manifestations, spirit phenomena, spirit communications, tests and messages which were given to hundreds and in the presence of thousands of people thoughout this great country. Also many of his experiences with other mediums of different phases of mediumship, "mind-readers," etc., all of which are intensely interesting as well as educational.

In this work Mr. Sprague claims to have demonstrated that the work of "mind readers" is produced by spirits. His tests as applied to that phase of occult phenomena seem to leave no doubt of his claim.

He also emphatically claims and aims to prove that a future life is as certainly demonstrated by Modern Spiritualism, as is the law of gravition or the daily revolution of the earth.

Mr. Sprague's wide experience both with his own well developed mediumship and that of Mrs. Sprague, as well as of many other mediums with whom he has come in contact in his experience of more than a quarter of a century, gives strength to his claims. He claims that if these recorded facts do not demonstrate a future life for mankind, it is useless to look for accurate proof of anything, or to try to demonstrate the simplest fact as being absolutely true.

The book contains over 300 pages of closely printed matter, also excellent portraits of Mr. and Mrs. Sprague. It is handsomely bound in cloth.

The price of the book is $1.00, postage paid. Address,

REV. E. W. SPRAGUE.
1082 Trumbull Ave.,
Detroit, Mich.

THESE MODERN TIMES.

Spiritual Methods Explained by Comparison With Material Methods.

How they teem with externalized wisdom in utilitarian measures, beyond those of former centuries. The strides in mental unfoldment and ability to receive and make useful the new ideas, is due to this, that this is the third great spiritual era of our present eternity. In all former world ages, inspiration has been heaven's methods of replenishing the mortal mind-realm and forcing changes of thought and conduct as the world was in need of the samem.

In former times, all inspiration given through seers and prophets was in symbols to meet the status of the people to whom it was addressed, and the emergencies to befall them because of their lack of complying with the rules of life and true conduct. Things were carried forward from age to age without discernment of what was symbolism and what the truth so put forth and thus, truths and their symbols were confounded and much war, blood-shed and human tyranny can be traced to these causes. In these modern times, this is better understood and while there are many who study Spiritualism and all available psychic phenomena, from a purely mortal standpoint, in the interest of self and of science, yet do the majority seek to learn things spiritual because it is food for the spirit, and they realize that the knowledge gained from the ministering angels is of great timely and eternal benefit. It is the divine birthright of all mortals to be spiritually instructed by inspiration and angel ministry. All can bring themselves enrapport with God's Spirit by thinking pure thoughts and living pure and useful lives, and though it seem sometimes the reverse, yet it is true, that all humanity is returning from delusion and seeking for the truth that makes it free from its sense-bound conditions; free to return to God the Father, as children who ask guidance and repose in His sheltering care without fear of danger and doubt of safety amid seeming dangers.

Then, too, in these modern times inventions have come, to be put to use, so that the heretofore unknown can be explained by the known and rightly comprehended. One very important invention of this kind is the telephone. We have learned by experience with this instrument, that messages are often missent because the wrong number is called, or the wires are crossed, or are down, etc., and we cannot send or receive messages. Again, central does not understand the call—it does not sound distinct and clear. Now compare this with the receiving of spiritual messages by the same method, that is, by telephone or telegraph, operated by spirits on the brains of the medium. The mortal brain is the most wonderful of all telegraphic or telephonic stations. Now it often happens that spirit operators wish to send messages, but they cannot make connection with the right brain cells, the brain being confused by worry over mostly trivial worldly or domestic matters, or some other spirit is en rapport with the same brain on other lines, so it happens that messages sometimes become confused, due to the fact that the law governing these delicate operations is not rightly understood and heeded. But the angels are at work to give the brains so attuned, other inventions more delicate in construction and more powerful in operation, to teach mortals the mental inter-activity between mortals and immortals, and cause them to see, to hear, therefore to understand the processes. All this belongs to these wonderful modern times and to this special spiritual era.

MRS. M. KLEIN.

Mt. Vernon, O.

"Continuity of Life a Cosmic Truth." A powerful argument along scientific lines. By Prof. W. M. Lockwood. Price $1.00.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth

"The Jesuits." By Rev. B. F. Austin A. M. B. D. An excellent pamphlet. Price, 15 cents.

TO THOSE INTERESTED IN PSYCHICAL RESEARCH

It is acknowledged by the leading Spiritualists that the investigation of the phenomena by trained minds and the application of scientific methods have done more for Spiritualists' belief than all others combined. The leading cities of the world have such societies. Chicago has none. There is now being an effort made to establish such a society in Chicago. No dues payable until the society is organized. Those who would encourage such a project by becoming members, are invidet to send their names to

D. S. HAGER, M. D.
181 West Madison St., Chicago.

Lake Brady Camp Meeting.

Sunday, August 30, Mr. W. V. Nicum from Dayton, Ohio, occupied the rostrum for the Lake Brady Spiritualist Camp Association. He was greeted with an appreciative audience morning and afternoon, the large seating capacity of our auditorium was well tested, while Brother Nicum presented to his attentive listeners facts not to be dislodged from any persons' mind who dares to think. His addresses were interesting because of a character that they could be received by all, as practical and as a guide of instruction for our every-day lives.

Your correspondent conducted the last service of the camp, supplementing the address of the afternoon given by the speaker with spiritual messages.

All declare this camp season has been a success. All accounts are settled, and a small sum left in reserve for another season, when the management, without doubt, will have additional talent for next season. All talent of this season have done good work, and are held in high esteem by all who have enjoyed our summer school at Lake Brady.

Many have been made conscious of the truth, that they were in touch with their spirit loved ones, through the mediumship of your scribe. She often feels an inexpressible gratitude to those who have been her inspirers, for now nearly 31 years, as a public medium and lecturer, and yet in the meridian of her life with the ripened fruit of experience, she never felt more capable than to-day, to do the real work, to advance the cause of Spiritualism and humanity. She can be addressed at Lake Brady, via Ravenna, Ohio, R. F. D. No. 4, care of I. L. Clark, until further notice. Can be engaged to officiate for societies and on funeral occasions.

MARY E. WARD.

Harmony Grove Camp, California.

I depended on another to write up our Harmony Grove camp meeting, but seeing nothing as yet, will at this late date ask space for a short item.

The camp just ended has certainly been a very successful one in every respect. The association tents were all occupied during the entire camp, and at times we could have rented more if we had them, which makes me think the company should prepare a number before another camp opens. We had a fine corps of workers, both lecturers and message mediums, who worked together and harmonized so nicely that it seemed like one large family of brothers and sisters.

This was my fourth year as secretary and camp manager, and it does me proud to know that the camp has gone ahead in the way of improvements during that time, more than it ever had before. It is also a great satisfaction to me, now that I have declined the secretaryship any longer, to know that the camp is absolutely free from debt, and has a few dollars in the treasury to begin with another year.

Mrs. Prior in Melbourne.

Some of the best lectures ever given by Mrs. Prior were the concluding ones of the season at the Temperance Hall, which terminated on July 19, after seven weeks' occupancy, instead of the month, as at first contemplated. On July 5 the subject was "The Lesson of the Temptation," when a splendid address was given from the standpoint of advanced thought with no personal devil, but the war constantly waged between the higher and lower nature. July 12, "Hast thou chosen the better part," had the incident of Martha and Mary in the Gospels as the text. July 19th, "Witches and Witchcraft; Mediums and Mediumship," gave immense scope as the history of the divers classes of mediumship was traced through the Old and New Testaments. Services were held on July 26 at the Lecture Hall at V. A. S. Rooms, the subject, "In My Father's House are Many Mansions," proving most interesting. From South Africa, South Australia, Tasmania, Ballarat, Bendigo, and various country districts in Victoria urgent requests have reached Mrs. Prior for lectures, and, at latest, visits to Ballarat and Bendigo were being arranged.

In addition to lectures and "questions answered" at V. A. S. Hall on alternate Sunday afternoons, Mrs. Prior has had most successful "Demonstrations of a Future Life" at V. A. S. Hall on every Tuesday and alternate Thursday evenings at 8 o'clock. These are among the most remarkable expositions of clairvoyant power witnessed in Melbourne, and intending visitors should not delay.—Harbinger of Light, Melbourne, Australia.

NUGGETS.

The Barber.

The barbers comb, and cut, and shave
The hair, the beard, that nature gave;
He'll make rough faces clean and smooth,
Then pour on balm your wounds to soothe.

The Tailor.

The tailor oft will tell a tale
About his goods to help a sale,
It has been said, guess why who can,
That tailors nine make but one man.

The Devil.

The devil was sick—
He shut up hell,
Angel, he;
The devil got well
Again he fell,
So he let hell be.

God's Anger.

If anger stays in breasts of fools,
And in a wise man's quickly cools,
How can sinners hopeful pray
A God that's angry every day.

DEAN CLARKE.

"What All the World's A-Seeking." By Ralph Waldo Trine. Price $1.25.

The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensible. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

"THE WARFARE OF SCIENCE WITH THEOLOGY" is undoubtedly the most complete, careful, conscientious, able and bravely impartial history of the subject ever written. The exactness and reliability of its facts and citations are unquestioned. Its vast scholarly research is amazing. It contains just the information the student and thinker needs, and so indexed and tabulated that it is handy as a dictionary when one wishes to refer to some special point or topic.

These two large volumes, containing about 900 pages, will be sent to any address on receipt of the price, $5.00.

Ingersoll's Lectures.

44 Addresses and Answers to His Critics.

A portly volume containing reports of the noted Colonel's lectures, addresses, and answers to critics. It is spicy reading, and will give pleasure to thousands of Spiritualists and Freethinkers, who will find entertainment and instruction combined in his incomparable presentation of the truth as it appeared to him. The book contains an immense amount of matter, and is sold at a mere nominal price.

Price, postpaid, only $1.00.

SIXTEENTH ANNUAL CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily.

Lectures and messages each evening.

Noted speakers and mediums in attendance will conduct evening services.

Speakers:—Miss Elizabeth Harlow, Mrs. Helen L. P. Russegue, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood.

Message Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. LauraM. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.

Others are invited and will also take part. Special vocal and instrumental music will be a feature each evening.

Special hotel rates have been secured at the Hotel English.

Hotel Rates for Rooms:—One dollar per day, two in a room. With bath, $1.50 per day. American plan, $1 per day extra.

It Will be Best to Secure Your Rooms in Advance.

Delegates and visitors will be given a Grand Reception in the Hotel English, Monday evening, Oct. 19.

Mass meetings in unison with the Indiana State Association Sunday, Oct. 25.

All Spiritualists will find much interest at this convention and its meetings.

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Association. You cannot afford to miss it.

DR. GEORGE B. WARNE,
President.

GEORGE W. KATES,
Secretary.

Texas Spiritualists, Attention!

The eleventh annual convention of the Texas State National Association of Spiritualists will meet at Dallas, Sept. 25, lasting three days.

Each chartered society must send delegates, and per capita tax should be sent the secretary, Mrs. Annie J. Quinn, 218 N. Hill avenue, Station B, Dallas, Texas. Let every Spiritualist in the state take a personal interest in this meeting, and we can accomplish miracles. Send per capita tax and notice of delegates as soon as possible. One delegate for every ten members or major fraction thereof."

CARRIE M. HINSDALE,
Pres. Texas State N. A. of S.
R. R. 5, Box 141,
Fort Worth, Texas.

OBITUARIES.

Obituary notices will be published free to the extent of forty words. Any further addition at the rate of ten cents per line, seven words to the line.

James S. Fetterly was born into earth life May 21, 1835; in Ontario, Canada; into spirit life, July 22, 1908, at Tacoma, Wash. Mr. Fetterly was a staunch Spiritualist and read The Progressive Thinker for many years. He was also a member of the G. A. R. The writer preached his funeral from the beautiful text taken from "Ghost Land," and uttered by the spirit Constance: "The death sleep of earth is but the waking life of eternity." The floral tributes were more than beautiful, and many friends, as well as his six children, rejoiced that he had conquered death and gained the victory and is now out of bondage. Blessed is he who has passed "the gate" and "views Eternal Life" on the inner archway.

MRS. JENNIE FRENCH.

Seattle, Wash.

"Spiritualism and the Law." A Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25 cents.

HEALING SONGS BY MATTIE McCASLIN

Endorsed by the World's New Thought Federation.

Single copy.....10 cents
With Birthday Chart.....15 cents
Special typewritten chart from name and number of birthdate sent, sealed, for 25 cents.

Address MATTIE McCASLIN. Lily Dale, N. Y.

DR. J. M PEEBLES' PUBLICATIONS.

What Is Spiritualism, and Who Are These Spiritualists? A book of 131 pages, elegantly bound in paper. Price 35 cents; postage 5 cents.

Spiritualism Vs. Materialism.—This volume, cloth bound, contains a series of essays and arguments against materialism from the point of Spiritualism. Price 50 cents; postage 8 cents.

Vaccination a Curse and a Menace to Personal Liberty.—This, an illustrated volume, treats exhaustively of calf lymph, vaccine virus, "optional" vaccination or compulsory. Price $1; postage 12 cents.

Demonism of the Ages and Spirit Obsessions.—A volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits through all the historic ages. Price $1; postage 15 cents.

Reincarnation—(Hear All Sides).—Considered and discussed pro and con by Dr. Densmore, W. J. Colville and Dr. Peebles. It contains over 100 pages, and is neatly bound. Price, 30 cents. Postage, 5 cents.

Death Defeated.—Or the Psychic Secret of How to Keep Young.—This book goes to the fountain of things—heredity, health, foods, what Herodotus, Hesiod, Homer, Pythagoras, Shelley, Graham, and others ate, the foods that produce long life, and how to live "immortal" on earth, etc. Bound in cloth. Price, $1.00. Postage, 15 cents.

The Orthodox Hell, Church Creeds, and Infant Damnation.—A pamphlet of between thirty and forty pages, handsomely bound and ornamented; treating of the orthodox hell with quotations from their preachers; infant damnation, creeds, etc. Price 20 cents. Postage, 3 cents.

A New Biography of J. M. Peebles, M. D., by Professor E. Whipple.—A magnificently bound book of 600 pages, giving a compete account of the life of this indefatigable worker in reform, for 70 years. The Doctor has been actively engaged in the Spiritualistic field for sixty years, being a convert while it was yet in its infancy. This book contains quite a complete history of Modern Spiritualism, abounding in the facts and the travels of the Doctor on his five journeys around the world. Price $1.00. Postage, 18 cents.

Pathway of the Human Spirit, or the Pathway of the Spirit Traced.—Price 75 cents; postage 12 cents.

A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Night's Sermons against Spiritualism. Price 15 cents.

A Plea for Justice to Mediums.—Price 10 cents.

Immortality—Its Naturalness, Its Possibilities and Proofs.—Price 15 cents.

The General Teachings of Spiritualism Price 5 cents.

Fiftieth Anniversary of Modern Spiritualism at Hydesville, N. Y.—Price 15 cents.

Spiritualism in All Lands and Times. Price 10 cents.

The Pro and Con of Spiritualism.—By H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.

The Eightieth Birthday Anniversary of Dr. J. M. Peebles. Price 25 cents.

The First Epistle of Dr. J. M. Peebles to His Seventh Day Adventist Critics. Price 5 cents.

The Pentecost, or the New Heaven and the New Earth.—Price 10 cents.

The Jubilee Lectures.—Celebration of Fiftieth Anniversary of Modern Spiritualism. Price 35 cents.

PIONEERS OF PROGRESS.

BY T. A. BLAND.

"It is a historic review of the progress of the nineteenth century on all lines. But the element that makes it universally popular is its human interest."—Chicago Record-Herald.

"A broad-minded lover of his fellows, Dr. Bland delights in giving credit to those men and women who have said things or done things to help forward the welfare of mankind."—Chicago Post.

"It contains biographies of some forty men and women whose live thoughts and heroic deeds gave character to the most wonderful century of the world's history."—Farm, Field and Fireside.

"It is just such a book as one might expect from a man who looks back over seventy-six years spent in tireless pursuit of high ideals."—Rev. Jenkin Lloyd Jones, in Unity.

"The work is written in an easy, pleasing style, and is so interesting that we doubt if one reader in a score who commences one of the sketches will lay the book down until he has finished it."—The Arena.

It has 254 pages, is bound in best cloth with gold title. Price $1.00.

WOMAN: A Lecture Delivered to Ladies Only. By Mrs. Dr. Hulburt. On the present status of woman, physically, mentally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 10c.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Emanuel Brant:—Q.—What is agnosticism?

A.—Prof. Huxley adopted this word derived from the Greek name of the "Unknown God," agnosto Theo. By it is understood by agnostics, that the nature of God is unknown, presumably unknowable, and the known and knowable is the only desirable field for the exercise of the human mind. It would be supposed that such belief would lead to humility and a sense of mental limitation, for the unknown is an infinite reach across which the keenest intellect sees but a narrow border. So little is known of the boundless unknown; so little demonstrated; we see only with such faint morning light, we are abashed at the narrowness of our view. Yet the agnostic, instead of being negative, as he claims, and honest in declaring his ignorance of what he does not know, is THE MOST POSITIVE AND ARROGANT. What he does not know is "the unknown." Huxley, himself, was one of the most bigoted of men, setting the fashion of deciding what was unknown, and because unknown to him, unknowable. Those who hold a lingering belief that some portion of this unknown realm might be made known were set down by him and his disciples as weak and superstitious. The man who decides the knowable from the unknowable, must have an intellect equal to a god's. He must know all that is possible to know, that he may decide what cannot be known. The majority of agnostics take just this position, and are as intolerant and bigoted as the church members in their zeal.

It is pleasing to set out with the thought of accepting only the demonstrated, and known, but we go no more than a step into the corridors of Nature before we find that if we take only the known we shall have a scant reward. We find that nine-tenths of all that passes as science—demonstrated knowledge—rests on the authority of man, and is simply their opinion. We find a goodly portion speculations and dreams. Of the truth we must accept that on authority, and its demonstration an authority. In other words, we have to take almost all the so-called "known" on faith—not in God, but the weaker reliance in men.

There is one fact to which attention should be called, a fact that is never mentioned by agnostics. All the great discoveries in science and the arts have come through the intuitions; they have been inspirations. They have been given to men who went out into the "unknown" with faith.

* * *

James Fletcher:—Q.—Are the seances of Mr. Bailey, the Australian medium, who is retained by Stanford, brother of the Stanford who founded the Stanford University in California, held under test conditions?

A.—The conditions are stated by those interested in these circles as being all that science demands. I have received the information from a correspondent, a staunch Spiritualist and of unimpeachable truthfulness, that they are not.

To this circle held at the residence of Mr. Stanford, over 6,000 articles have been brought and dropped in the midst of the members. Tigers' skins, live birds from the tropics, birds' nests with birds thereon, Indian wardrobe, blankets, Assyrian tablets, plants, flowers and numerous other articles have been brought by the spirits and dropped into the closed seance room. If true it is the most wonderful of all alleged Spiritual manifestations. Setting aside the matter of "test" conditions, the great number and variety of these "apports," as they are called, would seem to forbid the medium from producing them. It would be impossible for anyone to gather in all Australia such a collection, and yet a local newspaper asks for a demonstration, by way of bringing a daily paper from London, and have it arrive before the mail. It seems that there is nothing opposed to Spiritual laws in this request. Surely it is not more difficult to bring a newspaper from London to Melbourne, than a tiger's skin from India, through the heart of Africa, or heavy tablets from the ruins of Assyria. Time may be required, but tropical birds were brought which could not have endured a long passage. A San Francisco paper might be selected. The mail is 30 to 40 days in transit. If a spirit could carry a paper in 20, it would be sufficiently ahead of the mail to prove the contention, and place the matter beyond discussion.

Will the Stanford circle ever receive this absolute proof of the statements it makes? If it should, it would prove more than all the overflowing museum of "apports" it has collected.

The medium, Mr. Bailey, is under spirit controls, a fluent speaker, and it would be exceedingly interesting if the spirits cannot bring the newspaper to have their reasons for not being able.

* * *

C. H. Pratt and F. A. Druf:—Q.—Will you give the per cent of criminals in penitentiaries and in insane asylums with reference to their early religious training?

A.—The statistics as published in reports of these institutions are unreliable, and in some instances the officials state that the difficulties are so great that the distinction is omitted. Of course the statements of the criminals have to be taken and this is found, it is said, to be unreliable, probably, however, it is because it is so damaging to the claims for the benefit of church influence.

Some time since all the available statistics on this subject were given in this department. Religious excitement sends more victims to the asylums than any other cause. Quite ninety per cent of all criminals had early religious training. The Catholic portion, about one-third, are all bred and reared in that church, and subject to its influence. If any one thing is taught more forcible than another by the criminal record, it is that the so-called religious influence and instruction does not lead away from crime. It may be unqualifiedly stated that to-day there is not a Spiritualist, Freethinker or Agnostic, or one who has given his life to true science within the walls of any prison in the world.

There are more criminals in the ranks of the Protestant clergy in proportion to their number than in any other class. There has been published a thick volume, containing recent instances of their derelictions.

The rare exception, when a bank president or a saving trust magnate fails is to describe him other than a rigid church member, or perhaps a Sabbath-school superintendent.

When men like Rockefeller are taken as model Christians, and their blood-money accepted for the church without question, what may be expected of those taught thereby?

* * *

Henry Dant:—Q.—Will you give a brief account of Oliver Cromwell?

A.—English history gives no instance of a more able man, and he seems to have entered the arena as a direct interference of providence. He was an independent Presbyterian, and in the turmoil of the period in which he was born (1597) arose from obscurity to a rank superior to king, and brought the order of law out of chaos.

He commanded the army that defeated Charles, and was member of the court which condemned him to death. He crushed the uprising of the Scots in favor of Charles II. at Dunbar, finishing at Worcester, and assumed the title of Lord Protector. He refused the title of king, which was offered him. He died in 1658.

PASTOR SAYS DEVILS FLEE.

Evangelist Claims Authority Over All Evil Spirits; Followers Have Fits When "Power" Comes.

"We can cast out devils and heal the sick by laying on hands."

Thus claim M. S. Lemans and H. L. Trim of Cleveland, Tenn., who are preaching nightly at Chattanooga, Tenn.

The services are interesting to the uninitiated. It is claimed by the preachers that when a sinner is touched with the pentecostal tongues of flame he speaks in unknown tongues, and there is no gainsaying that a number of those seeking the "faith" have been visited by a trance or some form of mental excitement that for the time causes them to act as if they were affected by some unusual exhilaration.

Mr. Trim claims that he sees visions, and has very plainly been shown his mansion in the sky, which he describes as very fair and beautiful.

No physician is called when one of the flock suffers illness. One of the members was very near arrest in Knoxville because he would not allow a doctor to prescribe for one of sick children.

When asked regarding the claim of his being able to cast out devils, one of the evangelists stated that there was no question of his ability in this direction.

Right here is another phase of Spirit Return showing as often stated in The Progressive Thinker its kaleidoscopic characteristics. It is becoming generally known throughout the entire world, and the question arises, does it belong to any one special sect or cult? Is it not, like the air we breathe to become the heritage of all humanity?

DIVINE WRIGHT.

Sister's Spirit Made Him Die.

St. Louis, Mo.—Heeding the call of his sister's spirit, demanding that he carry out the suicide pact they had made, Lawrence Pohlman, 29, is dead to-day.

Pohlman's nerve failed him at the time the girl carried out their death agreement, but later he was equal to the occasion. Pohlman killed himself in the same room and in the same manner adopted by his sister, Amelia. Placing his head on a gas stove he turned on the four burners, threw a blanket over his head to insure effective work of the fumes, and had been dead several hours when found.

Three weeks ago Amelia killed herself by inhaling gas. Recently he told a friend that "Ever since her spirit has come to me, saying, 'Keep your promise!' Every night she comes and tells me how nice it is in heaven. 'Keep your promise!' is always her advice."—Chicago American.

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"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

NEED OF MORE SPEAKERS.

Emphasizing the Good and Needed Work of the Morris Pratt Institute.

There is considerable uneasiness in some parts of the country because of the lack of sufficient speakers to fill the demand. One well known Spiritualist, who is the president of a local Spiritualist society and also the president of a State Association, told me he did not know where to look for talent to fill his rostrum. He mentioned the fact that many good workers were passing to spirit life, and others were being engaged by societies by the year; that he had reached the end of the list and yet his program could not be made out because he could not find speakers to fill the dates. Today I learned that he had engaged one speaker to serve his society next year, thereby enabling him to have good talent every month of the season.

This may be a good omen. It may be that societies will be driven to engage permanent speakers and that better satisfaction both to societies and speakers will result; but this will not remedy the lack of speakers.

There are a few first class new speakers who have come into the work during the last few years, but not half enough to fill the places of those who have passed on to their reward in the higher life, and it is sad that such is the case.

Now the question is, what can be done to remedy this lack of speakers. I feel certain the remedy lies in the fact that the Spiritualists own and carry on the Morris Pratt Institute at Whitewater, Wisconsin. This school is already supplying a few well qualified speakers and will be able to supply many more as soon as the Spiritualists furnish the necessary funds to carry it on to its full capacity.

Last year it gave diplomas to several graduates who are now ready to fill engagements. One of them lives in this city. She is a talented young woman and was a semi-trance speaker just entering work at the time she entered the Morris Pratt Institute, and her two years work at that institution was of great benefit to her. She is a fearless and competent advocate of the truths of Modern Spiritualism, and the training she received at that school prepared her for the better use of her inspirers. It is a pleasure for me to state she is now qualified and ready to fill any Spiritualist rostrum in the land; and that any society or camp meeting association, looking for good talent, will make no mistake in securing her services.

I desire to see her well established in the work, for Spiritualism is in great need of such as she. Any society or community wishing her services can address her as follows: Miss Lina M. Schanbacher, 255 Canfield Ave., West, Detroit, Michigan. When once she has been heard she will receive other engagements and the people who hear her will begin to understand better the value of our Morris Pratt Institute, and I trust will contribute more freely to its support.

This school has come at the proper time to supply the greatest need of our great cause. I would suggest that all Spiritualists take pains to inform themselves regarding the good work of the Morris Pratt Institute and lend a helping hand in extending its usefulness.

E. W. SPRAGUE,
Trustee Morris Pratt Institute,
Detroit, Mich.

OF INTEREST TO WOMAN.

Items that Demonstrate Which Way the "Wind is Blowing.

The committee on the revision of the consitution in Holland has reported in favor of giving women proportional representation and making them eligible to Parliament. In Holland qualified women have long had municipal suffrage.

Miss Rose Becker has been appointed a Claim Agent and United States Pension Attorney for Missouri. She has been a well known business woman in St. Louis for a number of years, being both a Notary Public and an insurance agent.

All women employed in the postal service in Norway are now to receive the same pay pay as men. Norwegian women struggled for this point for many. Almost immediately after they were granted full Parliamentary suffrage they gained their point. So much for direct influence.

A woman dispensary agent has been appointed for Talequah, the the Capital of the Cherokee nation. The recommendation was presented by the district inspector, O. H. P. Brewer. The young woman is Mrs. O. A. McNair, and she is said to possess unusual business ability. She says she will conduct the agency strictly in the interest of the public morals.

The endorsement of equal suffrage by the American Federation of Labor is one of the greatest victories it has ever won. There is now pledged to its support an organization of 2,000,000 men nearly all of them voters. There are 37 state branches and 27,000 local unions and the Federation has central unions in 570 cities.

Lady Henry Somerset calls attention to the fact that 2,584 different petitions for woman suffrage have been sent to Parliament, one of these the longest petition that has ever been received by Parliament on any subject. English women have recently held the largest public meeting and the greatest procession in the interest of the demand for suffrage that has ever been held for any cause.

FATE MASTERED.

And Destiny Fulfilled. By W. J. Colville.

A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration.

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WOMEN'S SUFFRAGE.

Mrs. Julia Ward Howe Replies to Mrs. Humphrey Ward.

Mrs Julia Ward Howe, president of the New England Woman Suffrage Association, has sent a letter to the London Times, in reply to Mrs. Humphrey Ward's recent attack upon the equal suffrage movement in America. Mrs. Ward said that the movement in this country was strong in the second and third of the nineteenth century, but is now almost extinct, owing to the organized opposition of women. Mrs. Howe says:

"Nothing could be further from the facts. In the second third of the nineteenth century the movement was small and unpopular. It has grown steadily in numbers and strength ever since. The change of sentiment in its favor among women has been especially marked. The National American Woman Suffrage Association grows grows in membership every year, and its annual income has risen from $2,544 in 1892 to $25,662 in 1907.

"Of the 46 states of the Union, there are anti-suffrage associations in only 4, and small anti-suffrage committees in 4 more, while there are Suffrage Associations in 32 states and several territories.

"In New York, at the time of the last constitutional convention, the suffragists secured more than 300,000 signatures; the anti-suffragists only 15,000. The woman suffrage petitions presented to the recent constitutional convention in Michigan bore 175,000 signatures. There were no petitions on the other side. In Chicago, not long ago, 97 organizations, with an aggregate membership of more than 10,000 women, petitioned for a woman suffrage clause in the new city charter, while only one small organization of women petitioned against it. In every state where petitions for suffrage and remonstrances against it have been sent to the legislature, the petitioners have always outnumbered the remonstrants. On the only occasion when the government took an official referendum among women on the subject (in Massachusetts in 1895), the women's vote was in favor of suffrage 20 to 1.

'Of the women in America who take any lively interest in woman suffrage either way, the vast majority are in favor."

Mrs. Howe quotes a large amount of testimony to show that woman suffrage has worked well in practice. She adds:

"Mrs. Ward ascribes all the defeats of woman suffrage bills to the organized opposition of women. In most of the states where such defeats have taken place, there was no anti-suffrage organization of women at all. In the few cases where these organizations existed, there is no reason to think that their influence turned the scale. Whittier said years ago that the men who were opposed to equal rights for women merely used the opposition of a few women as a cloak for their own hostility. This is equally true to-day. The great obstacle to woman suffrage is the inertia of conservatism, added to the strenuous opposition of the liquor interest and all the vicious elements."

ALONE WITH MY THOUGHTS.

An Impressive Poem Written in Compliance With the Wishes of Edgar Allan Poe.

To the Editor: I have been stopping at Lily Dale for the past four weeks, and to say that I had an enjoyable time, would be drawing it rather mildly. While there I visited Mrs. Greenemeyer, and many of my friends in spirit life came to me, and one among them was Edgar Allan Poe, who wished me to write a Poem with the title of "Alone With My Thoughts". I complied with his wish, and the result of my effort you will find enclosed. If you consider it of sufficient merit to have a place in your paper, you will kindly publish it. It is as follows:

Alone with my thoughts in the twilight,
When the fringe of the shadows appear,
I give scope to my contemplation,
And the long ago friends hover near;

They come in the garments of angels,
To extend to me greeting of love,
And assure me that there is waiting,
A home in the mansions above.

Alone with my thoughts in the silence,
As the deep'ning darkness obtains,
My vision grows clearer and clearer,
And more real its impress remains;

I again clasp the hand of affection,
That had long ago vanished from sight,
And hear as of old the sweet voices,
That come in the shadows of night.

Alone with my thoughts I see clearly,
On the banks of the heavenly shore,
The many dear friends that have entered,
The gates of the so-called death's door;

They speak of the glories celestial,
Awaiting the children of earth,
Pronouncing in words not mistaken,
That death is the deathless birth.

Alone with my thoughts I am carried
Far away from myself, and the strife,
That for eighty long years has beset me,
Through the strenuous struggles of life.

Will care for its product, "The soul,"
And I trust in God's hand to protect me,
When I finally come to the goal.

Alone with my thoughts in contentment,
I have not a misgiving or dread,
I know that his unstinted bounty,
Will in some way provide daily bread.

I know that His love is unbounded,
That it will not grow less to the end;
My faith in His justice unbroken,
I know He will prove a true friend.

Alone with my thoughts I am waiting,
'Till the pale horse and rider appear,
And I have no choice in the dating,
Be it distant or be it just here;

I know that the fiat is changeless,
And absolute justice must stand,
For the love of God is sufficient,
To meet every human command.

J. T. MORRISON.
Ithaca, New York.

The Orthodox Trinity.

The Subject Considered in the Light of Reason.

TheFather, Son and Holy Ghost,
All three in one are uppermost
In superstition's aged creed,
In which are kept alive, indeed,
Religion's fundamental claims,
Asserted once with rack and flames,
And used, in requisition brought,
To force and make religious thought,
Until man's reason won the fight,
And three-make-one no more is right;
No matter what the claimants say—
The Truth is mightier than they.

A desire to know the Truth is innate, and only a knowledge of the Truth can satisfy the inquiring mind. We know many things intuitively; but a knowledge of cause and effect can only be granted by way of Reason. It is the court of inquiry that enlightens understanding, and makes possible the utmost advancement of the human race in knowledge, wisdom, and civilization.

As reason is the crowning gift of God to men, so it must be his first and supreme duty to use it in passing upon the merits and truthfulness of whatever is presented for acceptance or belief.

The Trinity doctrine has been in court a long time, and Reason has labored long and hard to find some facts in the case to justify its claims, which have been significantly weakened thereby, until the patience of the Judge is well nigh exhausted. Exactly whence, or just how the idea originated is not clear in detail. It is, however, known that the ancient Egyptians, Babylonians, Assyrians, and Hindoos all had their triads of gods, and even Plato is credited as recognizing three original and existing principles personified in three gods united with each other in an ineffable manner in the creation and generation of beings and things; so that the Trinity idea is hardly original with the Christian religion. It seems, however, to have become a pronounced and most vital claim after the Council of Nice, 325 A. D., under Constantine, assembled for the very purpose of settling the dispute which had grown fierce between the presbyters of two principal factions respectively headed by Arius on the one hand and Athanasius on the other; both recognizing the Divinity of Christ, but disputing as to his nature and substance; Athanasius and his followers craiming that the Father and Son were consubstantial, that is of the same substance, and after much wrangling, with the favor of the Emperor, the Catholics succeeded in carrying the Council, and the Athanasian trinity was established, and has since been common stock in all the Christian Churches. Arius and many others were exiled and variously condemned as heretics; but their strength was altogether too great to be silenced, and the battle continued; and so evenly matched were the parties that sometimes one received the Imperial favor and again the other. The son of Constantine, the successor of his father, recalled the banished presbyters and reinstated them in their offices, only to be again routed by their unitring opponents; and intrigue and cunning so encouraged discord as that many new systems of religion arose, and the state of the public mind is described by Bishop Hilary, as quoted by Gibbon, the great historian, thus:

"It is a thing, equally deplorable and dangerous, that there are many creeds among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily, and explain them as arbitrarily. The Homoousion is rejected and received and explained away by successive synods. The partial or total resemblance of the Father and of the Son, is a subject of dispute for these unhappy times. Every year, nay, every moon, we make new creeds, to describe invisible mysteries. We repent of what we have done, we condemn those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces, we have been the cause of each other's ruin."

It will thus be seen that the Trinitarian doctrine was wide of agreement or satisfactory sanction, and came about through much angry discussion and arbitrary force. The show of passion was evidently far greater than that of reason; and a wrangling priesthood, of an illiterate age, with the aid of a great despot, established the fundamental Article of the Orthodox religion, viz: that the Father, Son and Holy Ghost are one. And Cardinal Gibbons tells us that they are perfectly equal to each other—that the second person in the Trinity is perfect God and perfect Man, that He, Christ, is the true God. And we are told by both Catholic and Protestant that a belief in this is essential to salvation; and fear among the unreasoning has no doubt made many conversions, and still fetters the ignorant and superstitious in blind devotion.

But before Reason can accept this Article of Faith it must be shown to be founded on truth. Is its enunciation a fact? Nearly one-half the Nicene Council dissented. A large majority of the bishops of Asia supported the Arian cause. The matter in dispute has never been settled in the court of reason or anywhere else, and science accords it no recognition whatever. The church has settled it only by dogmatic assertion, and by declaring it heresy to disbelieve. And, now, since all the priests and prelates concerned are unable to settle it intelligently, having only their own inventions and conjurings to offer in support against scientific averment to the contrary, what shall we conclude other than that the riddle waits solution, or rather that it is an absurdity impossible of intelligent belief?

Another effort is made by Emanuel Swedenborg, who in 1745, at near the age of sixty, claims to have had his spiritual sight opened, and to have received light from the other world on the subject. And he tells us that: "The Divine, from which are all things, is the Father, the Divine Human is called the Son, and the proceeding Divine the Holy Spirit". Here again Reason is inadequate to the task, and we are asked to confide in the mediumship of Emanuel. He enters the different heavens of the realm beyond and finds the inhabitants there discussing the same questions as are discussed here, alike there in amphitheaters, churches, and in various theological schools and places of assembly. But we are struck with the fact that his innumerable interviews with enlightened spirits resulted only in strengthening his own preconceived notions. In perusing his voluminous works we find him having free intercourse with the highest dignitaries of the Church, listening to discussions and himself discussing theological questions as naturally and as zealously there as here; and it is noticeable that he succeeded in winning over all disputants to his side of every question; and we wonder at his invincibility and cleverness with the departed doctors of Divinity, gone before; and, too, why he does not meet with the Son of Man in his extensive journeyings; for as surely as he ascended into heaven he ought to be there, and the most reliable informant concerning himself. And so it turns out that his supermundane proceedings and aids are valueless in clearing up and removing the difficulties in the way of a rational belief; and the same incompatibility with logic and reason meets us still; and convincing evidence is wanting as much as ever; for whether Emanuel was in an ecstatic or trance state communicating with his own subjective self or with the souls of others, matters little, since his visions, intercourse, and informants indicate nothing superior to himself, or to the possibilities of his subjective mind influenced by auto-suggestion, or prior impressions and influences. And though Swedenborg's rendering of the Trinity is ingenious and his resources marvelous, he nevertheless fails, as all other have done, to satisfy human reason.

In consulting Saint John on the subject, we read: "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was nothing made that was made". This is the Trinitarian text that requires us to believe that Christ was with God in the beginning; indeed, that he himself created all things, and that he is the true God; although descended from heaven through the mediumship of a Virgin, so that Mary became the Mother of God, or of his "Divine Human", without knowing a man. Now this is plainly so incredible as that no man ever has or can understand it as other than a priestly invention, and perhaps imposition, as the Jews to this day affirm. And notwithstanding carloads of papers and books have been written on the subject, the question remains unsolved, a dogmatic claim, barren of proof, and, serving only a blind faith, is fast becoming useless, and getting ready, I can but think, for retirement to appear no more in the arena of thoughtful devotion.

My own views on the subject, after much historic search, is that it is a myth, or conception, born of the imagination in an earlier and consequent unlettered age of the world; and, therefore, altogether impossible of verification as a Divine revelation to man. History informs us of many trinities or triads of imaginary gods springing from man's endeavor to solve the mysteries which confronted the childhood understanding of the human race and urging every resource for answer.

The Jewish people were surrounded by other nations worshipful as themselves. The ancient Egyptians had their harmonious and beautiful Trintty; other nations had theirs, and because of intercourse, religions become more or less mixed and the Jews, often in captivity, or in commercial or other relations with their neighbors, very naturally, indeed, must have absorbed some of their ideas; and with the Platonists at Athens in frequent and almost continuous intercourse with the bishops at Alexandria, altogether, unwarranted, and I believe impossible without stultifying Human Reason.

No matter about blind faith; if light dissolves it let it go. Truth will more than cover the loss; for it is Infinite Goodness, revealed to man by way of Reason—the reward of search and the soul's greatest satisfaction.

Truth is what we want, and no matter about Mr. Preacher, the Bishop or the Pope. Neither is endowed with any special favor or power to penetrate the invisible. Reason is more to be trusted than they, and deserving of far greater respect, because God-given. Let us be free to think and reason, just as constituted to do, and without fear, which is our bounden duty, and in no other way can we get nearer God, and learn more of his handiwork, and of the heritage and destiny of men.

DR. WM. J. HILL.
Petosky, Mich.

DREAMING BY THE DAISIES.

In our garden is a corner
Where some daisies gaily bloom;
Right in midst of fragrant roses
Mother's hand for them made room.

Oft I wander with my dolly
To this lone and lovely spot;
Down we sit beside the daisies,
Dreaming in the sunshine hot.

To me, too, then comes a dreaming,
And I fancy that I see
Little fairies upright standing
Where the daisies ought to be.

Sweetly smiling, they are nodding
To each other, as if fun
Furnished them the fierce ambition
Of the glowing, burning sun.

Faint, I hear them coyly whisper
To the roses, blushing red:
"Watch us, giving an impression
To that child there in our bed."

Then it spoke into my hearing:
"Child of earth, be ever true;
Care not what the world may offer,
Let no guile come near to you.

"'Pureness' be your watchword ever;
'Gentleness' your steady guide;
He will lead you up the mountain
Whereon towers wisdom's light.

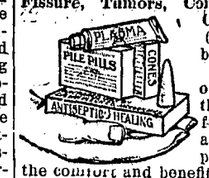
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Germs of Mind in Plants

By R. H. France, Translated by A. M. Simons.—Cloth, Illustrated, 50 Cents.

A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

Love and Life as Science Sees Them.

A Rather Startling View in the New York World of the New Materialism That Reduces All Religion and Romance, Fame, and Affection to a Matter of Vibrating Atoms.

Ernst Haeckel recently declared to one of the new school of anti-materialists in Germany that as science and human nature were traveling it was but a short cry to the time when even our emotions—and their result, our ideals—shall be almost mathematically accounted for.

You have but yourself to look around you or read the popular literature of the day to see it—Science and the New Thought are mowing down our ideals day by day. Under the microscope of the laboratorian or the withering pen of philosophic scorn men are declared to love no longer, to have ceased to hold religious beliefs, to possess no friendships, to be incapable of ideal art, to laugh no laughs that come from happy hearts, to feel no joy for joy's own sake nor genuine pain for grief.

Every phase of men's emotions or aspirations is reduced to the level of a soulless atomicization; men love because they are attracted by some atomic process to women who more less respond, man on the same principle being the positive, woman the negative pole, and their joint loves being, consequently, a simple matter of more or less romantic polarization, or polarized romance—you can take your choice. Think, then, O infatuated youth who are paying your addresses to the Only Woman in the World—you have said so, you rogue!—that when you throw yourself on your marrowbones before her aggravating little toes to vow the eternal vows that have been vowed wholesale since vowers began to vow, it is all owing to the fact that the naughty little charmer happens by the merest accident in the world to possess a certain number of cubic feet containing a specific number of billions of atoms which respond electrically to a certain number possessed by yourself. On this assumption, then, your will, however great you may be, is not your own will—but the will of Matter, as Hoffmann taught—and you are only a machine or an ambling emanation of earth or matter endowed with a given amount of objective mental direction—doing exactly what Matter, or Nature, intended that you should do, and acting only relatively on your own account. The love of you twain is not ideal, for you are simply—silly pair!—both in a state of attraction, or attractivibility, or attractability. So there you are, and you can't disprove it or cavil at it if you accept the conclusions of scientific rationalism or materialism as it is ladled out to us nowadays.

If so, then, is it any wonder that there are so many unhappy marriages, when everything, as we are asked to believe, depends on the chance of your body being charged with atoms to a sufficiently high degree to awaken a response in a woman whose chances of being atomically responsive are so painfully exiguous? If you remember sufficient of your algebra to do a sum in what used to be called "Permutations and Combinations," just calculate the chances you really possess of meeting your mathematical affinity in a world containing something like fifteen hundred million atomic souls.

And, according to this way of looking at things, you cannot have any pure friendships. Either your friendship is the result of your politic gregariousness, man being gregarious because he wishes to protect himself, or else it is the result of a process similar to that which operates in the case of Love—only in a less pronounced degree. Your conventional friendships are, if scientific hypothesis is right, only a matter of convenience. Like certain women who cannot persuade themselves that they have done wrong, even when full proof is given them, you will not readily admit to yourself that you like a certain being because he brings certain advantages to you that you would lack without his friendly assistance. If you have, however, a faculty for looking into your heart with anything like analysis, you will very soon convince yourself.

As for Religion, on how low a plane do we find it prostituted by the scientific man. Formerly—well, it does not matter very much what many of us formerly aspired to, or for what reasons we (possibly) said our prayers. Nowadays your religion is a scientific phenomenon which postulates your own interesting personality as being part of no less important a personage than God. You are shown to be part of Nature, and Nature is intelligent matter, of which you are a more or less distinguished expression. This is what is called the theory of "vital romance," or something that is inherent in you. You are taught that you are a part of the all-pervading zeus (Pantheism this) and of course you wish to be on the best possible terms with all of which you constitute a part. However, if you have much soul in you, you cannot very well help feeling sorry for Zeus.

Why, again, are you charitable, or why do you pity your suffering fellow? Simply because you see the possibilities of matter being limited in the suffering being or the starving man. You help either of them in order to restore matter—of which you are an expression—to its pristine potential—that is, if you care enough to do so. So, then, there is no poetry in smiles, no joy in laughter, nor tragedy in tears. Even mother's love has been reduced to its scientific common denominator, and women are shown to weep for their dead young because these are part of their flesh and they are lost—part of the matter to which they both belong. And, says your scientist, if you think mother's love is so beautifully ideal, just consider the cat. The love of the cat is, scientifically, more sublime, for the unthinking animal sometimes eats her superfluous young in order that she may not be robbed of them, and because, deluded cat, she thinks she is returning them safe to her own being.

Then consider the artist, or the literary man. If the scientist is right, you may write works bubbling over with the most delightful literary fancies, not because you have any ideals, but because Matter sometimes expresses itself in this way—ponderable matter, just mark. You are a literary man just because you must express what matter thinks. Chance, again, you see. Nature endowed you with a certain intellectual momentum which, of itself, must work along lines prescribed, not by you, but by Nature or Matter, of which you are the fortunate instrument.

You write poetry like "Locksley Hall," or prose like Bacon—the man who wrote Shakespeare, you may remember—not because you have any wondrous ideals, or great will power, or any lofty conceptions, but simply because in your "innards" there is a poetical machine or a mechanical power of expression that is ever in travail, and forces you to express yourself in more or less tuneful numbers—probably less.

And this, note, gives the lie direct to the statement of Gray that mute, inglorious Miltons peopled the dark cells of our village churchyards.

"No, sir," says the scientist; "if these poor corpses had, while in life, been Miltons, they could not have been either mute or inglorious.

Alas, too, for the poor artist. According to the scientist, he is one for whom the objects of his vision have become, owing to the sensitiveness of his optic nerves, so many mental or visual obsessions. These his intellectual "demon" forces to place on record. He is the victim of a more or less pronounced frenzy, which declares itself in colors. Genius, then, does what it must, and talent does what it can.

Of course it is clear that the gifted person is none the less a human curiosity, and therefore to be envied—perhaps. This, however, is beside the point, which goes to show that there is nothing ideal in any really great worker, and that the honest mediocrity who toils and toils and produces only the ephemeral is in the end the truest and most conscientious idealist. However, the theory has its uses, grossly material and discouraging though it be. We have all met the men and women who "feel it in them" to perform wonders. For the scientist's part, they may seek the shore of ultra-Styx, since for him they have no existence as possible prodigies. They have no potential, he would say, and if they had they would have performed and never taken the trouble to promise.

It is all very sad, indeed, and when I see the little men in the crowded streets playing moral football matches for what is called "success in life," I cease to wonder that men stand up to preach the simple way of living, since everything is Chance. I see the flaw in this quite clearly, however. For, according to the foregoing and the scientists, the men who preach the simple life preach it because the complex life lies not within the dynamic energies of their own peculiar "demons." Here, then, you have the philosophy of modern life that is gathering its dark shadows upon the generations to come, for this is, indeed, how the world is traveling—according to science. —James Grant, in New York World.

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CHESTERFIELD CAMP.

The Defeat of Mrs. Millspaugh as Secretary, Does not Augur Well for the Camp.

The annual election of officers of the Chesterfield Camp Association was held yesterday afternoon and resulted as follows:

President, Thomas O'Neill, Chesterfield.

Vice-president, James Millspaugh, Chesterfield.

Secretary, Mrs. Lydia Jessup, Chesterfield.

Treasurer, Henry Bronnenberg, Chesterfield.

Trustees, J. M. Walker, Alexandria, and Joseph Keicher, Richland township; Dr. C. B. Pendleton, Middletown; Michael Bronnenberg and Rebecca E. McKee, of Chesterfield, and Sylvester J. Louiso, of Anderson.

Mrs. Flora Millspaugh, for the past 17 years secretary of the Association, was a candidate for re-election, but was defeated, it is claimed, through the united efforts of mediums who combined against her. Mrs. Millspaugh believes in Spiritualism pure and simple, but has no use for horseplay in the practice of mediumship. She does not believe in laying down the bars to anybody and everybody who professes to have a wireless and direct connection with the spirit world, but would eliminate the fakirs if she had her way. This disposition to elevate the practice of mediumship and thus secure a better class of mediums for the Indiana association, is said to have had considerable to do in bringing about the defeat of Mrs. Millspaugh for re-election.—Anderson Daily Bulletin.

If reports be true that come from the Chesterfield camp, there is still great need of purification there along the line of mediumship. The defeat of Mrs. Millspaugh as secretary on above grounds will not add to the reputation of the camp.

Those camp meetings that cater in any sense to the questionable or fraudulent element, will gradually go down. Such a fate is inevitable. One medium, whose honesty and integrity has never been doubted, informed us he was approached on the grounds by a medium who offered to furnish him with tests, a most shameful act.

The Anderson Morning Herald says:

"Mrs. Millspaugh, who has been secretary at various times during the past seventeen years of the camp meetings, did not appear much disappointed by her defeat. She continued to maintain her opinion, which, she said, was that there are so-called mediums in camp who ought not to be allowed to practice there. She was very frank about her idea of mediums and denied that she disapproved of mediumship. She contended, however, that some of the so-called mediums conduct a dishonest business. The mediums well understood Mrs. Millspaugh's opinion and they pooled to defeat her."

Queen City Park Camp, South Burlington, Vermont.

Our camp is very prosperous now, the present speaker being W. J. Colville, with Helen Russegue and Clegg Wright coming before the week is ended. One of our finest platform test mediums, Mrs. Effie I. Chapman, is with us, and also Mrs. Welton, who conducts very satisfactory circles. Among people of note with us at present may be mentioned A. F. Hubbard, Mrs. Abbie Crossett, Mrs. Eva E. Ames (whose exquisite poems often appear in The Progressive Thinker), Mrs. Corler, clairvoyant, Mrs. Dr. Nichols, and others.

Enthusiasm is at flood tide. C.

Niantic Camp, Connecticut.

Sunday, Aug. 16, was a pleasant day and the people congregated in the auditorium under our new canopy, donated by the ladies of the Aid Society, to listen to our speaker, Mrs. S. C. Cunningham, of Boston, Mass. She was with us a few days last year, and so endeared herself to many that she was hired for a few days longer this year, the result being she spent two Sundays with us to the satisfaction of all.

Tuesday, Aug. 18, she gave a seance for the benefit of those who wished, on the healing phase of her mediumship, with messages from our arisen loved ones. Her last one was a flower seance; each person bringing a flower so marked as to be easily recognized by its owner, laid on a table before her which she did not touch until she had delivered her message and it was recognized. In the midst of her readings she was interrupted by the spirit of a man who was so overjoyed, she said he was shouting "Hallelujah! Praise God!" and so on. She told him he must sit down and try to keep quiet and she would speak for him later, which she did. He said he went out in India. She asked him his name and he gave John Henry. A lady in the audience asked if the last name was Porter. The response quickly came, "Yes, yes," which relieved the medium, as she was held by this spirit to be recognized by this lady who knew him but was no relative and she did not know what had become of him, but knew he went to India as a missionary probably.

Sunday, Aug. 23, was a lovely day, and the people came in from New London, Norwich and surrounding country, to hear Dr. B. F. Austin, of Rochester, N. Y. The hour arrived for our services to commence, and as Dr. Austin had not arrived, President Thompson called Mrs. Cunningham to the chair, who responded and said she would give a short address, then fill in the time with messages, but as she concluded her remarks Dr. Austin was seen in the distance, hastening to us. It seemed he started from New York on the train and when he got to our little town of Niantic, it being service time in the church and blue laws revived by the ministers, there was no team at the depot, and he had to walk. One woman who heard the explanation said, "Let the women vote, then." And as we are a woman's suffrage person we felt to cheer that voice for freedom, and laws for justice to that part of the human race which equally bears and suffers her part in this battle for life and bread.

Dr. Austin took the stand, and delivered an address on "The Operator on the Other End of the Line."

Dr. Austin is giving stereopticon views of the auras of different characters of many, and views of the planet Mars, with its canals, flowers, etc.

Sunday, Aug. 31, our camp is virtually closed, and many are looking homeward as the last few days have been very near the frost line, with high winds, and we feel to say it has been a very pleasant camp life experience to all as far as I have learned.

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The convocation has just closed and considering the times, it was a success in every way. Every speaker and medium did excellent work and the meetings were well attended. Mrs. May S. Pepper-Vanderbilt once again scored a success with us by attracting the largest audience of the season and satisfying them as to the validity of her marvellous psychic powers. Mrs. Vanderbilt is now with the Maine camps, and in October will serve the societies at Poquoncks and at Norwich, Conn.

The annual election of officers resulted as follows: W. A. Hale, president; W. W. Lee, Mrs. A. S. Waterhouse, Mrs. T. U. Reynolds, vice-presidents; Albert P. Blinn, secretary (15 consecutive years Mr. Blinn has been elected to this office); Byron Loomis, treasurer; W. A. Hale, K. D. Childs, L. F. Crafts, Geo. W. Edwards, Wm. Critchley, F. C. Bryant, H. S. Streeter, and W. W. Lee, directors.

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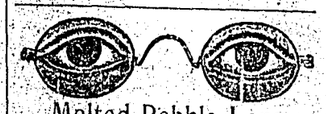
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